



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

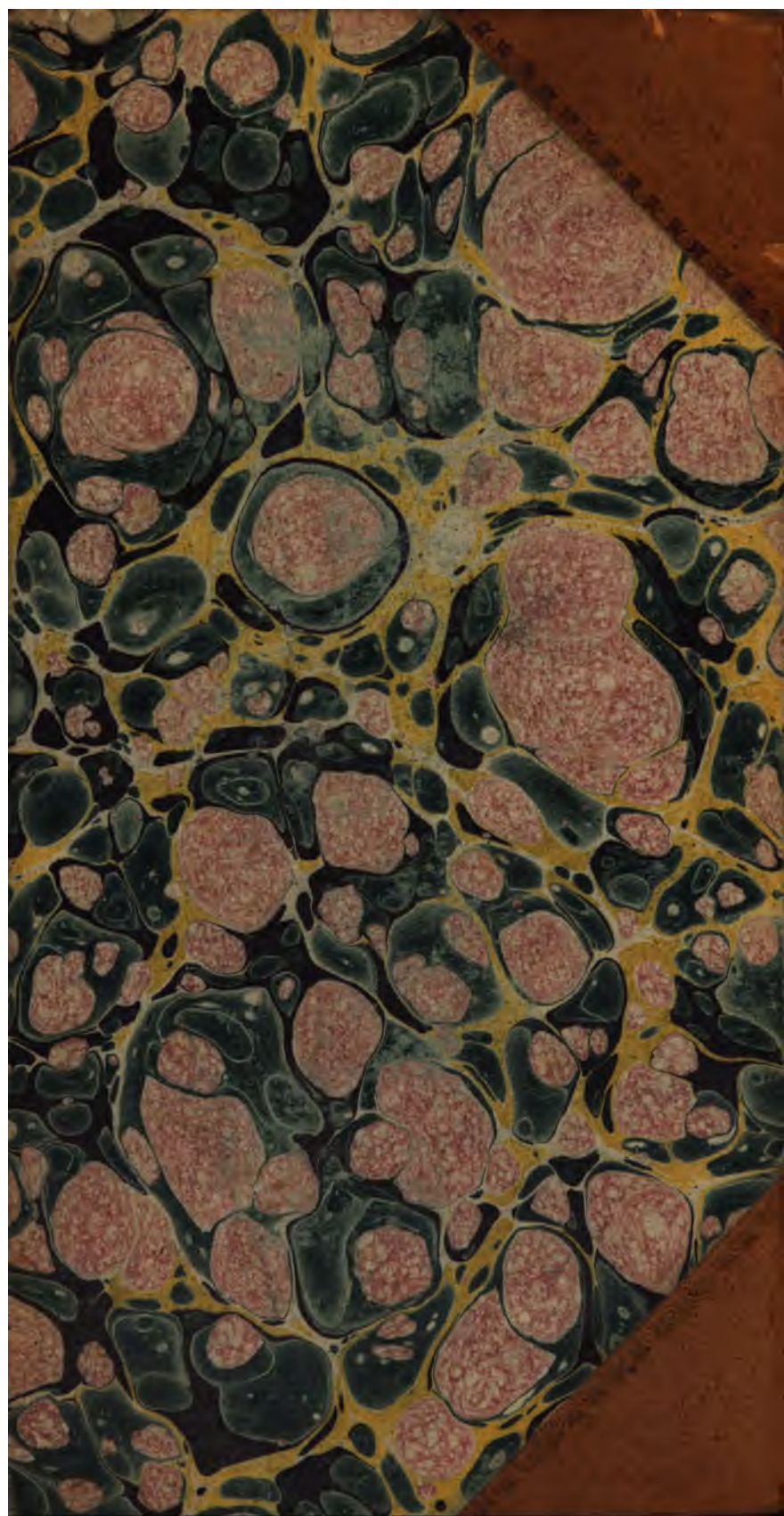
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

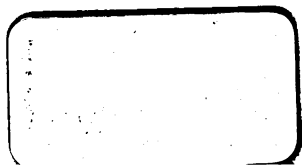
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



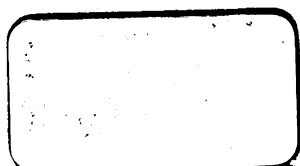
Per. 1467 e.  $\frac{70}{35.4}$



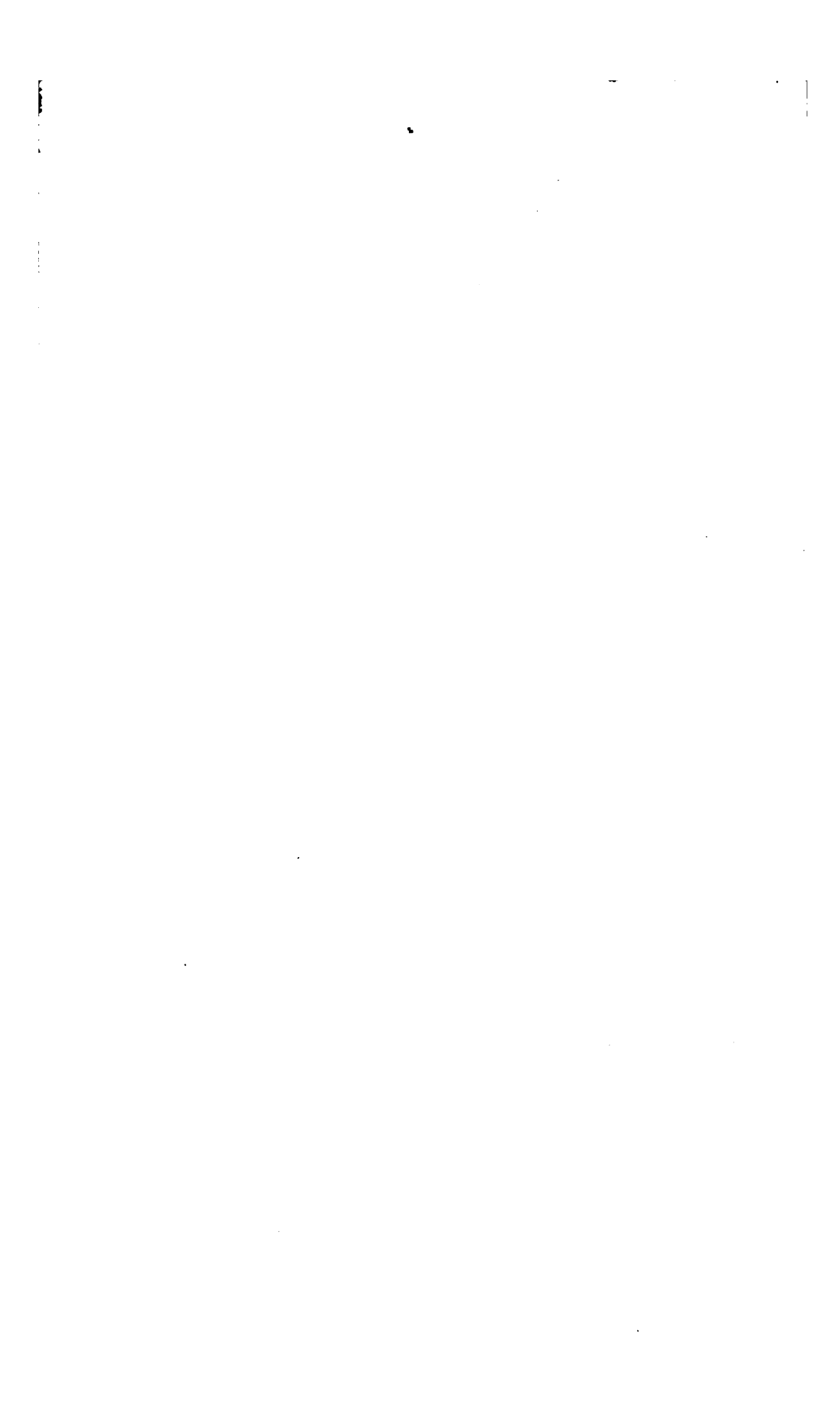




Per. 1467 e.  $\frac{70}{35.4}$











**THE**  
**INTELLECTUAL REPOSITORY**  
**AND**  
**NEW JERUSALEM MAGAZINE.**

**VOL. IV.—NEW SERIES.**

---

**1843.**

---



**LONDON:**

**PUBLISHED BY THE GENERAL CONFERENCE OF THE NEW CHURCH,  
SIGNIFIED BY THE NEW JERUSALEM IN REVELATION;  
AND SOLD BY  
JAMES S. HODSON, 112, FLEET-STREET;  
W. NEWBERY, 6, CHENIES-STREET, BEDFORD-SQUARE.  
MANCHESTER: L. KENWORTHY, CATEATON-STREET.  
HAYWARD AND CO., PRINTERS, EXCHANGE-STREET, MANCHESTER.**





THE  
**INTELLECTUAL REPOSITORY**  
AND  
**NEW JERUSALEM MAGAZINE.**

---

No. 37.

JANUARY, 1843.

VOL. IV.

---

**THE INTELLECTUAL REPOSITORY; ITS USEFULNESS,  
AND ITS CLAIMS.**

IN the Editors' concluding Address, in the last number, it was stated, that an important change had been made in the editorial department of this Magazine. It has been deemed advisable by the Conference, and resolved accordingly, that there shall be but one Editor, whose whole energies may be expected to be concentrated upon the work, as a necessary result of a concentrated responsibility.\*

There are certain periods in human life when it is desirable and necessary to look back on our past career, and to take a retrospective view of the history, events, acts, and states of our life. This is one condition and means of our progressive improvement as intelligent, moral, and spiritual beings. The great object of all history is, to instruct the present generation in the experience of the past, and hence to derive new and certain criteria for our present conduct, both as a nation, and as individuals. This is true not only of nations in the aggregate, and of individuals in particular, but also of institutions, churches, societies, and of every work and employment in which we are engaged to labour and to co-operate with each other for the universal good.

The "*Intellectual Repository*" has now completed the *thirtieth year* of its existence, and we may say that it has survived one generation of the human race. Numbers who felt a deep interest in the cause of Holy Truth at the period when this periodical commenced in 1812, and who were instrumental in establishing it as an humble advocate, and defender of those sublime truths and doctrines which are made known to the world through the instrumentality of the enlightened and humble Emanuel Swedenborg, are now in the eternal world; and a few only survive, who bear in affectionate remembrance their pious and enlightened zeal in the cause of the New Dispensation of love and of

\* See *Minutes* of the last General Conference, 103—111, and also the Report of the Magazine Committee, &c. p. 40.

truth to the human race. This Magazine contains the records of the Church during the early periods of its rise and formation; it records its struggles and its triumphs; it preserves in its pages numerous most instructive and edifying essays and articles from the pens of the venerable Clowes; Hindmarsh, Sibly, and others, who delighted in the truth when upon earth, and who are now enjoying its ineffable splendours in the realms of bliss. This periodical is also endeared to the memory of the living, by its records of the faithful, and the dear departed, who were esteemed and beloved upon earth, and to the enjoyment of whose society in heaven they look forwards with anticipation and delight. The son and the daughter here find recorded the brief and simple memoir of a pious and an honored father, and the sweet memorial of a devout and an affectionate mother, who, in their life and christian example, had "adorned the doctrine of God their Saviour." Hence the claims of the "*Intellectual Repository*" have, it is presumed, a strong hold upon the affection and regard of the present generation.

When we look back, we behold many difficulties which this periodical has had to encounter. The zealous individuals who first patronized it, could scarcely hope that its continuance would have been prolonged, without intermission, to the present period. It has, however, gone on progressively increasing in literary support and friendly patronage, in proportion as the truths and doctrines it advocates have become known and esteemed amongst men. The great object of this Magazine is the instruction and edification of the New Church, and the propagation of those spiritual treasures of knowledge contained in the writings of the new Dispensation, by which, as we verily believe, every subject of theology and of mental and sacred philosophy is placed in its true scriptural and rational light, and divested of those gross fallacies and falsities, which a mental naturalism and sensualism has for ages past accumulated around them. The human mind, however, viewed as to its intellectual operations is, at the present period, struggling to emerge from these gross mists of naturalism and sensualism into a purer atmosphere of rational and spiritual truth. This is evident from the general and growing desire, which is manifest to change the present modes of thinking on the most important points of theology, and from the collision of opinions which so generally prevails. The present is evidently a transition-period in the history of the human mind, which is always a period of great mental anxiety to those who sincerely seek the truth. And shall not we, who possess the wonderful discoveries of eternal truth from the opening of the Spiritual Sense of the Holy Word, and the genuine doctrines of Christianity, come forward at the present important period with more zeal and diligence than ever? To

this end, however, a concentration of energies is required, and the "*Intellectual Repository*," which has been so long in the service of the New Church, appears to be the legitimate point and centre of intellectual union and strength for this purpose. Hence the great usefulness of this monthly periodical, if adequately supported and properly conducted, is abundantly apparent; and, as its circulation is, at the present period, about one thousand per month, it is obvious that a wide field is opened for the propagation of those principles which it is established to promote. We therefore earnestly appeal to all, who feel an interest in promoting the real and eternal Good of their fellow-creatures, to assist in advancing the cause of Truth, by which, as the chief means, that Good can be received from the only Source of all Good—the LORD IN HIS DIVINE HUMANITY—and eternally secured and enjoyed. This assistance may be rendered in various ways: by literary support, in contributing instructive essays on spiritual and moral subjects; by pointing out subjects, the proper development of which might instruct and edify the readers of the work; by marking the signs of the times in their relation to the Church and to the spiritual and intellectual aspect of society; by indicating new fields of useful exertion in the cause of truth; by suggesting means of improvement in education, and in the management of our different institutions; by pointing out new publications, the review of which might be serviceable to the progress of truth; by contributing facts and phenomena from science, and shewing their relation, by the Science of Correspondences, to spiritual things, which are thereby illustrated and confirmed; by preventing the bitter spirit of controversy from interfering with free enquiry and friendly discussion; in short, we solicit a contribution, both in prose and poetry, of whatever things are calculated to promote the cause of genuine Christianity,—the cause of Goodness and Truth, of Charity and Faith, and their Union in establishing "*Glory to God in the highest; on earth peace, and good will towards men.*" For as all things in the spiritual and natural worlds, which are according to order, relate to the GOOD and the TRUE, and to their UNION and consequent USE; so all things in man, in every association of men, and in every institution, should have the same relation and tendency.

May the Lord, without whom we can do nothing, and from whom cometh every good and perfect gift, and to whom all merit and praise must be ascribed, prosper our feeble attempts to promote his kingdom upon earth!

EDITOR.

Manchester.

## THE HUMAN SOUL.

[TRANSLATED FROM SWEDENBORG'S "ECONOMY OF THE ANIMAL KINGDOM."\*]

*To the Editor of the Intellectual Repository.*

SIR,

In some of the earlier numbers of your Magazine,† I find a translation of the chapter on the *Doctrine of Series and Degrees*, as propounded by Swedenborg in his work entitled the "*Economy of the Animal Kingdom*." A very important use is made of this Doctrine in its application to the subject of *The Human Soul*, as treated of by Swedenborg in the same work; and as it may be considered to be almost an independent treatise in itself, and may serve to throw light on the progress of the subject in Swedenborg's mind, it may possibly prove to be of no ordinary interest to many of your readers. It will be obvious that on the *Doctrine of Degrees* as applied to the human soul, in some respects in the ensuing treatise, he fell into error;‡ like a skilful chemist, however, in conducting his experiments, he derived instruction even from his failures, and was enabled to correct the error in his subsequent works. With all its defects, the present chapter may be regarded as conveying most important truths, and as opening to us the most sublime views in human physiology; so that whoever reads it with attention and with a proper spirit, can scarcely fail to become a wiser and a better man. As far as regards the translation itself, I do not doubt that subsequent writers may considerably improve it; I will however endeavour to state briefly the principles at which I have aimed in the course of my labours; *first*, to give the real meaning of the author in as plain and suitable terms as I could; *secondly*, to present so much of the peculiarity of diction as is consistent with the English idiom; *thirdly*, on all points of science and philosophy, to translate the original as faithfully as possible, but in all cases of amplification and ornament, to omit words which, however elegant in Latin, would only encumber an English version.

The ensuing chapter on *The Human Soul* forms a part of an English translation of the "*Economy of the Animal Kingdom*;" for further information on which subject, the reader is referred to the notice toward the end of the present number of the Magazine.

Yours, &amp;c.,

A. C.

\* The "*Economy of the Animal Kingdom*" was published by Swedenborg, at Amsterdam, in two parts, in 1740 and 1741, three or four years before his especial spiritual illumination commenced.

† See Vol. for 1824 & 5, p. 62, and the following Vol.

‡ The nature of the error into which Swedenborg fell in the present chapter has already been explained at large in a former number of this periodical; see New Series, October, 1826, p. 316, note.

## THE HUMAN SOUL.

## THIRD CHAPTER.

208. In the first treatise I endeavoured, by way of introduction to a knowledge of the soul, to expound a doctrine which I have called the *Doctrine of Series and Degrees*. This I did, inasmuch as for a long time I had been led to consider, and with many to doubt, whether the subject of the Human Soul was one which was accessible to any reach of mind, that is to say, whether it was capable of being thoroughly investigated; for certain it is that the soul is far removed from the external senses; that it lies secreted in the profoundest depths of knowledge, being the supreme and the ultimate in the order of those things which successively reveal themselves to our enquiries. On a slight consideration of the subject, I could not but think with mankind in general, that all our knowledge of it was to be attempted either by a bare reasoning philosophy, or more immediately by the anatomy of the human body. Upon making the attempt, however, I found myself as far from my object as ever; for no sooner did I seem to have mastered the subject, than I found it again eluding my grasp, though it never absolutely disappeared from my view. Thus were my hopes not destroyed, but deferred; frequently did I reproach myself with stupidity in being ignorant of that which was yet everywhere most really present to me; since by reason of the soul it is that we hear, see, feel, perceive, remember, imagine, think, desire, will; or that we are, move, and live. The soul it is because of which, by which, and out of which, principally exists the visible corporeal kingdom; to the soul it is that we are to ascribe whatsoever excites our admiration and astonishment in the anatomy of the body; the body being constructed according to the image of the soul's nature, or according to the form of its operations. Thus did I seem to see, and yet not to see, the very object, with the desire of knowing which I was never at rest. At length, however, I discovered that nothing is farther removed from the human intellect than what at the same time is most really present; and that nothing is more really present than that which is more universal, prior, and superior, since this enters into every particular, into every thing posterior and inferior,—a discovery, on making which I awoke as from a profound slumber. What is more omnipresent than the Deity,—in him we live, and are, and move,—and yet what is more remote from the sphere of our intellect? In vain does the mind stretch its powers to attain to any degree of knowledge of the essentials and attributes of the supreme and omnipotent beyond that which, in proportion to each man's individual exertions, he has been pleased to reveal. (252.)



209. There is nothing, however, more common to the human mind, than the wish to mount up all at once from the lowest to the highest principles; for what sciolist, what tyro is there who does not aspire from the rudiments of some science forthwith to its loftiest summit; as from the principles of geometry to the quadrature of the circle; from the principles of mechanism to perpetual motion; from the principles of chemistry to some alcahest or the production of gold; from the principles of philosophy to the *substantia prima*, or first substance of the world; and from every other science to that of the human soul? If again we turn from the love of sciences to the love of the world, do we not see the same principles prevailing? For even in this case who does not long for the highest stations, to advance from one honor to another, from one acquisition to another, till all become lavished upon him? Can you point out any considerable number in civil society who place any check or limit to efforts of this kind, beyond that which they receive from actual impossibility or necessity? Be their pursuits whatever they may, will not the diffident be encouraged by hopes of attaining the highest possible summit of their wishes? Thus does the ambition of our first parent remain deeply rooted in the nature of his children, and every son of Adam, as he walks upon the earth, wishes, by stretching out his arm, to touch the heavens with his finger.

210. The more, however, a person is endowed with the power of discerning the distinctions between things, the more clearly will he perceive, that there is in things an order, that there are degrees of order, and that it is by these alone he can progress, and this step by step, from lowest to highest, or from outermost to innermost principles; for as often as nature ascends out of external phenomena, or betakes herself inwardly, she seems to have separated from us, and to have left us altogether in the dark as to what direction she has taken; we have need therefore of some sciences to serve as our guide in tracing out her steps—to arrange all things into series,—to distinguish these series into degrees, and to enable us to contemplate the order of each single thing in the order of the whole. The science which does this I have called the *Doctrine of Series and Degrees*, or the *Doctrine of Order*; a science which it was necessary to premise to enable us to follow closely in the steps of nature; since to attempt without it to approach and visit her in her sublime abode, would be to attempt to climb heaven by the tower of Babel; for the highest step must be approached by the intermediate. They who know nothing of this ladder of nature, and who think to reach the summit by a single stride, are little aware that in making the attempt they will only dash themselves to the earth, and will be found at last by their friends, upon enquiry into their fate, precipitated into the

depths of some shadowy gulph, as into what is occult, for instance, where they are surrounded with darkness; since in what is occult the wisest is unable to discern the qualities of things.

211. The doctrine of *Series and Degrees*, however, only teaches the distinction and relation between things superior and inferior, or prior and posterior; it is unable to express by adequate terms, proper to itself, things which transcend its own particular sphere. If therefore we would ascend to a higher altitude, we must use terms which are still more abstract, universal, and eminent, lest we confound with the corporeal senses things, of which we ought not only to have distinct perceptions, but which, in reality, are distinct. Hence it is necessary that we have recourse to a *Mathematical Philosophy of Universals*, which shall be enabled, not only to signify higher ideas by letters proceeding in simple order; but also to reduce them to a certain *philosophical calculus*, in its form and in some of its rules not unlike the *analysis of infinites*; for in higher ideas, much more in the highest, occur things too ineffable to be represented by common\* ideas. But, in truth, what an Herculean task must it be to build up a system of this kind! What a stupendous exercise of intellectual power does it require! Demanding, as it does, the vigilance of the entire mind† [*animo*], the assistance also of the superior mind [*mens*] or the soul, to which science is proper and natural, and which represents nothing to itself by the signs used in speech; takes nothing from the common catalogue of words, but by means of the primitive and universal doctrine we have mentioned, connate both with itself and with the objects of nature; abstracts out of all things their nature and essence; and prepares, expedites, and evolves each in the mutest silence. To this universal science, therefore, are subject all other sciences and arts; through the inmost arcana of which it proceeds in its advance from its own principles to causes, from causes to effects, by an order proper to itself, and which is the natural order. This truth will become sufficiently manifest, if we contemplate the body which belongs to the soul, the viscera of the body, the sensory and motory organs, together with the other parts which are formed to a dependance upon, a connexion and harmony with, each other; in fine, to the modes of universal nature, so nicely, skilfully, and wonderfully, that there is nothing latent in the inmost and most abstruse principles of nature, science or art, which it has not the knowledge and power of evoking to its aid, according as it is required.

212. That such a science of sciences can be found, many of the

\* Or general, because an infinite number of particulars are perceived as one common one.

† *Excubandum enim est toto animo.*

learned have already suspected, nay, have beheld it, as it were, afar off. (Treatise I. 651.) The illustrious Locke, in his golden treatise on the *Human Understanding*, near the close of his work, after his profound investigation of the powers of the mind, discovers at last, as if by divination, that there was yet another and profounder science. "Perhaps," says he, "this latter species of science, or the *σημειωτική*, which treats of ideas and words, if distinctly weighed and duly considered, would afford us another sort of logic and critic than what we have been hitherto acquainted with." (Book 4, chap. 21. sec. 4.) And in another place he observes, "The ideas that ethics are conversant about being all real essences, and such as, I imagine, have a discoverable connexion and agreement one with another, so far as we can find their habitudes and relations, so far we shall be possessed of certain real and general truths; and I doubt not but, if a right method were taken, a great part of morality might be made out with that clearness that could leave to a considering man no more reason to doubt, than he could have to doubt of the truth of propositions in mathematics which have been demonstrated to him." (Book 4. chap. 12. sec. 8.)\* That to such a science, seen obscurely it is true, yet so desirable, any other way can lead than the doctrine of the order, or of the *Series and Degrees* existing in the world and nature, I can not be induced to believe; for all the other sciences—like derivative streams—regard this as their fountain head;—a doctrine which, as it penetrates into abstract principles, and into that region of the ideas where resides the faculty which alone thinks, which has no speech, which whispers not a word, which exercises an intuition into the meanings of sentences, represents them to itself, and separates them into a certain number of numbers;—so it can, for this reason, give, in a short compass, the mode, rules, and form pertaining to a certain supreme science which by mute letters will briefly designate things which can scarcely be signified by words without using periphrases and long and circuitous periods. This is the science which I just now called the *Mathematical Doctrine of Universals*. The use of either we can scarcely teach by bare thought; but we shall make experiment of them by their wonderful application to examples, for there is nothing to which they do not extend. If judgment consist in the faculty of distinguishing one simple and compound idea from another, lest any apparent similarity or affinity lead us to mistake the one for the other, we are assuredly so far destitute of judgment, as we are ignorant how, in things simultaneous, to separate in due order things which have successively entered and are successively involved; or to abstract causes,

\* Swedenborg has copied from a French edition, but the original is here introduced.

and also causes of causes, from the effects in which these causes appear, although obscurely, never distinctly, and scarcely at all, without our having recourse to the higher intellectual powers.

213. But even were it granted, that the *Doctrines of Order* and the *Science of Universals* were carried by the human mind to the acme of perfection; nevertheless it does not follow that we should, by these means alone, be brought into the knowledge of all that can be known; for these sciences are but subsidiary, serving only, by a compendious method and mathematical certainty, to lead us, by continued abstractions and elevations of thought, from things posterior to things prior; or from the world of effects, which is the visible, to the world of causes and principles, which is the invisible. Hence, in order that these sciences may be available, we must have recourse to experiment, and to the phenomena presented to the senses; without which they would remain in a state of bare theory and bare capability of aiding us. Algebraical analysis, for example, without lines, figures, and numbers, applied to the objects of natural philosophy and general economy, would be only a beautiful calculus, destitute of any practical application to the uses of life. The foregoing sciences, consequently, make known their real value only in proportion to our degree of experimental knowledge. They emulate, indeed, the very order of animal nature, which is, that the rational mind shall receive instruction successively from phenomena, through the medium of the five-fold organism of the external senses; that when it has matured its principles, it may begin to look around and to enlarge the sphere of its rational vision, so as, from a few causes slightly modified, to be enabled to extend its view into an infinite number of effects; for these reasons, I have been for some time under a strong persuasion that the essence and nature of the soul, its influx into the body, and the reciprocal action of the body can never offer itself to demonstration without a knowledge of anatomy, pathology, and psychology; nay, even of natural philosophy, more especially of the auras; and that, unless our labours take this direction, we shall at every new age be employed only in building new systems, which will as often be tumbling to the ground, without the possibility of being rebuilt.

214. This, and no other, has been the reason for which, with diligent study and intense application, I have investigated the anatomy of the body, principally the human, so far as we are supplied with experimental knowledge; and not only this, but each individual part of the body, after a similar manner in which I have, in the present volume, treated of the cortical substance. In doing this, I may perhaps have gone beyond the ordinary limits of inquiry, so that but few of my

readers may be able distinctly to understand me. Thus far, however, I felt bound to venture; inasmuch as I had resolved, cost what it might, to trace out the nature of the human soul. He therefore who desires the end, ought to desire the means. I freely acknowledge, that I have availed myself of the experimental documents of men most worthy of my confidence,—documents which have been written at the expense of much study and pains,—and that I have availed myself of only a few, selected from my own private experience. But I would prefer that my knowledge upon subjects of this nature should proceed from an examination of the experience of others, rather than from actual manipulation; for I have found that those, not excepting the most learned, whose information is derived from their own particular experience, are apt to be carried away into untoward views and perverse notions of causes, more easily than others who derive their information not from private, but from general experience,—not from their own, but from the experience of others. (Treatise I. 18.) For not only do persons of the former description both study and favour the mere external senses, rather than the rational mind (*menti*) within or above the senses, and too freely judge of every thing that comes before them from their own partial information; but they are smitten with the love of their own discoveries and imaginations, in which they contemplate their own image as a parent does in his offspring. Hence the reason for which they not unfrequently, with a kind of royal superciliousness, look down upon all who pay not homage to their favourite theories, which they themselves adore to distraction; but as Seneca observes: “*he is born to live but for a few years, who contemplates only the people of his own generation; others will come after him, who will form their judgment of his works without favour or offence.*”

215. There is no reason, however, why we should disparage the living, or detract from the merit due to the present age; for few, indeed, there are who now contend for any hypothesis or system from any real faith in it, or love for it. Various and innumerable are the motives, which prevail upon them to profess with the lips that they believe what they do not believe; the mere enumeration of these motives would occupy too large a portion of these pages. Who is there, if he be candid and free to confess it, that does not regard the known as unknown, the true as probable, and the probable as false? Or who, if he has not sufficient time or talent for discussing the several arguments, does not tacitly, in his own mind, come to neither affirmation nor negation upon the subject? Indeed, we may form a judgment of the state of the human mind from this circumstance, that it is a maxim *never to give credence, or at least implicit assent, to any thing but to actual demon-*

stration; and should any one set himself to work in furnishing the demonstration, their opinion then is, *they must next hear the other side of the question*; for experience teaches them that there is nothing which an orator may not establish, as an aliquot part of many different series of ratiocinations, and the philosopher, in many series of facts; just as one syllable, one word, one phrase, may run throughout a never-ending series of sentences and discourses, or one colour pervade an infinite number of pictures. The mind (*mens*) indeed may, at the time of its formation, be imbued also with principles which are derived from sophistical arguments, but which yet do not become so deeply rooted in our nature as perhaps we may think; for the intellect, when advanced to a mature age, discovers itself to be free, and to be placed in the capacity of judging for itself from the principles it had received in infancy, from those which have since been superinduced, and from others which have been traced out by its own individual experience; the consequence of which is, it accedes only to those which display the greatest light of truth; for so far as we place ourselves in bondage under the judgments of others, we limit our faculties, and consign ourselves to slavery; wherefore there is no rational mind that does not aspire to the enjoyment of its own golden liberty, and with this view ranges in thought over universal nature, in order to find out the truth, and, wherever it lies, to receive it with open embrace. In things divine, however, the case is different; since they are ever speciously inculcated by persons, each according to the form of his own particular creed, and in regard to them the mind is commanded to abdicate its reason; in consequence of which the impressions it receives remain permanently sacred and inviolate, even from the dawn of the intellectual powers to their greatest development.

216. Meanwhile, those disputes that take place among the leaders of the learned and the lights of the world,—disputes concerning that very soul into which we are eternally to transcribe all the happiness we enjoy in the body, which never can be settled by a mere strife for the mastery, cannot but have the effect of throwing the minds of men into a state of doubt, and contracting their faith within a very narrow compass; for it is but natural to a man not to assent to any thing unknown before he has consulted his reason (*mentem*); and in things altogether unseen, not to believe that a thing is, unless in some measure it be known *what* it is,—a habit more common to the learned than to the unlearned; because the former, the more they confide in themselves, the less do they presume upon the impossibility of coming to a perfect knowledge of its nature. If, therefore, we deprive the soul of every predicate which belongs to things material, as, for instance, of extense,



figure, space, magnitude, and motion, we deprive the mind of every thing to which, as to an anchor, it can attach its ideas; the consequence is, that every one is left in doubt whether, after all, the soul be anything distinct from the entity of reason, and whether there can possibly be an intercourse between two entities; to one of which is ascribed that which is a privation of the other, or of one of which there is no assignable notion. But still I know that those who are more capable of understanding than of willing truer sentiments, that is, who may be more intelligent than we may think, in discerning truths, notwithstanding the collision between probabilities and appearances, suffer not themselves to be deceived by mere outward appearances, or to concede their faith, unless common experience induce them to come to a like persuasion, or unless they perceive in the order of things the last to exist with the first, through media demonstratively connected and confirmed.

217. We may consider it as an acknowledged fact, that when any one attains to the truth, all experience, as well general as particular, will be in his favor; as also all the rules and decisions of rational philosophy; and that the various systems which have been made upon the subject, will form themselves into such agreement one with the other, that each will receive its own proper confirmation, (for there is none which will not be countenanced by ascertained phenomena,) and be established upon principles which will lead us to reconcile things superior with things inferior,—things spiritual with things corporeal. If truth itself walk forth to the light, and display itself before us, as upon a stage, then will all conjecture be at an end, and those clouds of fitting motes be dissipated, which were previously seen and imagined in the dark. There is no difficulty which it will not remove, no mortal whom it will fear, no rock on which it will founder. Her's will be the liberty of looking even into the third sanctuary, though not the liberty of entering; for the truth of nature, and the truth of revelation, however separate, are never at variance. Still, although the truth may thus be brought to light,—a consummation devoutly to be wished,—I would observe, that its habitation is so inward and exalted, that it will not permit itself to be revealed to any who are still lingering among last and lowest principles, but to those only who have acquired a habit of thought, who can extend the range of their mental vision throughout the whole order of confirmatory facts; and, in the perception of consequences, can remove it far from the senses and from the lower affections (*animo*). Inasmuch, however, as this power is not granted to every one; for saith Cicero, "*The divine mind hath respect only to those whom it hath endowed with right reason;*" and because this exercise of the rational powers would, at the same time, deprive the inferior faculties of their

useful and agreeable enjoyments; we may hence see the reason why there are those who stubbornly refuse to stir a single step beyond visible phenomena for the sake of the truth, and others who prefer plunging into occult principles at the very outset. To these two classes our kind of demonstration may not be acceptable. For, in regard to the former, we assert, that the truth is to be sought far beyond the limits of the corporeal sight; and, in regard to the latter, that in all nature there is no such thing as an occult quality; which although not already the subject of demonstration, yet is capable of becoming so.

218. The foregoing remarks are not made with a view to derogate from the authority or credit due to the writings of others, who are adorned with genius and science,—far from it; since to every man, in proportion as he approaches the truth, ought to be awarded his own laurel. Of what consequence is it to me that I should bring any one over to my opinions? Let his own reason persuade him. I undertake not this work for the sake of honour or emolument; both of which I shun rather than seek, inasmuch as they disquiet the mind: and I am moreover content with my lot. It is in the cause of truth alone that I desire to be engaged,—that truth which alone is immortal, which lives only in that order of nature which is the most perfect; hence in the series only of those ends which reach on to the last—even to the glory of the Deity; which ends He promotes: thus I well know, who will reward me. These first fruits of my Psychological labours I now proceed, according to the method I have hitherto adopted, to arrange into chapters.

*(To be continued.)*

---

## SIGNS OF THE TIMES IN RELATION TO THE CHURCH.

---

THE Lord, when upon earth, directed the eyes of those around him to the signs of the times. (Matt. xvi. 3.) The Scribes and the Pharisees could well discern the signs of the times in relation to the world, and the states of the weather; but the object of the Divine Speaker was to direct them to a consideration of the states of the Church, and to those signs which were testimonies of his First Advent. On observing the states of the Church at the present time, and on considering the operations of the human mind, there are numerous *signs* to evince, that we are now living at the end of one Dispensation and at the commencement of a new one. The following extracts from the most distinguished writers of the day, plainly point out numerous signs in the intellectual horizon, which strikingly testify to the fact, that we are now living at the end of the Church, so often declared and

demonstrated by Swedenborg. But as certain as the dawn and the morning succeed midnight, so certain it is, that the Lord in his mercy and providence has abundantly provided, by the opening of the Spiritual Sense of the Word, and by revealing the genuine doctrines of Christianity, all the means necessary for the restoration of the Church. The "*fresh opening out of Christianity*," of which the writers in the following extracts speak, is already accomplished; and they are most earnestly invited to consult the writings of the New Church, in which, it is confidently believed, they will find that new *power, vigour, and life*, which, as they anticipate, must be imparted, before the "*wastes can be builded up*." The first extract we shall adduce is from a distinguished clergyman of the Church of England:—

"All that I can say in this place is, that I am most firmly persuaded that we are living in that awful period designated in Scripture as *the last time*, and *the last days*. Every succeeding year serves to increase the evidence on this head, and to give clearness and precision, and intensity to those signs which already have been noticed by commentators. Even worldly men are so affected by the signs of our times, as to feel seriously persuaded that some tremendous crisis is at hand. It therefore more especially behoves the professing people of God to be upon the watch-tower, and to observe what is passing around them, and be prepared for the future, that the day may not overtake them as a thief in the night."\*

Another says :

"As to Christianity, doubtless *its* action is not expended, yet must every one have observed, that the Christian religion at present affords neither base nor circumspection to modern aspirations after moral verity. \* \* Mind seems as it were to be getting loose upon space. It reposes on no religious ultimates. Those even who have the deepest, the most immovable conviction, that in revelation is to be found the only true moral substratum of humanity throughout all its modifications, perceive, at the same time, the incommensurateness of Christianity, *under its present developments*, to embrace and to form a rest for the new mental developments of society.

"These believing men look for, and would promote an enlargement of the gospel faith. Whether among Hebrews, Christians, and we might add Pagans, the mind in all ages of the world has had its moral and religious holdings on Biblical revealed truths, more or less purely, or more or less corruptly conceived. It is only now that a new phenomenon seems to be emerging—that *these holdings seem to be giving way*, and that men are becoming accustomed to question human experience at large for solutions which they have hitherto drawn, partially, gradually, increasingly, according to the proportionate progression between natural and revealed knowledge,

\* *Elements of Prophetic Interpretation*, by the Rev. J. W. Brooks, Vicar of Clareborough, p. 480; see also Rev. A. Clissold's *End of the Church*, p. 501.

directly from religion. The result is that human nature has become to them, in all its moral aspects, a mighty riddle.

"The remedy to this, on the one hand luxuriant, and on the other barren demoralization of the understanding, can consist only in a *fresh opening out of Christianity*, till it be brought into its own proper superior relationship to the spirit of the age."\*

Another periodical says :

"Then when the spiritual had encroached upon the civil, and had become itself civil and secular, good men rose up against it, and bad men joined them; and in the struggle, *religion was destroyed*. With religious obligation fell also the obligation of all laws; for no laws have any strength but that which is derived from God. And though by a providence from God, such as no other nation has experienced, something of both these obligations was once more established in this country over the hearts and lives of men, both were so weakened and corrupted that religion soon gave way, and nothing but human and worldly considerations were left to keep men in their line of duty.

"Hence our vices and faithlessness, our avarice and hard-heartedness, our neglect of the poor beneath us; our secularized clergy, our political dissenters, our abuse of ecclesiastical patronage; our foolish, vulgar exclusiveness, which has severed every class of society from those above and below it; our disrespect to governors; our disobedience to parents; our self-indulgence, and vanity, and extravagance, which have encumbered our states with debt. \* \* Hence our morals degraded into utilitarianism—our philosophy become sensualism—our politics debased into economy—our science confined to matter—our reason misinterpreted to mean logic—and our piety stripped from truth, and made matter of empty form, or of emptier feeling. *We have lost sight of the spiritual, and can see nothing but the material*. The Church was sacrificed, and nothing but the State could be seen; and now the State also must soon be lost."†

Upon the next page of the same article, this able writer laments the departure of "the spirit of faith, by which only the mind can grasp truth;" and he declares his conviction, that, until this principle be restored, "there is no hope for his country or this age." He says :

"Until the child once more looks up to its parent, and its parent to the State, and the State to the Church, and the Church to God, and still as the eye ascends through all these stages, it beholds in each a shadow and a symbol, and a presence of that power, from which all power flows—society cannot exist. *It does not exist at present*. Society is union; the union of many in one. If there be no union, there is no society; no more than there is in union in a heap of sand. Like atoms of sand, men are now tossed together;

\* *Blackwood's Magazine*. This and the following Extracts are taken from the Rev. B. F. Barrett's *Lectures on the Doctrines of the New Church*, New York. See an account of the great interest excited by these Lectures, *Intel. Rep.* 1841, pp. 139, 190.

† *London Quarterly Review* for Sept., 1840—American Edition, p. 244.

huddled in houses by the chance of birth; thrown up as in heaps into large towns, by a thousand separate eddies—by avarice, or want, or caprice; not bound together but only not falling apart, in so-called kingdoms, because walls of dead matter hold them in—as mountains, rivers or seas—or a foreign force, or the mere absence of a dissolving power; and saved from splitting off into innumerable fragments of religious dissent, not because the Church is in the centre of their affections and duty, but because their interest, or conceit, or ignorance, or indolence keeps each in their place. Society, therefore, is gone. It is now lying like a long buried corpse, which the air has not yet reached, and its lineaments seem perfect, and the body sound; but if it should please God in his anger by some shock to lay it bare, it will crumble to dust. Let the State withhold its artificial support from the Church, and, with the exception of that large portion which is *beginning* to be impregnated and held together by a true revivifying spirit, the body, which *calls* itself the Church, will fall to pieces.”\*

“These (says Mr. Barrett) are the honest confessions of honest minds. And it would be easy to fill a volume with extracts from the various theological and ethical writers of the day, similar to these we have just quoted. There are multitudes on both continents whose hearts respond to the sentiments here uttered. And what does this indicate, but a pretty wide-spread acknowledgment, even among Churchmen themselves, that “the glory has departed from Israel”—that “beauty has fled from the daughter of Zion,” and that “the abomination of desolation spoken of by Daniel the prophet” has indeed fallen upon the Church? If there be ground and reason for what these writers say concerning the Church as it now is, (and inasmuch as they are themselves formally connected with that Church whereof they speak, they could hardly be suspected of any disposition to state more upon this point than is clearly seen to be true,) then we can, without much difficulty, believe what Swedenborg said of the Church at the time he wrote; we can believe that the first Christian dispensation had been lived out, and that the Church established under it had consequently come to an end—had ceased to be a true Church.”

#### CANONES NOVÆ ECCLESIA; OR, CANONS OF THE NEW CHURCH THEOLOGY.

(Continued from last Vol. p. 441.)

To the Editor of the Intellectual Repository.

DEAR SIR,

I will take this opportunity to say, that I was very much gratified with the first communication to the *Intellectual Repository* for December last of an extract from the Canons of the New Church; and I hope

\* *Ibid*, p. 245.

that your Liverpool friend will continue his communications until he has translated the whole of this little *casket of gems*, of which he has given us so beautiful a specimen.

I am, &c.,

F. G.

---

CHAPTER VIII. — *Concerning the Omnipotence, Omniscience, and Omnipresence of God.*

1. That the omnipotence, omniscience, and omnipresence of God are not apprehended by the human understanding; because the omnipotence of God is infinite power, the omniscience of God is infinite wisdom, and the omnipresence of God is infinite presence, in all things which have proceeded, and which do proceed from Him; and what is divine and infinite is not apprehended by the finite understanding.

2. That God is omnipotent, omniscient, and omnipresent, is acknowledged without a rational investigation; since this flows in from God into the superior region of the human mind, and hence into the acknowledgment of all who have any religion and sound reason. It also flows in with others who have no religion; but with them there is no reception, and consequently no acknowledgment.

3. That God is omnipotent, omniscient, and omnipresent, can be confirmed from innumerable things which are of reason, and, at the same time, of religion, as from the following:—

4. First,—That God alone *is* and *exists* in Himself; and that every other being, and every other thing *is* and *exists* from Him.

5. Secondly,—That God alone loves, is wise, and lives and acts from Himself; and that every other being, and every other thing lives and acts from Him.

6. Thirdly,—That God alone can act from Himself; and that every other being, and every other thing is and acts from Him.

7. Consequently, that God is the soul of all; from whom all beings and all things are, live, and move.

8. That unless all things, even to the minutest particulars in the world and in heaven, related to one Being, *who lives and who acts from Himself*, the universe would be dissipated in a moment.

9. That hence, the universe created by God is full of God; wherefore He Himself said that He is the "*First and the Last, the Beginning and the End, the Alpha and the Omega, who was, is, and will be, the Omnipotent.*" (*Apoc.*, &c.)

10. That the preservation of the universe, which is perpetual creation, is a full testimony that God is omnipotent, omniscient, and omnipresent.



11. That opposites, which are evils, are not destroyed ; because God is omnipotent, omniscient, and omnipresent ; since evils are out of subjects, and out of things created, and do not penetrate to divine things which are within.

12. That evils, by the divine providence, which also is universal in things most particular, are more and more removed from the interiors, cast out, and thus alienated and separated, lest they should inflict any injury on things internal, which are divine.

13. That the divine omnipotence is by His Humanity ; that this is understood by sitting on the right hand, and by being the First and the Last, as is said concerning the Son of Man in the Apocalypse : and there is the omnipotent cause, since God acts from first principles by ultimates, and thus contains all things.

14. The Lord acts from first principles by ultimates with men ; not by anything of man, but by His own in Him. With the Jews He acted by the Word with them, thus by His own ; by that also He performed miracles by Elias and Elisha ; but because the Jews perverted the Word, God Himself came down and assumed the Ultimate, when from Himself He performed miracles.

15. That order was first created : according to which God acts ; wherefore God made Himself Order.

SUMMARY—CONCERNING GOD, THE REDEEMER JESUS CHRIST, AND  
CONCERNING REDEMPTION.

CHAPTER I.—*That in Jehovah God there are two things of the same Essence,—Divine Love, and Divine Wisdom ; or, Divine Good, and Divine Truth.*

1. That, universally and particularly, all things in both worlds,—the spiritual and the natural, relate to love and wisdom, or to goodness and truth ; since God the Creator and the Author of the universe, is Love Itself, and Wisdom Itself ; or Goodness Itself, and Truth Itself.

2. Altogether, as all things, universally and particularly, in man, relate to will and understanding ; since the will is the receptacle of goodness, or love, and the understanding, of wisdom and truth.

3. And also, as all things of the universe, as to existence and subsistence, have relation to heat and light ; and heat in the spiritual world, in its essence, is love ; and light there, in its essence, is wisdom ; and heat and light, in the natural world, correspond to love and wisdom in the spiritual world.

4. Hence it is that all things in the Church relate to charity and faith ; since charity is goodness, and faith is truth.

5. That, therefore, in the prophetic Word there are two expressions; one of which relates to goodness, and the other to truth; and thus to Jehovah God, who is Goodness Itself, and Truth Itself.

6. That in the Word of the Old Testament Jehovah signifies the *Divine Esse*, which is Divine Good; and God signifies the *Divine Existere*, which is Divine Truth; and that Jehovah God signifies both; likewise Jesus Christ.

7. That good is good, and truth is truth, in the degree and according to the quality of their conjunction.

8. That good exists by truth; consequently that truth is the form of good, and hence the quality of good.

CHAPTER II.—*That Jehovah God descended as Divine Wisdom, or Divine Truth, and assumed the Humanity in the Virgin Mary.*

1. That Jehovah God assumed the Humanity, that, in the fulness of time, he might become the Redeemer and Saviour.

2. That he became the Redeemer and Saviour by righteousness, which then, as to His Humanity, he put on.

3. That He could not have become righteousness or justice, and thus Redeemer and Saviour, as to His Humanity, except by Divine Truth.

4. Since by Divine Truth, from the beginning, all things were made, which are made.

5. That Divine Truth could combat against the hells, also could be tempted, blasphemed, reproached, and suffer.

6. But not Divine Good, neither God, except in the human principle, conceived and born according to Divine Order.

7. That Jehovah God thus descended as Divine Truth, and assumed the Humanity.

8. That this is according to Sacred Scripture, and according to reason illustrated from it.

CHAPTER III.—*That this Divine Truth is understood by the Word which was made Flesh. (John i.)*

1. That the Word, in the Sacred Scripture, signifies various things; as that it signifies the thing which really exists; also the thought of the mind, and thence speech.

2. That in the first place it signifies everything which exists and proceeds from the mouth of God; thus Divine Truth; thus the Sacred Scripture, since there is divine truth in its essence and its form. From this circumstance it is, that the Sacred Scripture, with one expression, is called the WORD.

3. That the ten Words (Commandments) of the Decalogue signify all the divine truths in a summary.

4. That the Word hence signifies the Lord the Redeemer and Saviour, since all things there are from Him; thus Himself.

5. That from these things it can be seen, that by the Word, which was in the beginning with God, and which was God, and which was with God before the world, is understood the divine truth which was before creation in Jehovah, and after creation from Jehovah, and lastly the Divine Humanity which Jehovah assumed in time; for it is said that the Word was made flesh, that, is man.

6. That the hypostatic Word is nothing else than divine truth.

CHAPTER IV.—*That the Holy Spirit which came over Mary signifies the Divine Truth; and that the power of the Most High, which overshadowed her, signifies the Divine Good from which that exists.*

1. That the Holy Spirit is the divine proceeding, thus the divine truth, teaching, reforming, regenerating, and vivifying.

2. That the divine truth, which also is the Word, was in the Lord by nativity from conception; and that afterwards He had it "without measure," that is, that it was infinitely increased, is understood by the Spirit of Jehovah resting upon Him.

3. That this is the divine truth which Jehovah God spake by the prophets, and which the Lord Himself spake whilst he was in the world.

4. That the spirit of Jehovah is called the Holy Spirit, since what is holy in the Word is predicated of divine truth. Hence it is that the Humanity of the Lord born of Mary is called Holy. (Luke i.) And that the Lord Himself is called alone Holy; (Apoc.) and that others are called Holy, not from themselves, but from Him.

5. That the Most High in the Word is predicated of the divine good, wherefore the power of the Most High signifies power proceeding from the divine good.

6. That thus those two things, the Holy Spirit coming over her, and the power of the Most High overshadowing her, signifying both, viz., divine truth and divine good; the latter being the soul, and the former the body, and hence communication.

7. Consequently, that those two in the Lord recently born were distinct, as are soul and body, and afterwards united.

8. It is similar in man, who is born and afterwards regenerated.

CHAPTER V.—*That the Humanity of the Lord Jehovah is the Son of God sent into the world.*

1. That Jehovah God sent Himself into the world by assuming the Humanity.

2. That this Humanity, conceived from Jehovah God, is called the Son of God which was sent into the world.

3. That this Humanity is called the Son of God, and the Son of Man; the Son of God, from the divine truth and divine good in Him, which is the Word; and the Son of Man, from the divine truth and divine good from Him, which is the doctrine of the church from the Word.

4. That no other Son of God is understood in the Word, but He who was born in the world.

5. That a Son of God born from eternity, who is a God by himself, is not from the Sacred Scripture; and that it is also contrary to reason illustrated by God.

6. That this was invented and propagated by the Nicene Council, as an asylum, to which those who wished to avoid the scandals disseminated by Arius and his followers, concerning the Humanity of the Lord, could betake themselves.

7. That the primitive church, which is called the Apostolic Church, knew nothing concerning the birth of any Son of God from eternity.

(To be continued.)

---

## THE DEAD LANGUAGES.

---

*To the Editor of the Intellectual Repository.*

SIR,

Not being able to see the *drift* of PANIOTA's remarks in your November number, I am unable to reply to them. He affirms that I am "somewhere mistaken;" but his attempts to prove it are more singular than convincing. I purposely avoid saying more than this, that I have no doubt he will feel less satisfied with his observations at a future period than he does at present; and possibly may wish that his *profession* of good-humour had been less necessary, in order to convince me of its existence.

Before I had read the paper alluded to, I had determined to trouble you with an additional remark on the difference between ability to translate the Scriptures, and ability to interpret them rightly.

No one, I think, will deny, that that portion of religious teachers who are deemed learned in consequence of their having passed through learned universities, have, on account of their learning, taken too much upon themselves; assuming that it qualified them to judge, and instruct others upon subjects, which have little or nothing in common with the attainments of a linguist. They have assumed their com-

petency to inform and regulate the mind without knowing anything about its construction; and to teach morality without having attained any rational certainty of even the names and qualities of the springs of human action. Such assumption, united with an arrogant bearing, indicative of the largeness of self-esteem, has naturally inclined the unlearned to undervalue the extent of even their just claims to gratitude and respect.

Your correspondent, before alluded to, claims "*reverence*" for the "science" of the sacred languages, and, I presume, for those who possess it; but I cannot help thinking, that the claim of learning to the tribute of the highest emotion of man, and which is due only to the Divine Image brightly shining in genuine wisdom and goodness, is an exorbitant and unreasonable claim. It is partly because too much has been demanded, that too little has been conceded. The learned have flattered one another to such an extent, as to render them the sport of the unlearned, who, looking on, have adopted the words of the poet, exclaiming—

"Voracious learning, often over fed,  
Digests not into sense the motley meal:"

When the learned have seemed to say,—"*Believe without question my statements of the contents of the Bible, because I have learned their original languages, the Hebrew and the Greek,*" common sense has naturally ejaculated, "*how ridiculous!*"

Far be it from me to advocate the withholding from any meritorious class, the honour due to their devotedness and usefulness: but if it be personally unjust to yield too little, it is no less unjust to the great interests of truth and virtue, to yield too much. I should be thankful to see the claims of the learned in the ancient languages put in the strongest light consistent with justice; and it is not with a view to depreciate their merits, but to ascertain clearly the grounds of their claim to instruct us in religion and morality *because* they are learned, that I make the following remarks:—

*What is the utmost that the learned can do for us?* Can they do *more* for us than place us on a par with those who heard the sacred books read *in their own language*, and clearly and accurately understood the meaning of the bare *words* used, whether they understood anything of the meaning involved in the sentences or not? Can the learned, in their character of translators and critics, do more for us than give us *the very same advantages* which were open to the meanest understandings amongst the people who from birth were conversant with the languages in which the Divine Truth has expressed itself, and to whom its counsels were first addressed? If they *can* do more for us

than this, it must be by means of attainments which are open to the unlearned *equally* with the learned; attainments in the knowledge of *things* exclusive (to accommodate my expressions to the peculiar demands of ΠΑΝΙΟΤΑ,) of the "things" called "words." If I become perfectly acquainted with the French tongue, so as to be able to speak it "like a native," this attainment, by itself, only raises me to a level with the market woman who eloquently sets forth the merits of her commodities in the streets of Paris. We do not yield "*reverence*" to men, or style them "reverend," because they are acquainted with French and German; by what logic, then, can it be shown, that greater "*reverence*" is due to those who become acquainted with Hebrew and Greek, than to those who become masters of the living languages? Can it be proved, that there is more tendency in the *dead* languages to make the students of them "wise and intelligent," than in the other? If not, why should an acquaintance with the one procure the tribute of "reverence," and the other not? *Perhaps* it may be replied, because the sacred books, written in Hebrew and Greek, are infinitely more valuable than any written in German and French. But let us carry out this principle, and it will follow, that we ought to regard with "reverence" the authorized *printers* of the Scriptures beyond all other printers, extending that reverence, in due proportions, even to the compositors and pressmen employed in so sacred a work, and regarding them as a superior class of men to all other compositors and pressmen, who merely print works of human origin!

In the Acts of the Apostles (ch. viii.) we have an account of a certain eunuch "of great authority under the queen of the Ethiopians," who, when coming to worship at Jerusalem, was of divine appointment met by the apostle Philip, while employed in reading "Esaias the prophet." The apostle inquired of him, "*Understandest thou what thou readest?*" And he said *how can I, except some man guide me?*" Now this man probably understood the *verbal* meaning of what he read as well as the apostle himself; he was already possessed of all the advantages that professors of Hebrew can possibly procure *for us*, and yet he did not understand what he was reading. How evident, then, it is, that learning can contribute nothing *by itself* towards a right understanding of the sacred books. The eunuch could read the prophet with ease and accuracy, equal to any university man; but he still needed instruction which no course of learned studies in Hebrew and Greek, as such, can possibly bestow, and this Philip proceeded to give him.

We are certainly bound to regard the labours of the learned with all due gratitude, *because* they rescue us from our natural disadvantage of not being accustomed from birth to hear and understand the original

language of either Testament. But let them not imagine that, as linguists, they can do more for us than this. If the translator of a German work on moral philosophy, does not become a professor and competent teacher of moral science, merely by virtue of his critical skill in the German language exhibited in his translation, why should the translator of the Bible be allowed to think, that, by virtue of his critical skill in Hebrew and Greek, he is qualified to teach the revealed science of theology?

It must be admitted, that, in consequence of the languages of the Bible having become the unspoken languages of *past* ages, (commonly called, therefore, the "dead languages,") the sacred linguist requires aids not required by the modern linguist; for instance, the aids of antiquarian, and of ancient and modern geographical science. It must be admitted that, in these respects, there is more exercise furnished to the understanding in studying the dead, than in studying the living languages.

There is also this advantage contingent on the study of *all* languages. All words, in their meanings, relate to things; consequently, while a student looks at the meanings of words, the things they relate to are so far familiarized to his mind; but to what extent this advertence to things may be profitable to the *rational* mind, depends, probably, on the amount of the ideas of genuine goodness and truth, of various orders, systematically, or in a true and just connexion, presented to him, by means of the words and sentences he is translating.

E. S. mentions "the criticisms and languages of the learned world" as a part of the sciences "which serve the truly intelligent for the formation of the understanding." (*H. H.* 353.) No doubt it is impossible for a well-disposed educated person to engage in the *exercises* here implied, without making them contributive to the development, growth, and invigoration of the mental powers employed therein; or without gathering up for the furnishing of his rational mind, whatever *may* be gathered from the meaning of the words and sentences. But as the latter advantage would be equally, or almost equally attainable from a fair translation, the former is all that the learned can fairly lay claim to as their *peculiar* privilege.

I do not perceive that there is anything in what I have said, to discourage the study of the sacred languages by those who are not teachers of religion; nor have I said a word, I believe, which questions the abstract propriety of teachers of religion, more especially, becoming acquainted with Greek and Hebrew.\*

W. M.

\* While it is admitted that there may be a disposition in some unlearned persons to depreciate the labours and attainments of the learned, in the spirit of envy, and

## MATERIALS FOR MORAL CULTURE.

### I.

EVERY dishonest act and insincere word must inevitably defeat its own purpose sooner or later.

### II.

Even the most powerful arguments owe their success principally to the mental condition or existing moral state of the hearer: the most convincing proof to one state is no proof at all to a different state.

### III.

A thought or intention to act becomes for the first time a will to act, at the moment of its being carried into practice. Whatever a person really wills to do, he does, other things concurring; but a mere intention to act often passes away, and is forgotten when the opportunity to act arrives.

### IV.

We are commanded spiritually to wash one another's feet; in obeying this command it is well to remember, that the representative act performed by the Lord for His disciples, agreeably to oriental custom, was one of great tenderness and humility. Such, also, must be the reproofs and admonitions of *true* charity.

### V.

Whenever we do a really good action to another, it is the benevolence of heaven directing us to achieve a spiritual and eternal good for ourselves.

### VI.

The indulgence of grief often proves an enervating selfish luxury, which disqualifies for the enjoyment of the plain and wholesome refreshment of patient usefulness.

in order to bring them down to their own level; it must also be admitted, that there are other unlearned persons who reverence learning blindly: in illustration of the latter case, there is in circulation an anecdote which is generally regarded as authentic, and is as follows:—The parishioners of a certain rustic parish complained to the bishop that they did not approve of their present clergyman so well as the last; on being asked the reason why, they replied, "that the last incumbent gave them plenty of Hebrew and Greek in his sermons;" on which the bishop remarked, "that they could not be benefited by such a display of learning, seeing that they could not understand it." "That does not signify," rejoined the farmers, "we *pee* (pay) for the best, and we ought to *hæe* (have) the best."—Is it not owing to this blind admiration of learning, and as a bait to catch it, that we sometimes see *mottos* or quotations in Greek or Latin lugged in without propriety or use, in publications which, having no intrinsic merit in themselves, seek to borrow a little reputation on the score of learning, by *implying* that their authors or editors are learned? A miserable shift this! It is paltry pedantry, made more contemptible by an alliance with venality and false pretence.



## VII.

When Divine Providence blots a joy out of existence, it operates at the same time to efface it from painful remembrance; and the instrument it uses to effect this is,—a feeling of entire resignation, whenever the thought of it recurs. When the unsubmissive mind painfully dwells on a lost joy, the lamented object so occupies the whole arena of conscious thought, that remaining joys appear to be burned up on the funeral pyre of their lost companion, and nothing worth living for seems to be left. Hence come madness and suicide; and hence the wisdom of *habitual* resignation to the permissions of Infinite Goodness.

## VIII.

The weight of a person's words should be estimated according to his usual mode of speaking. "I much admire it," means in one person's mouth, as much as "It is exquisite beyond all comparison," in another's. A wise man avoids the use, or rather abuse, of superlatives. A habit of speaking in superlatives is calculated seriously to injure the power of just and nice discrimination.

## IX.

An early guard should be placed upon the vanity of rendering an imperfect narrative more attractive, by exaggeration, or the inventions of falsehood.

## X.

We should hesitate to believe that, on mere report, to a person's disadvantage, which is altogether at variance with what we certainly know of his character.

## XI.

Oh the inconsistency of fallen human judgment! We expect perfections, as a matter of course, in our frail fellow-creatures, and are disappointed, almost astonished, when we do not meet with them; and so little do we expect to find imperfections in others, that when they present themselves they also cause surprise, impatience, and annoyance! This vain and unwarrantable expectation betrays a kind of insanity of judgment; for wisdom always judges by the reverse rule, and bears in mind the dictates of mercy.

## XII.

Young people are properly required to see their own faults through the eyes of their elders; but those of mature age cannot be really compelled to correct their faults on the authority of another's eyes and testimony. In order to lead them to see their faults, we must first induce upon them a *willingness* to see them. Is this to be done by harsh and bitter rebuke?

## XIII.

An ingenious assignment of a possible cause, is not unfrequently required to be received and esteemed, as if it were the actually discovered real cause. Much error arises from confounding the two.

## XIV.

When charity beholds the full manifestation of goodness, she rejoices over it, and loves it; but mercy can do more than this: she can give credit for the possession of goodness, and still rejoice over it, when it is veiled over by human infirmity, and eclipsed by some temporary prevailing activity of the selfhood. When the comparatively feeble vision of charity has lost sight of it, the stronger vision of mercy perceives it through the veil, and affectionately yearns over it, and labours to disengage it from its entanglements.

## XV.

In the present artificial state of society, there is found a conversational circulating medium of spangles and gewgaws, and to possess and make use of this with dexterity, is received as evidence of gentility, and a passport to membership, in some degree or other, in the genteel world. Wanting this recommendation, though possessed of every qualification of virtue and good sense, a person is sure to be excluded. Such is the law of equity amongst the worshipers of the god of this world!

## XVI.

A selfish man is continually in fear of being deceived by others; a man of charity is continually in fear of being self-deceived.

## XVII.

Never close the door against the return of a stray-sheep, through the expression of *all* the displeasure you feel, however justly merited. A wolf in sheep's clothing cannot, however, safely receive the same consideration.

## XVIII.

An oriental eclogue says, never seek revenge when your enemy is powerful, for that is imprudent; nor when he is weak, for that is mean; but Christianity adds, nor when he is your equal in strength; at all times, "Be ye merciful, as your Father in heaven is merciful."

## XIX.

He who would rather partake of the poor man's lowly fare seasoned with wisdom, than the rich man's luxurious feast accompanied with emptiness of soul, is in no danger of falling into a snare, however much he may enjoy temporal comforts when partaken of in good and improving society.

## XX.

Never rebuke anger angrily; nor describe illiberality illiberally.

(To be continued.)

## SUGGESTIONS

FOR IMPROVING THE EXTERNAL ORDER, AND EXTENDING THE  
USEFULNESS, OF THE LEADERS OF THE NEW CHURCH.

*To the Editor of the Intellectual Repository.*

SIR,

In your Magazine for August, your readers were presented with some observations "On the Constitution and Nature of the Christian Ministry," in which the real nature and use of Ordination is considered; and that superstitious abuse of a solemn service, which is rife amongst those who are more or less tinctured with principles akin to what is now called Puseyism, is briefly exposed and refuted.

Although none of your correspondents have thought fit to notice that paper\* in the subsequent numbers of the Magazine, yet it has privately come to the writer's knowledge, that, while in some quarters it has met with decided approval, in others, it has been condemned, from a *misapprehension* of its end and argument: a misapprehension which could only have originated in the most inattentive perusal. Allow me, therefore, briefly to restate the argument on position there laid down.

In the first place, then, after noticing the abuse made of the ceremony of Ordination by certain parties, it is shewn what is the true meaning of the words *Bishop*, *Elder* and *Church*, in the New Testament acceptance of those terms.

Secondly:—That every assembly or society of Christians, organized or meeting for public worship, is, in New Testament language, strictly a Church, and the aggregate of such societies *the* Church.

Thirdly:—That the elected and freely chosen head of any Christian society, is its scriptural and lawful minister.

Fourthly:—That Ordination confers no "mystic grace," or *inward* fitness on an individual, nor enables him to convey any peculiar sanctity or efficacy to the Holy Sacraments; and, that the sanctity and efficacy of the Sacraments, does not depend upon the administration, but upon their being divinely appointed CORRESPONDENCES, or Symbols; and, further, upon the recipient's state of mind. But, nevertheless, that Public Ordinations have an important *use*; firstly, by the solemn public acceptance of the duties of the ministerial office, by the individual so ordained, and his dedication of his services to the Lord; and secondly, by the public recognition of him in his ministerial capacity, by his own particular Church or Society, and by the Church generally,

\* Our readers will see from the date, and from the postscript, that this article was written before the other papers, in reply to the one inserted in the August number, had appeared.—ED.

represented by the other ministers present. And to which I would now add, that considering the New Church as a *legally* constituted body, subject to the provisions of the Deed and Acts of Conference, the Ordination of an individual, according to the rules prescribed by Conference, is absolutely necessary, to his *legal* admission to the rank and privileges of a minister of the New Church in connexion with Conference. Ordination, therefore, so far from being decried in the paper referred to, is in reality recommended; and the writer would, on the present, and all fitting occasions, urge upon all societies the importance and advantage of obtaining the pastoral oversight and instructions of publicly and legally ordained ministers.

In answer to those who have supposed, that the scriptural right I have contended for, may lead to disorder, and the assumption of the ministerial title by improper persons; I would observe, that under present circumstances, such cases have, I believe, occurred; nor do I see how any legal strictness on the part of Conference or its friends can prevent it, inasmuch as there is no law in this country by which a person can be prevented using the title, and assuming the character of a religious teacher or minister. But no reasonable person will consider the legally-constituted body, as responsible for, or disgraced by the inconsistencies (should there be any,) of such self-constituted ministers.

So far for the principle contended for. I now proceed to its application to existing circumstances.

There are, in Lancashire, various societies of the New Church, who have no ordained ministers;—some no stated minister or leader at all, but are wholly dependant on the lay preachers in connexion with the Manchester Missionary Society. To these societies, the visits of the ordained ministers are necessarily few, and far between. In some of these societies, I believe the Sacraments are only administered when they can obtain the presence of an ordained minister. In others, baptism is performed by whoever happens to be the preacher; and no registration, or other notice or record is taken of the sacred rite. In all, no provision is made for the due and regular observance of that sacred ordinance, of which our Lord said, "Do this in remembrance of me." This inattention to a divine command, has arisen, partly from the comparatively unorganized state of some societies, and partly from a want of a proper idea of what constitutes a *scriptural* minister. The best, and *most* proper remedy for this state of things, is undoubtedly, the appointment of an ordained minister over each society; but, unfortunately, this is, for the present, impracticable. Although the apostle Paul was a tent-maker, and therefore ministers supporting themselves by various employments, would be in this respect "successors of the

apostles;" yet the spirit and manners of the age, require a minister to be exempt from all secular callings, except the scholastic profession; and unless he is thus exempt, his *proper influence*, and thus his *usefulness*, is considerably impaired. Wherever, therefore, societies cannot provide the necessary means for the support of an ordained minister, it would, in most cases, be better for the respectful external of the Church, that they should be without one: but, I would suggest, that great good would ensue from the *orderly* appointment of proper leaders, who could, in a quiet and unpretending manner, and without the assumption of any clerical title, perform within their own societies, the scriptural functions of a minister. The necessary qualifications for such a leader, I should say, would be, in addition to personal religion, a fair amount of education and useful knowledge, but especially, a good acquaintance with New Church theology; and, also, such a situation in life, as would be deemed moderately respectable. If no individual so qualified is to be found among the resident members of a society, possibly, for a small stipend, to compensate the inconvenience, &c. of being repeatedly from home, a suitable person might be obtained, within an easily accessible distance.

I should recommend that the chosen individual be *publicly recognized*, as the leader or pastor of the society; and an orderly way of proceeding would be as follows:—

Let a *general meeting* of the society be called by public notice, for the express purpose of considering the propriety of electing the proposed person to the office of leader. At such meeting, let a suitable resolution be duly proposed and seconded, and put to the vote, and the result carefully registered. Should the person proposed be elected, let another meeting be held to install him in his office; the general tea meetings, so well known to the societies in Lancashire, would, in most cases, be the most eligible and pleasant for such a purpose. After the tea is withdrawn, a chairman should be appointed, who might commence the business of the evening by repeating the Lord's Prayer; then he should state to the meeting the results of the last general meeting of the society, and after some suitable observations, let him call upon the elected leader, and address him, among other remarks, to the following effect:—

"Mr. —: As chairman of this meeting, it is my duty and pleasure to inform you, in the presence of all here assembled, that, on the day of       , you were chosen by a majority of the members of this society (or unanimously, as the case may be), to be their leader and pastor; and that I am deputed, in the society's name, to receive and recognize you in that capacity. Do you feel yourself at liberty to

enter upon the duties of that office?" Here the leader elect should express his willingness, under Divine Providence, to accept the proffered office, and by divine assistance to fulfil its duties.

A copy of the Word should be provided, and the chairman taking it in his hand, may present it to the chosen leader, saying—"In the name of this society, I present you with the Holy Word, as a token that we have chosen you to be our pastor and leader; and I humbly pray that the Lord may enlighten your mind to understand its sacred contents; may He enable you to expound it to our mutual edification and the glory of His Holy Name; and may His blessing rest upon all your ministrations in this society of this church."

The *form* here recommended, accompanied as it would be by the observations of the leader and others, may be deemed sufficient. But where the society possesses a chapel, or a detached building used solely as a place of worship or a school, I should recommend a little more ceremony. Experience has convinced me that it is desirable, useful, and orderly, to provide suitable *external* appearances in all places of worship; and that the leaders of public worship should wear such a dress as would distinctly mark them as the ministers of God. The ordained ministers in most of our churches have adopted the use of white robes, similar in form to the black gown, cassock, &c. worn in the establishment. For the sake of the correspondence, and to preserve a uniformity of appearance, and yet make a distinction between the ordained and unordained ministers, I suggest that the leader should wear a plain white surplice. If this suggestion should be approved, the chairman, at the tea meeting alluded to, before presenting the Word, should put the surplice on the leader, and say, "In the name of this society I invest you with this surplice, as a token that we have chosen you to be our pastor and leader;" and then proceed to present the Word, according to the form proposed, omitting, of course, the repetition of the words "as a token, &c."

To meet an objection which some may make, I would observe that the *secular calling* of such leaders as I have recommended is an especial reason why they should be clothed with a distinct symbolical dress, while performing the functions of their office. All secularity, both internal and external, should be banished from the minds of both leader and people, when assembled for divine worship.

To leaders chosen and appointed in the manner above described, I would commit the regular administration of the Sacraments in their respective societies, as well as the preaching of the Word. But I would not give to them the title of "*Reverend*," or any other clerical appellation; nor consider them as having any ministerial rank in the

church at large; nor as, in any sense, conference ministers, unless recognized by an act of that body. If any other designation than leader is required, or be thought preferable, the New Testament furnishes the appellation of "Presbyter," or "Elder."

The foregoing remarks are merely intended as *suggestions* for the consideration of the church. But if they were acted upon where circumstances permit, I consider they would have a tendency to promote the orderly use of divinely-appointed ordinances, the edification of the people, and the efficacy of, at present, a necessary class of ministers.

I am, Sir, yours, &c.,

J. W. H.

Leigh, November 3rd, 1842.

P.S.—Shortly after despatching the foregoing remarks, I received J. C.'s second paper, "Hear the Church;" and I have now perused both that and his third communication. The chief of his objections are, by anticipation, answered, by what I wrote, previously to seeing his observations; and, knowing that extended controversy is not agreeable to many readers of the *Magazine*, I forbear entering upon a formal reply to his lengthy papers. But I cannot help expressing a wish that J. C. had read my former paper more attentively, before he sat down to pen such a severe attack upon it. Had he done so, he would have perceived that he was combating, not anything that I had stated, but rather his misapprehensions of my views; for he has attributed to me sentiments *which I altogether disown*. He entitles his papers "Hear the Church;" his No. 1, by the allusions made to what is passing around us, seems to imply that, in the sense in which the words are generally used, we are NOT to "Hear the Church;" yet in Nos. 2 and 3, to silence and subdue what he attributes to me, he refers largely to ancient Christian authors, and now implies that we ARE to "Hear the Church!" This mode of arguing cannot be considered very legitimate. But I contend that we, *as New-Churchmen*, have no need to go to, or, in fact, have anything to do with, ancient Christianity for articles of faith, or forms of doctrine or worship. To do so would be something like a Newtonian philosopher, going back to the records of the Ptolemies, in search of astronomic truth. When it was necessary that a particular form of worship should be maintained, Divine Wisdom prescribed that form; but the silence of the New Testament on this subject is a proof of the internal character, and comprehensive nature of true Christianity, and that a variety of forms and customs, suitable to different circumstances, and the varied distinctions of the human mind, may alike be within the sphere of true order. If it be asked in what the principle of Christian order consists, I think it may be replied—In GOOD USE.

Every thing that is *useful* is *orderly*: hence, as the same things are not at all times alike useful, so what is orderly at one time, may, from the change of circumstances, cease to be orderly at another time.

December 12th.

J. W. H.

---

**PROPOSAL TO PUBLISH  
THE PHILOSOPHICAL AND SCIENTIFIC WORKS OF THE HON.  
E. SWEDENBORG.**

---

WE are happy to be able, in our first number for the present year, to inform our readers that the translations of these works are now nearly brought to a close; and as it is desirable immediately to provide the necessary funds for their publication, we will briefly state the circumstances under which the appeal is made. With regard to the translations themselves, those of the *Principia* and *Economia Regni Animalis* are virtually completed. But the *Principia* is a work which requires for its illustration a large number of plates; and the time requisite to prepare them, as well as to pass the volume through the press, will be at least a year, so that this work cannot actually be in print till after the interval of another twelve months. The work immediately following is the *Prodromus*: no new translation of this treatise has been undertaken by either of the gentlemen employed in the others, inasmuch as an English version of it already exists. It is proposed therefore either to revise the old translation, or else to publish a new one. In case any gentleman will undertake the task, and perform it efficiently, the expense of publication will be defrayed by funds already provided; and as we understand that a new translation has been commenced, we do not anticipate any delay upon this point: if, however, it should not be completed, recourse must be had to a revision of the old translation. After the *Prodromus*, the next work in order is the *Economia*—the translation of which, having been virtually completed, awaits only the publication of the *Principia*. The last work is the *Regnum Animale*, which is the most voluminous of all. Of this, Part I. (or rather more than half the work) is completed, and only awaits the means of publication. Parts II. and III., which are nearly completed, are intended to follow in order, after short intervals. The translation of this work is by another

gentleman, who is anxious to send it to the press as soon as the means are provided.

Upon this part of the subject we are enabled to make the following remarks:—To the publication of the *Principia*, *Economia Regni Animalis*, and the *Prodromus*, the members of the New Church are not called upon for the slightest contribution, the funds for this purpose being already provided by an individual. The only work for which their patronage is requested is the *Regnum Animale*; and as the translation of this work has been a very laborious undertaking, and has been effected at great personal sacrifices to the translator, it is hoped that all who value the works of our admirable author will come forward upon the present occasion, and assist in effecting an object which many have so long and so ardently desired to see accomplished. The works themselves being very voluminous, it is intended to burden them with notes as little as possible; should it be thought desirable to furnish illustrations from modern science, this task must be left to be performed by a future generation, since to publish them now would only increase the expenses of publication, and create a further and considerable delay.

With regard to the type, it is proposed that the volumes shall be published, as far as is possible, uniformly, so as to constitute a regular series. The paper and print will be of a superior description, and it is intended they shall form a handsome addition to any gentleman's library. The first part of the *Regnum Animale* is intended to be published in one vol. 8vo., price (to subscribers) about 10s. 6d. Two hundred pounds will be required for this part, which constitutes more than half the work. Nothing, however, can be positively arranged till the amount of subscriptions be ascertained, when further particulars will be given.



All who are disposed to become subscribers are requested to forward their names and subscriptions, within two months from the present time, to Dr. Spurgin, 38, Guildford-street, Russell Square, or to Mr. Brooksbank, 307, Holborn, London, both of which gentlemen have kindly consented to act as treasurers. Subscriptions may also be sent to the Rev. I. H. Smithson, 2, Ordsall Terrace, Regent Road, Salford, who will forward the same to the treasurers. — The list of subscribers will be published monthly in the *Intellectual Repository*. A. C.

SUBSCRIPTIONS ALREADY RECEIVED.

Dr. Spurgin, Doctor of Medicine of the University of Cambridge; Fellow of the Royal College of Physicians of London; Fellow of the Cambridge Philosophical Society; Senior Physician to the Foundling Hospital; and a Director of the Royal Polytechnic Institution .....	£10 10
Rev. A. Clissold, M.A. ....	10 10
A Friend .....	20 0
Edward Preston, Esq. ....	5 0
William Sewell .....	5 5
Mrs. Robinson, sen. ....	5 5

**PHILOSOPHICAL AND SCIENTIFIC WORKS OF THE HON. E. SWEDENBORG.**—The first English translation of these works is now nearly completed, and will be comprised in about four or five volumes octavo.

Vol. 1. *The Principia*.

Contents. — Part I.—Chapter 1. On the means of attaining to a true philosophy, and on the character of the true philosopher. 2. On the first natural point, and its existence from the Infinite. 3. On the first, or simple finite. 4. On the second finite; also generically on the active of the first finite. 5. Specifically on the active of the first finite. 6. On the first element of the mundane system. 7. On the actives of the second and third finite. 8. On the third finite, or substantial. 9. On the second, or magnetic element of the mundane system. 10. On the existence of the sun, and the formation of a solar vortex.

Part II.—Chapter 1. On the causes and mechanism of the magnetic forces. 2. On the attractive forces of magnets. 3. On the same when the poles are alternated. 4. On the attractive forces at the magnetic equators. 5. On the repulsive forces of magnets. 6. On the forces of attraction between the magnet

and iron. 7. On the influence of the magnet upon ignited iron. 8. On the penetration of effluvia through metals. 9. Chemical experiments upon the magnet. 10. On the friction of iron upon the magnet. 11. On the conjunctive force between the magnet and pieces of iron. 12. On the motion of the magnetic needle. 13. On the modes of rendering iron magnetical. 14. The declinations of the magnet reduced to calculation upon the foregoing principles. 15. On the causes of the declination of the magnet. 16. Calculations of the declination of the magnet.

Part III.—Chapter 1. Comparison of the sidereal heavens with the magnetic sphere. 2. On the diversities of worlds. 3. Resumption of the argument on the fourth finite. 4. On the solar and planetary chaos. 5. On the ether. 6. On the fifth finite. 7. On the air. 8. On fire. 9. On water. 10. On aqueous vapor. 11. On the progression of the earth from the sun to its final orbit. 12. On Paradise and the first created human being.

Vol. 2.—*The Prodomus*,

Or the precursor to a reasoning philosophy concerning the Infinite, and the final cause of creation; as also concerning the mechanism of the operation of the soul and body. In two parts, designed principally as an introduction to the *Economy of the Animal Kingdom*. (This volume may possibly comprise the various other tracts.)

Vol. 3.—*The Economy of the Animal Kingdom*.

Contents. — Treatise I. — Chapter 1. On the composition and genuine essence of the blood. 2. On the arteries, veins, their tunics, and the circulation of the blood. 3. On the formation of the chick *in ovo*, and the rudiments of the arteries, veins, and heart. 4. On the circulation of the blood in the fœtus; on the *foramen ovale*, and the arterious canal of the embryonic and infantile heart. 5. On the heart of the marine tortoise. 6. On the arteries, veins, and coronary vessels of the heart. 7. On the motion of the heart of the adult. 8. Introduction to a ratiocinative psychology.

Treatise II. — Chapter 1. On the motion of the brain, shewing that it possesses an animatory motion which coincides with the respiratory motion of the lungs. 2. On the specific nature of the

cortical substance of the brain. 3. On the human soul.

Vols. 4 & 5.—*The Animal Kingdom.*

Contents.—Part I.—Prologue.—Chapter 1. On the tongue. 2. On the lips, mouth, palate, and salivary glands. 3. On the pharynx, œsophagus, and their glands. 4. On the stomach and its orifices. 5. On the intestines. 6. On the mesentery and the lacteals. 7. On the thoracic duct and the lymphatics. 8. On the glands, generally. 9. On the liver and the gall bladder. 10. On the pancreas. 11. On the spleen. 12. On the omentum. 13. On the suprarenal capsules. 14. On the kidneys and the

ureters. 15. On the bladder. 16. On the peritoneum.—Epilogue.

Part II.—Chapter 1. On the nose and the uvula. 2. On the larynx and the epiglottis. 3. On the trachea. 4. On the lungs. 5. On the pleura, mediastinum, and pericardium. 6. On the thymus gland. 7. On the diaphragm.—Epilogue.

Part III.—Prologue.—Chapter 1. On the skin and the sense of touch. On organic forms generally. On the sense and sensorium of touch in particular. On the use of touch. 2. On the sense of taste.—(If practicable, these two vols. will be comprised in one.)

## MANCHESTER MISSIONARY SOCIETY.

THIS Society has lately issued the following CIRCULAR, to which we invite the especial attention of our readers:—

"The important uses of this Institution appear to be extending on every side. There are from many places, most earnest solicitations to have the Heavenly Doctrines of the New Jerusalem made known to them. The means to meet these pressing applications are utterly inadequate; and it appears to the Committee to have become their bounden duty to make this state of things as universally known as possible. The divine commendation, "she hath done what she could," ought never to be forgotten; and until every "recipient" has been made acquainted with the condition of the Church in this populous locality, and an opportunity afforded, to aid this great, this glorious cause of proclaiming the Gospel of God our Saviour, of shewing that "now it is allowable to enter intellectually into the mysteries of faith," of demonstrating from the letter of the Divine Word, that in THAT DAY there shall be ONE LORD, and His name one, together with all the Heavenly Doctrines of the New Jerusalem,—the Committee cannot conceive they will have done their duty to individual members of the Church, nor to the important objects of this Institution. They therefore respectfully request the name and address of all who are not directly connected with any society in the Church, in order that reports of the progress of this Institution may be forwarded to every member.

Were an apology requisite for this application, it is hoped a sufficient one would be found in the fact that this Institution is nearly in the centre of a population of more than THREE MILLIONS of souls! and that its Missionaries can visit even the circumference of this vast district and return to their homes on the same day! Facilities unparalleled in any age are now available—pecuniary means alone appear to be wanting, to bring before the eyes of men the grand view of the holy city, New Jerusalem, now descending from God out of Heaven. To Ministers in the Church, and to the Leaders of Societies, the Committee confidently appeal for all the support they can give, in making known the uses which it is the design of this Institution to extend. Prompt assistance, the treasury being exhausted, is most respectfully solicited, in order that Societies which are without resident Ministers or Leaders may not be deprived of public service. The Committee deem it superfluous to state, that this Institution is only called upon to afford unavoidable expenses, and to add how much they feel indebted to the Missionaries for their highly valuable and gratuitous services. Donations and subscriptions will be thankfully received [small amounts may be sent in postage stamps] by the treasurer, Mr. John Broadfield, Cateaton-street, Manchester.

"JOHN GOADSBY, Chairman.

"Committee Room, Peter-street,  
Manchester, Nov., 1842."

In the subjoined letter the Committee beg to acknowledge the liberal assistance they have lately received :—

*To the Editor of the Intel. Repository.*

"Dear Sir,—I am directed by the Missionary Committee to request you to have the kindness to insert in the next number of the *Repository* a general invitation to all the Receivers of the *Heavenly Doctrines* who reside in isolated places, and unconnected with any Society, to forward their names to the Secretary,

who will send them, per post, from time to time, the Report of the Society, and other circulars. Also, that you will be pleased thankfully to acknowledge the receipt of £5 from "A Lover of Truth," of £1 from an anonymous friend, and £1 from Mr. de Soyres, of Clifton, and also the liberality of the Haslingden Society, who have subscribed the handsome sum of £10; for which the Committee express their grateful thanks.—Yours, &c., "THOS. SELBY, Secretary.  
"Dec. 19."

### NORTH BRITISH MISSIONARY AND TRACT SOCIETY.

*To the Editor of the Intel. Repository.*

DEAR SIR,—There was for some time an arrangement forming for the Rev. Mr. Goyder, of Glasgow, to make a missionary tour to Kinross, Perth, Auchtermuchty, and Falkland. At length, at the request of the *North British Missionary and Tract Society*, he commenced the tour by leaving Glasgow for Edinburgh on Saturday morning the 12th current, and from thence he and I proceeded to Kinross. I had succeeded, by letter, in engaging the different halls for the lectures, and in forming the arrangements. On our arrival at Kinross, among other things, we engaged Mr. Whitehead, a bookseller, to sell the New Church Books and Tracts, an arrangement not previously effected for Kinross, although accomplished for the other three towns, and advertised in the bills of the lectures. Mr. Whitehead, however, speedily printed off and circulated, at his own expense, bills or labels, announcing himself as the New Church Book and Tract-seller there. Mr. Goyder was to preach in the Town Hall next day, Sabbath, the 13th, in the forenoon, afternoon, and evening, and which he accordingly did. His discourse in the forenoon, was upon the nature, particularly the Spiritual Sense, of the Sacred Scriptures, taken from 2 Tim. iii. 16; "All scripture is given by inspiration of God," &c. His afternoon's discourse was on the Doctrine of the Divine Trinity, taken from John xiv. His evening's discourse was on the Apostolic Doctrine of the Resurrection, his text being, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." (1 Cor. xv. 50.) In the

forenoon the audience numbered about 40, in the afternoon about 80, and in the evening about 250. The audience was, on each occasion, very attentive, and the continued increase was, indeed, gratifying, particularly the crowded attendance in the evening, notwithstanding that there was a popular lecture at the same hour at one of the churches in the town, and that more than one-half of the hearers had to stand, from want of seating in our hall. This was the first time that any New Church sermon had been delivered in Kinross, if we except a day's preaching in the same hall, as we were informed, by the Rev. Mr. Browning, of Tillycoultry, in August last, and which was well attended. Mr. Browning, it is understood, preaches the New Church doctrines, but without taking our name. We distributed a good many Tracts; and on Monday morning I wrote to each of the three ministers in the town, (with two of whom I am acquainted,) sending them presents of copies of my edition of the leading and heavenly doctrines, and a treatise on Faith alone; as also selections of the Tracts we had for distribution. This day we spent very pleasantly here among my friends and relations. On our arrival at Kinross, we found an invitation sent us to have taken tea with a very respectable lady there, a reader of the writings of E. S., with whom I had corresponded in engaging the Town Hall, and who attended the Sabbath evening lecture.

Next afternoon we set off for Perth, the arrangement being, as announced by bills previously sent, that Mr. Goyder should lecture in the Guild Hall there on the Tuesday and Wednesday evenings. The first lecture was on the One Only God

and the Trinity, the text being from John xiv.

Our audience was small, about twenty, but they appeared to be very attentive. Perth is the first considerable town on the Great North Road from Edinburgh, and is so hackneyed by lecturers, &c., who subsequently ramify from thence in different directions, that it is difficult to arouse the people to any considerable attendance. Mr. G. experienced this some years ago, in giving a course of free phrenological lectures there; and a first-rate *tee-total* lecturer from Edinburgh, when we were there on the present tour, had much the same fate. The second lecture, which had been announced the previous evening, was on the *Resurrection*, and our attendance was nearly doubled. At both lectures the audience manifested a deep interest in the subjects; in particular one gentleman, a teacher there, who also readily agreed to lead the music. On our parting, I presented him with copies of the leading and heavenly doctrines, also my treatise, and a Selection of our Tracts, and entered into a treaty for a future correspondence with him. Another individual requested some copies of the Summary of Faith, for distribution, and a number were given him. Tracts were also distributed among the others. On Wednesday forenoon I introduced Mr. Goyder to my friend the Dean of Guild. We had a long conversation with him on the doctrines, and he received some Tracts. He was to have been at the lecture in the evening, but something had prevented him. However, one of the old magistrates, a relation of mine, and a friend of the Dean's, attended, and after the lecture courteously accompanied us to our inn.

Next morning we set off southwards to Auchtermuchty, in Fife, the arrangement being that Mr. Goyder should lecture there on the Thursday and Friday evenings. We went forward to our old quarters at Falkland, three miles off; but while the horses were changing at Auchtermuchty, I called at the book-sellers', and perceived symptoms of a storm gathering. The New Church doctrines had never before been preached in that town. In the evening, so far as there was accommodation, the Town Hall was full. The discourse was from the 1st chapter of Revelation, particularly the 16th and 17th verses, from which Mr. Goyder had opportunity of treating on the glory and sole divinity of the Lord.

Although at first some levity was manifested, the serious attention of the audience was soon arrested. After the lecture several individuals expressed their high satisfaction, with an assurance that there would be a much larger audience next evening. Accordingly the hall was crowded to excess, and the very approaches to it filled. Among these, however, as we afterwards learned, not a few had come with a hostile intent. Several of the magistrates were there, and as our informant named them, the *Critics* of the town, with a view to confute Mr. Goyder, and to put him down. The subject was Revelation xii., v. 1, "The woman clothed with the sun and the moon under her feet, and on her head a crown of twelve stars." There was considerable levity and tittering at first. After solemn prayer, Mr. Goyder entered upon the discourse; and if possible to get the right side of his audience, he thought it proper first to give a philosophical, astronomical explanation, and treating particularly on the elementary constituents of the sun in unison with our writings. This, happily, had the desired effect. The subsequent part of his discourse I need not describe to you. He was listened to with the utmost attention; and at the conclusion of the service, instead of objection or opposition, he was heartily thanked for his lecture, and requested soon to preach again. I missed my friend with whom I had corresponded in getting the Town Hall, he being on Thursday evening from home, and on Friday evening I could not myself. This gentleman, however, waited on us in Falkland on Saturday afternoon, overjoyed at the result, and informed us that such had been the state of feeling in Auchtermuchty on Friday, that he was afraid of our suffering personal violence. His efforts, however, were to have been on our side.

In Falkland Mr. Goyder was to preach on Sabbath three times. It was singular, the parish minister was absent, and had appointed no one to preach for him. From our friends here, and particularly the magistrates, we met with a warm reception. The large spire bell was, by order of the chief magistrate, rung on each occasion before commencement of the service: the magistrates attended. The parish church precentor led the music; and the town's officer, as usual, attended at the door. In the forenoon and afternoon the Town Hall was well filled; but in the evening several who

came had to go away for want of accommodation. The most serious attention was given to the discourses, and the satisfaction and perseverance of some of the hearers, amidst the conflict and opposition of opponents, became known to us. The chief magistrate, who is a man of acknowledged talent and learning, expressed, as he did of Mr. Goyder's lectures here in February, his highest approbation and satisfaction.

Mr. Goyder's delicate state of health and other engagements prevented the further continuance of our tour; but there are new and ample fields for missionary exertions here, as in other quarters of Scotland. Several other tours in other districts are in contemplation, but one necessary thing is not yet provided—the means for defraying expenses. The expense of the present tour was defrayed by the North British Missionary and Tract Society.

In conclusion we must here express our thankfulness to the Lord our Heavenly Father for preserving and sustaining us, and enabling us to go through this great work in which we have been engaged. Allow me to say, that I could conceive of nothing more appropriate or satisfactory than the discourses Mr. Goyder delivered. Indeed, we have great reason to expect some good, not only from Mr. Goyder's public discourses, but from our private interviews. It may with some justice be said, that not only did Mr. Goyder publicly discourse, but that, like the Apostles of old, we went from house to house. At the lectures, and on our private interviews, the number of tracts distributed amounted to about 500.—I am, dear sir, yours very truly,

JAMES MACARA.  
Edinburgh, Nov. 30th, 1842.

### MISCELLANEOUS INFORMATION.

**CHRISTMAS EXAMINATION OF THE DAY SCHOOLS OF THE NEW CHURCH IN MANCHESTER AND SALFORD.**—Ever since the commencement of these Schools in 1828 there have been half-yearly examinations, in order that the Public might see the progress which the scholars make in religious and useful knowledge, and thus witness the efficacy of the systems of teaching and of discipline adopted in these eminently useful institutions. The examinations have hitherto been conducted in the respective School-rooms; but on the present occasion it was deemed advisable by the committee, in order to awaken greater interest in behalf of these Schools, to resort to a more capacious and commodious locality, and the Town Hall in Salford was fixed upon as the place, where the examinations should be held, on Wednesday the 21st December. It was resolved that the visitors should assemble to tea at five o'clock; and at six o'clock the examination should commence.

On entering the spacious Hall we found it quite filled with ladies and gentlemen. This rather surprised us, since the announcement had only been made a few days previously, and we apprehended that comparatively few would be present. Owing, however, to the indefatigable exertions of Mr. Agnew, the worthy Secretary of the Society, who has now filled

that important office since the commencement, that is, during fifteen years, with unwearied zeal in the good cause of New Church education, not only were all the friends in the immediate neighbourhood informed of the intended meeting, but every arrangement was made in the Hall necessary for the examination of the children and the comfort of the visitors. Wm. Lockett, Esq., the borough-reeve, was in the chair. Nearly three hundred persons were assembled to witness the examination, and to take a part in the proceedings of the evening. We were much gratified to see J. Brotherton, Esq. M.P. for the borough, present, who is the long-tried friend of every thing that can tend to promote the education, benefit, and happiness of the people. A select number of children from each of the three schools came on the platform; the girls occupied the centre, and the classes of boys intended for examination were seated at each end. The children were first examined by their respective teachers in religious knowledge, when a great variety of truths relating to the all-important objects of Christianity and of the human mind were brought to view, and every individual, we think, who had any delight in the perception of truth, must have been delighted on that occasion. For the time has now come when the holy truths of the Word are no longer

concealed from the rational sight by false doctrine and mystery, but may be intellectually discerned, and as a consequence deeply implanted in the youthful mind.—The children were also examined in several branches of useful knowledge, and the examination gave great satisfaction to the assembly.—After the examination certain boys and girls from each school had been selected for their regular attendance, good conduct, diligence, &c., to whom the Rev. D. Howarth was requested to present bibles as prizes, who, having addressed the friends, turned to the children who were to receive the prizes, and spoke to the following effect:

“My dear children, you have this evening gone through several very interesting exercises, in order to afford an opportunity to your numerous friends, of forming a right judgment respecting your advancement in various branches of education. I am not sure that all the friends in this large room could distinctly hear you, but no doubt those who have heard you, feel great pleasure in having witnessed the effective manner in which your duties this evening have been performed. They feel this pleasure, let me tell you, not merely on account of any talent you may have displayed, but especially because the more you strive to advance in true religious knowledge, and the other branches of instruction which you receive in our Schools, the more it will bring you onward in the straightforward path to heaven. This, my dear children,—this prospect of leading you to heaven, is the chief ground of the pleasure felt by your best friends. You have this evening been asked, and have answered, many questions, but I have a question to ask which I think you cannot answer. Can you tell me how many books there are in *all the world*? No, Sir. I thought you could not tell that; neither could I tell you, were you to ask me the same question; no doubt the books are so numerous that it would be very difficult to say how many there are; and though I have asked you, still I do not think it is of much importance to us to know the number. But I have another question to ask which I think you *can* answer; it is a question of far greater importance than the former, and much more easy to answer. Can you tell me, among all this vast quantity of books, which is the *best* book in all the world? Yes, Sir, the Bible is the best. Very true; I knew you could answer that; and now let me tell you that, through

the kindness of your friends, I have to offer to each of you, as a prize, the very best book in the world, and I hope you will consider it to be a most valuable gift. I do not know upon what principle your teachers have selected you to receive the prizes; it may be because you are *clever*, or because you are *good*, or it may be from *both*. Can you tell me whether it always happens that the cleverest boy or girl is also the *best* boy or girl? No, Sir, it does not always happen so. True; for it sometimes unfortunately happens that clever boys and girls are very naughty. But to such bad children we should not like to give prizes, and therefore, in selecting you to receive them, your teachers have no doubt thought of your good attendance at School, and your good conduct while there. But it is God only who makes you good, and you should be thankful to him because his goodness has prepared you to receive these prizes. Thankfulness to your heavenly Father will prevent you from being proud of yourselves, and from thinking meanly of your fellow-scholars; it will cause you to love them as brothers and sisters, and then the prizes will do you good. But they will do you harm if you become proud of yourselves, and think meanly of others; remember, therefore, that they are given to encourage you to persevere in learning and in goodness.”

Mr. Howarth having presented the Bibles, and each boy and girl having thanked him, said, in conclusion, “Now my dear children, I wish you to receive these gifts as signs of three things; first, as a sign that God loves you; secondly, as a sign that your friends love you; and thirdly, as a sign that you ought to be very good,—that as the Bible is the *best* book, it will teach you to be the *best* children; I hope, therefore, you will strive to become better and better every day as long as you live, and then you will be sure to go to heaven.”

After which, the Secretary read the following historical sketch of the Schools, and shewed their present condition, which, although as to efficiency, are in a very flourishing state, more so, indeed, than at any former period, yet stand in great need at the present moment of pecuniary help, which if not afforded, there is every reason to conclude, that this efficient state cannot be long maintained:—

“It is now fifteen years (said the worthy Secretary,) since the establish-

ment of these Schools; during that period upwards of *four thousand* children have been educated, and at present there are about *five hundred* boys and girls in the three Schools. The expenses attendant upon conducting the Schools have been raised from the following sources:—The annual grant of Conference, the annual subscriptions, a donation from the Manchester Printing Society, and the weekly pence paid by the children; in addition to this, the Trustees of the New Jerusalem Temple and the Church in Peter-street, have liberally granted the gratuitous use of their rooms for the Boys' Schools. The funds raised from these various sources, up to 1839, have been ample; from that period to the present time they have gradually declined, leaving the finances in the alarming situation of a debt of £60, and an absolute deficiency of £20 per annum over our expenditure. This debt and deficiency arises principally from the undermentioned causes:—A change in the management of the Boys' School in Peter-street; a considerable diminution in the amount of annual subscriptions; the loss of the annual grant of the Printing Society, in consequence of an alteration in the constitution of that society depriving them of any funds to dispose of, and a reduction of the annual grant of Conference. In reference to the serious loss occasioned by the temporary unsettled state of the Peter-street School, this meeting will hear with pleasure that, since the resumption of the duties by Mr. Moss, its efficiency is completely restored, and the amount derived from the weekly pence is as great as usual; in fact, the Schools never were in a more efficient state; but in order to continue them in that state, we must appeal to your liberality. A monarch of revered memory, George the Third, feelingly expressed his wish that every individual in his realm might be able to read his *Bible*; this truly royal sentiment was echoed through the land, and produced our National and Lancasterian Schools: great as is the good undoubtedly resulting from the monarch's wish, it is as a drop of water in the

ocean compared to ours;—we not only teach the rising generation to read, but to understand what they read. How delightful it must have been to you, my dear friends, to witness the examination which you have heard this evening, clearly demonstrating the complete fulfilment of the primary object of these Institutions, practically to inculcate a thorough knowledge of our doctrines, along with the general routine of education. Who can calculate the extent of good? It is an achievement greater than those of worldly heroes! Extend it until it becomes universal, and until myriads chaunt the Truths of the New Dispensation—until the glorious Doctrines of the New Jerusalem be the guide of all our actions! The power of eloquence is nerveless in my hands—the force of argument feeble. I want not either in appealing to you—your sympathies are mine. You cannot resist the silent but eloquent appeal of the children before you. Concentrate your means, however small; let us endeavour to place our funds again in that healthy state, and you will have the consolation of applying your talents so as to receive our Lord's benediction—'Well done thou good and faithful servant.'

After this Report, the president invited Mr. Brotherton to address the assembly, which he did to the great delight of the audience, in a speech of some length, shewing the great advantages of education, and especially of religious instruction, exhorting the children, in a very affectionate manner, to avail themselves of the privileges and blessings thus afforded them, and exhibiting the most persuasive inducements to the audience to continue steadfast in the work of philanthropy and christian benevolence in which they were engaged, &c. At the request of the chairman, the Rev. I. H. Smithson then addressed the meeting in behalf of these useful institutions. The chairman, in conclusion, made a few remarks congratulating the audience on the satisfactory results of the examination, and entreating them to continue to feel a deep interest in the good work of New Church Education.

#### ERRATA IN OUR LAST NUMBER.

Page 455, line 15, for "purport" read "purpose."

" 463, at the bottom, for "T. R." read "J. R."

" 468, line 21, for "A. E. 166" read "A. E. 66."

THE  
INTELLECTUAL REPOSITORY  
AND  
NEW JERUSALEM MAGAZINE.

---

No. 38.

FEBRUARY, 1843.

VOL. IV.

---

THE HUMAN SOUL.

TRANSLATED FROM SWEDENBORG'S "ECONOMY OF THE ANIMAL  
KINGDOM."

(Continued from No. 37, p. 13.)

CHAPTER I.

219. From the anatomy of the animal body we clearly perceive, that there is a certain most pure fluid which permeates the most subtile fibres, which are remote from detection even by the acutest sense; that it reigns universally in the whole and in every part of its own limited universe or body, in which there is nothing that it does not continue, irrigate, nourish, actuate, modify, form, and renovate. This fluid is in the third degree above the blood, into which it enters as the first, supreme, inmost, most remote, and most perfect substance and force of the body, the solely and properly animal and determining principle of all the others. Wherefore, if the soul of the body is to become a subject of enquiry, and the communication between the two to be traced, we must first examine into this fluid, and ascertain whether it agrees with our predicates. But, inasmuch as this fluid lies so inwardly concealed, no thought can penetrate into its nature, except by means of the doctrine of *Series and Degrees* joined to experimental knowledge; nor can it be described, except only by a *Mathematical Philosophy of Universals*.

220. *From the anatomy of the body we clearly perceive, that there is a certain most pure fluid, which permeates the most subtile fibres, which are remote from detection even by the acutest sense.* Of this fluid we have already discoursed at length in the present and in the former treatise; in the sequel also it will continue to occupy our attention; for there is nothing in the body which does not confirm its existence; so that we can by no means doubt of its actuality, or of its



efficient power, whenever an effect appears. It is for the sake of investigating and obtaining a knowledge of this fluid, that I have applied myself with all possible diligence to the study of the "*Economy of the Animal Kingdom*;" therefore, to avoid travelling over the same ground again, it will be sufficient to refer my readers to the treatises themselves. (122, 123, &c.)

221. *That it reigns universally in the whole and in every part of its own limited universe or body*; for the sake of which it is, principally, that the animal body is called a kingdom: and *there is nothing in it which it does not continue*; for it is educed where it is conceived, out of the cerebrum, the two medullæ, and their perpetual origins or cortical substances, and transmitted by continuity into the entire body as their subject and adject, that whatsoever does not exist and subsist from it, is not a part in the system in unanimity with the rest. *It irrigates*; for it is most perfectly fluid, so that the greater and more excellent is the portion of it which the blood possesses, the more fluid is the blood to be accounted. (See the former treatises.) *It nourishes and forms*; whence it is called the formative substance, (Treatise I. 253, &c., 271.) the mother and nurturer of all the others being present in every minute particular of the body, (258, 259.) and capable of being adapted to every porule, meatus, and form, wherefore also it renovates and repairs every deficiency in the connecting parts, and is thus perpetually continuing its work of formation. *It actualises and modifies*; for by its action we live, and by its life we act. It is instantaneously present in the motive fibre of every muscle at the slightest monition of its own brain, and in a moment transfers the forms and images of forces from each particular sensory to the one common sensory, while in whatever part of the body it permeates the fibre, it emulates, in its nature, the auras. (Treatise I. chap. 3. Treatise II. chap. 2.)

222. *This fluid is in the third degree above the blood*; or to speak more clearly, it is in the first degree, since it is the red blood which is in the third, as we have already shown by experiment. It is, however, of great importance to have a clear idea of what is Order, or what is a Series, and what is a Degree in that Series. This the reader may see explained in Treatise I. chap. 8; but since we are so often repeating, that this, or the other thing, is in a superior or inferior, in a prior or posterior degree, or what amounts to the same, is more simple, more universal, more interior, more remote, more perfect, &c.; and since these things imply a distinct notion of division, it may not be amiss again to explain what is respectively superior and inferior. Let the idea be taken from the subject before us, or the blood. The blood

is said to be an animal fluid of the third degree, and whether it be a large volume, as in the heart, aorta, vena cava, or sinus of the brain; or whether it be a smaller, as in the minuter vessels; or whether it be only part of a volume, as in the capillary arteries and veins, it never ceases to be blood of its own degree. Thus, whatever be the manner in which its volume is divided, whether it be into a part, or whether those parts be multiplied into a larger volume, it is, nevertheless, blood of its own degree, and retains the nature of its part, which is a volume in its least effigy; for it is a unit of the volume, the numbers of which are aggregates of the several units; but if we divide this part or globule of blood into its primitive or constituent particles, then from this division results another blood which is called purer, prior, superior, more simple, more universal, more interior, more remote, more perfect; for the red blood does not derive its nature from itself, but from what is prior to itself, into which also it again returns. This return is called an ascent, since the blood, as a compound, disappears. That the red blood suffers itself to be divided into pellucid spherules, which continue their flux through the vessels or stamina and fibres of the vessels, is a fact which may be so distinctly ascertained by the microscope, as to leave no room for doubt. These pellucid spherules of the divided red blood, whether they constitute a volume, or only a minute streamlet, or only a part, cease nevertheless not to be blood that is purer or of a superior degree. That each individual spherule is again divisible into others still smaller, is a fact which may again be verified by the microscope. (See our Treatises *passim*.) Thus are we furnished with the units of the blood, the number of which probably surpasses, beyond all imagination, those perceived by the highest microscopical powers. In order, therefore, to arrive from this purer, or mediate blood, to that which is the next superior, let us divide it, in thought, since we cannot, by sight, into its prior, that is, its constituent or primitive elements; a division from which results the most pure fluid, which is said to be in the third degree above the blood, or which is in the first when the red blood is contemplated as in the third. A similar law prevails in all other things; since there is nothing in nature which is not a series, and also in a series. (Treatise I. 584, 586.) Unless this idea of division and composition be familiarized to the mind, we shall perceive nothing distinctly in the various objects of nature, but be always confounding with the appearances presented to the senses, those things which nature successively and distinctively involves, and successively and distinctively evolves. (Treatise I. 37, 38, 40, 41, 91, 97, 150, 190, 360, 370, 503, 556, 630, 634, 637. Treatise II. 117—132, 153—162, 165, 167, 168—172, 204—207.)

A *series*, therefore, is whatsoever contains substances, or what is the same, the forces of substances ordinated or flowing according to degrees : thus there are series of two, three, four, or more degrees ; and according as these series are mutually conjoined, and communicate one with the other, so are these the series of an *order*. These series and orders are, properly speaking, those of things successive ; but there are also a series and an order of things simultaneous, or of substances and forces belonging to one and the same degree, such as the series and order between the largest and least volume, which are of the same kind with those existing between numbers, which are greater and less relatively to the unit with which the numbers are homogeneous. (Treatise I. 629.) But we must beware lest we confound the degrees of these series with those of things successive, and of which we have already treated. We are thus supplied with an explanation of the subsequent clause, namely, that *this fluid enters into the blood as the first supreme, inmost, most remote, and most perfect substance and force of its body, the solely and properly animal, and the determining principle of all the others.* (See the articles of the Treatises above cited.)

223. It now only remains for us to consider what is signified by the term *vis* or *force* which is attributed to this fluid ; for it is called *the substance and force* of its body. The term *vis* or *force* has been used in a very wide sense, and for this reason perhaps with the less degree of precision. It has been employed to signify whatever produces any visible and perceptible effect. Hence the expressions, *force of soul, force of thought, force of imagination, force of memory, force of sensation, force of action, force of motion, force of elastic and non-elastic bodies* ; whence also the terms *active and passive force*, &c. It is a word, therefore, associated with everything in which we perceive any active state, and the judgment rarely discerns whether it be in itself a substance, or whether it only belongs to a substance. But a *substance* is the subject of all its accidents, and consequently the subject also of all its *forces*. In order that a *force* may result from a *substance*, it is necessary that there shall precede an acting cause, or a cause which, in relation to the equilibrium in which the substances are kept, shall be in action. But no force can have existence except by means of *mutation*, without which it is a nonentity ; neither without this can it be abstracted, except in thought. From mutation flows *modification*, or *motion* ; wherefore there are as many species of forces, as there are of mutations, and of modifications or motions thence resulting ; and there are as many series and degrees, as there are series and degrees of substances. For the manner in which *conatus* or efforts, as well as motions and modifications, succeed each

other in order, see Treatise I. 169, 175, 304, 305, 306. In the meantime, we observe that fluids are the things which represent the forces of nature, because these forces produce them; for fluids are the things which are able to make a *conatus* to be modified and to be set in motion. Every fluid is more or less perfect or imperfect, according to to its essence and form; for the quality of the forces has relation to the state of the substance. Thus there is one quality of forces with regard to the fluids of the earth, as those of water, oil, spirits, mercury; there is another quality of forces with regard to the fluids of the mundane system, as those of the air, ether, or auras; and there is another quality of forces with regard to the animal fluids, as those of the red blood, those of the purer, and those of the purest blood. In general, fluids are the more perfect in proportion as in any series they are the superior, (Treatise I. 615, 616.) and as these parts are by nature accommodated to the variety of mutations, in proportion also as they are expansible, compressible, less coherent; hence more modifiable, experiencing a less degree of loss of the forces impressed; and hence the more plenary representing in one extreme of a series the images and differences of forces prevailing in another; acting more by an elastic than by a non-elastic force or gravity; pressing more equally in every direction, as from a centre to circumferences, and from circumferences to a centre, so that one and the same part may be in the centre, radius, any circumference, and in a thousand of these successively and simultaneously; whence they are found, each according to its nature, touching, pressing upon, and actuating every point in the most perfect manner. Such are the forces of the auras of the mundane system; and such are those of the most pure animal fluid. Hence the fluid substances which produce these results may justly be called the forms of the forces of nature, which never exhibit themselves to view, either in part, or as sometimes is the case, even in volume, except by their effects; common modification perceived by any sensory organ manifests the form, and hence the nature of a part; inasmuch as a part is the smallest volume of its whole, (Treatise I. 629—633.) and the forces are the numbers of those parts which affect the organ of sense. Thus the forms spoken of by the ancients coincide with the forms of substances; for unless forms resulted from substances, they would be the mere entities of reason. In this respect it is, that the purest fluid in the animal body is a substance and force, and thus the most perfect nature of its own little world. The subject of forces, however, is so very extensive, that it cannot be distinctly understood without travelling through all the generals and particulars of nature; and whoever will undertake this task, may find this rule of service, that substances dis-

cover what they are by the mode of their forces. What is the force of the present fluid, the reader will be informed in the sequel. (335—341.)

224. *Wherefore, if the soul of the body is to become a subject of enquiry, and the communication between the two to be traced, we must first examine into this fluid, and ascertain whether or not it agrees with our predicates;* for instance, whether that agrees with the animal fluid which is ascribed to the soul. Wherefore, if we admit that the soul, contemplated not abstractedly, but as ours in particular, is to be made a subject of enquiry, and that we are to seek for it, such as it is, in ourselves individually, anatomical experience, as hitherto unfolded, presents this fluid as the highest and the most inward of those into which the mind of the anatomist can scrutinize; and having done this, hands it over to the philosopher for the purpose of discussing whether that is predicable of this fluid, which, from his own information, and from rules of analytical order, he knows to be attributed to the soul. For the anatomist proceeds no farther than an anatomist, unless he at the same time assume the character of a philosopher. Something of this kind seems to be taken as the fixed boundary of their ideas by Aristotle and his followers; the former of whom has systematically treated of the parts of the soul, and the latter of its physical influx. Wherefore, if the animal fluid agrees with the predicates of the soul, no sound reason will reject it as disagreeing; if otherwise, no sound reason will embrace it.

225. *But, inasmuch as this fluid lies so inwardly concealed, no thought can penetrate into its nature.* So far indeed may we approach it as to know *that it is*, but not to know the manner in which it is in correspondence with the blood to which it is adjoined, and with the body over which it presides; much less to know what it is in itself without auxiliary sciences, which may serve as our clue to assist us in threading the mazes of this most intricate labyrinth; that is to say, without the aid of *the Doctrine of Series and Degrees joined to experimental knowledge;* (210, 213; also Treatise I. chap. 8.) *nor can it be described, or defined, in respect to its origin,* (secundum genesin) *except by the aid of the Mathematical Philosophy of Universals;* (Treatise I. 256, 297, 650, 651.) towards which I have made some progress, though as yet I have not advanced far beyond the first and fundamental principles.

---

## CHAPTER II.

226. Nevertheless, this does not prevent our being able to perceive solely by the intuitive faculty of the mind, that such a fluid, although it be the first substance of the body, derives its

being from one still superior, and proximately from those substances in the universe on which the principles of natural things have been impressed by the Supreme Being, and in which, at the same time, reside the forces of nature in her most perfect state. Consequently, also, that it is the form of the forms of its body, and the formative substance, which derives its stamen from the first living point, and continues it, thus derived, to the ultimate of life, that it so connects one thing with the other, and thus connected, so preserves and rules it, that all things mutually follow each other, the posterior referring themselves to the prior, and, by means of a wonderful subordination and co-ordination, the whole, with each of its parts, referring itself to this first form and substance, upon which they all depend, and through the medium of which, as well as on account of which, they exist in such and in no other manner.

---

227. *Nevertheless, this does not prevent our being able to perceive solely by the intuitive faculty of the mind, that such a fluid, although it be the first substance of the body, derives its being from one still superior, and proximately from those substances in the universe on which the principles of natural things have been impressed by the Supreme Being, and in which, at the same time, reside the forces of nature in her most perfect state.* Even the mere intuition of the soul, which is, as it were, a certain light in the rational mind, (343.) is wont, without the aid of auxiliary sciences, to present to the mind numerous suggestions, or, as it were, so to enlighten us with its beams, that we can immediately tell whether those things are true which proceed from the judgments of others. This is the reason that the truth often manifests itself spontaneously, that we feel assured of its presence, and this without any aid derived from long arguments. The cause of this is, that the Doctrine of Order, and the Science of Universals, are sciences of the very soul itself, according to which it has an intuition of its own objects, without any demonstration derived from things posterior. (270.) If it be a question, for example, whether the spirituous fluid be the first of all substances; whether, therefore, it be immediately infused, and thus, whether it act without any communication with the first substance of the world, (not to mention other questions with regard to its actuality,) enlightened reason leads us to believe that it is not the first of all substances, although it be the first in its own animal series. This the reader may see further explained above, where it is stated, that every series has its own first substance, or one proper to the series.

(Treatise I. 592.) That, nevertheless, this substance depends for its existence on the first substance of the world, for that, through all creation, there is only one first substance, from which flow all the others; (590.) on which also, as upon a first principle, are the principles of all natural things impressed by the Deity. (591.) If the universe, as a whole, embrace particulars, it follows, that it contains them under itself in a like manner as if contained in itself, whence flows the order of things, and also the rules of that order. The case would be otherwise, if we could suppose the universe to be an assemblage of universals; that is to say, if we could suppose its substances and successive series of substances, in regard to their existence and subsistence, were independent of the first substance of the world; for in this case, the various conflicts, discordances, and strifes among so many independent universals, would oblige us, in order to reconcile them, to be perpetually resorting beyond the bounds of nature, to some miraculous interposition of Omnipotence. In these views the mind is confirmed by the various arguments of probability which occur to it. It finds, for instance, that this fluid is enclosed within the body, and circumscribed by the spaces of the body; that it confines itself within fibres, which are, in general, the essential determinations of its volume, whence arises the form of the whole; that its largest volume is seen with the aid of optical glasses; that it excites into palpable motions the motive fibres and general\* muscle of its body; that it suffers itself to be modified in the same manner as the auras; as also to be copulated with corpuscles of another kindred, and in this state enters the blood and the vessels; (Treatise I. 37—102.) that it is in an eminent manner conceived within, and excluded from, the exquisitely minute matrices of the cortical substance; (165—168.) that the mutation of its state is the perfection of its nature; (335—339.) with many other phenomena which are noticed in our treatises, and the ultimate causes of which are to be sought in this substance. Consequently, in relation to its body, it is a substance *which forms*; but in relation to the prior universe, it is a substance *which is formed*; and this by the substance in which are the most perfect forces of nature; consequently, by that superior ether which the ancients called the celestial aura. (Treatise I. 635. Treatise II. 206.) This fluid is therefore accessible to anatomy, but not without other auxiliary sciences.

228. *Consequently, also, that it is the form of the forms of its body.* The form of the parts of this fluid results, as we have just shewn, from the essential determinations of the first aura, and, consequently, the eminent potences, or forces which are within the aura, are

\* The fibres are the particulars; the muscle, the common or general whole formed by the particulars.

transcribed into this fluid as into its offspring; as also its ability to put into action the first substances in any series of organical substances of any body, just as the aura puts into action the first substances in its own world, or great system: wherefore the former acts in the *microcosm*, or little world, in the same manner as the latter acts in the *microcosm*, or great world; hence it follows, that both the one and the other is a formal, forming, or informing cause, as it is variously called; that is to say, it is the formative substance of all the posterior or inferior things in its own universe or kingdom. (Treatise I. chap. 3.) This secondary little world, or animal body, is so composed of organical forms, mutually subordinated and adjoined to each other, that there is not a single part which, when surveyed either in a particular or general point of view, does not strike with silent astonishment even the most scientific mind; for so annexed is one part to its associate, and so subjected to its prior, as to appear to grow not out of itself, but perpetually out of some other, for the use of which it develops itself not simultaneously, but successively by intervals. The lungs, for instance, arise after the heart, the heart after the medulla spinalis, the medulla spinalis after the brain, the brain after the individual substance of the cortex, and the cortex after its own parent, and the common parent of all, or that most pure fluid which is the first in the order of things successive; for there is no real effigy of the largest in the least, or, in other words, in any first thing, no type of the future body afterwards undergoing a simple expansion.\* (Treatise I. 249—252.) That which informs and conforms every particular is, therefore, that which acts in the most minute fibrils. If so, it must be a most pure fluid, which, producing as it does such wonderful effects, must possess a nature, that is to say, a potency and force of acting in such and in no other manner. If it be said that it is some higher nature implanted in the fluid, to which, as to its first principle, this fluid is subservient as an instrumental cause; still, whichever it be, it is manifest that we must search for it in this fluid, and, consequently, in the form of this fluid. Thus does it follow that such a fluid is the form of the organical forms of its body. (191—196) This form, flowing from the determinations of its matter, or from essentials, is a substantial form, from which results the form of its forces and modifications, or, to speak more universally, of its accidents. (223. Treatise I. 619—623.) Thus it is that this fluid, in relation to the organical substances of its body and to the modifications of its substances, is a form of forms; but, not to dwell upon terms too universal perhaps for ordinary comprehension, let us proceed to demonstrate the

\* A theory formerly maintained by some physiologists.



manner in which this fluid assigns their form to its organical parts, and to the modes of the animal body which flow from them.

229. *And the formative substance, which derives its stamen from the first living point, and continues it, thus derived, to the ultimate of life, (Treatise I. 253.) that it so connects one thing with the other, and thus connected, so preserves and rules it, that all things mutually follow each other, the posterior referring themselves to the prior, and, by means of a wonderful subordination and co-ordination, the whole, with each of its parts, referring itself to this first form and substance, upon which they all depend, (See 160, 161, 204, 207, &c. Treatise I. 252, 260, 261, 265—273, 594—612, 636, &c.) and through the medium of which, and on account of which, they exist in such and in no other manner.* If the first substance of every series be to its most simple, which reigns throughout the entire series, (Treatise I. 594.) then, from this first substance, and according to its nature, flow all the things in the series which are perceived to be determined. (595.) Also, from this substance, by mediates copulating them in a given order of succession, are derived the substances more compounded, which perform the functions of this substance in the ultimates of the series. (596.) In this manner it is, that a corporeal system is constructed, in which one thing is so subordinated to another, and co-ordinated with it, that each has a relation to the other, and mutually depends upon it; (608.) in such a manner that, whatever mutation there be (*quicquid mutabile*,) in the series and compounded substances, the more simple substances are rendered conscious of it. (609.) Moreover, whatever is determined into act, is effected by the more simple substances either determining, or concurring, or consenting; (610.) and this according to a natural order, proceeding from the inferior to the proximately superior, from the superior to the proximately inferior; but not from the supreme to the ultimate, except by intermediates. (611.) The consequence is, that this first substance is that by which, and on account of which, things posterior exist in such and in no other manner.

230. Thus we deduce the fact, that the corporeal system is derived continuously, as it were by regular descent, from this fluid into its connecting links and its forms; that this system, however, has its being for the sake of this fluid, as having a greater extent of utility, is a truth which cannot so well be obtained in the way of conclusion from a connected series of arguments. For who is there that will not believe that the corporeal system exists for the sake of this fluid, if it be first granted, that all the parts of this system are derived from it in a concatenated order? Arguments, therefore, arranged into the form of a series, would compel us to treat of every ascertainable part in the

system, or they would involve the mind in a dilemma, from which it would not know how to extricate itself but by giving a blind assent to each particular argument. That the inferior organical textures however exist, solely on account of their own first substance or spirituous fluid, is more manifest from examples than from abstract principles. Thus the ear is not formed merely for the purpose of hearing, but for that of referring what it hears to the ulterior faculty, whose office it is to perceive and imagine; nor, again, does this faculty exist merely for the purpose of perceiving and imagining, but for the sake of an intellectual faculty still superior, that the mind may thence think and form its judgment, and, finally, that the soul may represent to itself whatever conduces to its own wellbeing or to that of others. Thus the ear and the hearing are for the sake of the soul; so also are the touch, taste, smell, and sight. A muscle does not exist merely for the sake of being put in motion, but for the sake of referring itself to the will, whose servant it is; thus also the will, which is the antecedent of the judgment, refers itself to the intellect, and the intellect to the soul; wherefore, action is regarded from the will, the will from rational reflection, and finally from the determining principle of reason. Thus the soul is the principal cause from which whatever proceeds in due order to the ultimate effect is instrumental. Thus, also, is each particular thing in the organical body, formed in relation to this its fluid, and consequently in relation to the image of its operations, so as to be susceptible of its modes, and to act, as its forces, in a manner adapted to the forms of the nature of the universe. Whatsoever is prior, and capable of existing and subsisting without what is posterior, does not exist and subsist for the sake of its posterior; for if the prior produce the posterior, it is for the sake of that use of which it avails itself through the medium of the posterior. A similar law prevails in all other cases; for we everywhere else find a like chain of subordination, nay, even in the forms of governments; thus the king is, for the sake of law and order in society, which, although they are not *de facto* always the prior, nevertheless are so *de jure*. *Thus do ends always ascend when nature descends.*

(To be continued.)

---

## ON THE CORRESPONDENCE OF THE SERPENT WITH THE SENSUAL PRINCIPLE IN MAN.

---

WE are instructed in the writings of Swedenborg, that the world of nature is a theatre, on which the divine and heavenly things of the Lord's Kingdom are exhibited to view. The *prototypes* of all things in the created universe, which are according to divine order, are in the

Lord himself; since all things have proceeded from him as an out-birth of his divine Love and Wisdom, which are his divine Nature; and, consequently, all things in agreement with order, are so many finite manifestations and correspondences of the infinite things of love and wisdom in the Creator. These infinite things in the Deity, from which all finite things have proceeded, and to which they correspond, were called in the Platonic philosophy *ideas*, which were assumed by philosophers of that school to be, as they exist in the Deity, the origin of all created things. Swedenborg, however, in his intellectual and spiritual philosophy, has clearly shewn, not by contrast, nor by direct refutation, where the Platonic and the Aristotelic systems of philosophy were defective and obscure, or mystical and false; but by shedding a new and wonderful light on all the subjects and topics of intellectual and spiritual philosophy, in which the defects, obscurities, mysticisms, fallacies, and falsities of other systems are seen and rejected. When the sun arises, all inferior lights disappear. Not that we object to the idealism\* of Plato, or that all things have originated from ideas in the divine mind; but the system of Swedenborg has shewn how this is to be understood, and what must be further known, in order that the truth might step forth in her simple majesty, and be seen and admired by all sincere and enquiring minds.

The apostle states the same fact for which we here contend, namely, that "the invisible things of the Deity, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead." The apostle here plainly teaches, that all external objects are so many manifestations of the divine power and Godhead, and so many types of the invisible things of his kingdom, which can be read and understood by those who are delighted with spiritual knowledge, and who are conversant with the Science of Correspondences, the key to all spiritual knowledge.

Now, as all things in creation, which are according to order, are so many types of the infinite things in God; and as man is created to be the direct finite image and likeness of his Maker, it necessarily follows, that all created objects are in a certain relation to man, and that they directly correspond to the various faculties, powers, principles, and states of his soul and body. Hence it is, that all things in the animal, vegetable, and mineral kingdoms bear a direct relation to the innumerable things in the human system, and that if this relation were

\* There is a great difference between the *idealism* of Plato, and the *absolute idealism* of Berkley and of some of the German Schools; the former does not deny an *esse* and *existere* to external objects, and make them solely dependent on the states of the human mind; but the latter does (See *D. P.* 46.)—

understood, which it can be by the Science of Correspondences, there would, in the language of the poet, be

“Tongues in trees, books in the running brooks,  
Sermons in stones, and good in every thing.”

The knowledge of this relation and correspondence which natural things bear to man, and to the various states, both good and evil, of his internal and external mind, or of the spiritual, rational, and sensual degrees of his system, is of the utmost importance to man, if he desire to advance in genuine intelligence and wisdom. This importance becomes much greater, when we consider that this relation of correspondence between external objects or things natural, and internal objects or things moral, spiritual, and divine, is the very language through which the Lord addresses man, and conveys to his mind all spiritual light, and all the treasures of revealed wisdom and knowledge in his Holy Word.

Of all objects in the animal kingdom the reptile tribe is the lowest, of which serpents of various kinds and species are the most conspicuous. Of all the degrees of man's life the *sensual* and the *corporeal* are the lowest; because they are nearest to the earth, and are actuated by merely earthly appetites, influences, and causes. These lowest degrees in man's nature partake the least of what is truly *human* in man, and the serpent, their correspondent emblem, is of all animals the most remote from the human form. As the serpent crawls upon the earth, so the sensual principle in man is the nearest akin to earth, which, if not elevated by the rational and spiritual principles of his nature, may be said to crawl upon the earth in like manner. As sensual things have a tendency to fascinate and charm the mind, because sensual delights are more vividly experienced than any others, so certain kinds of serpents, especially the more malignant, are said by naturalists to fascinate and charm their prey before they devour it. In short, the points of emblematic correspondence between the sensual principle in man and the serpent would become more obvious, the more we become acquainted with the characteristics of the two objects compared together. But we will first describe, from Swedenborg, what the sensual principle is, and also what its nature is if man be not elevated above it by regeneration.

“The sensual principle is the last and lowest sphere of the life of the human mind, adhering to, and cohering with the five bodily senses. He is called a sensual man, whose judgment on all occasions is determined by the senses of the body, who believes only what he can see with his eyes, and touch with his hands, allowing such things to be something real, and rejecting all others. The interiors of his mind, which see by the light of heaven, are closed, so that he has no discernment of any truth relating to heaven or the

church. Such a person thinks in extremes, that is, his thought is confined to the last and lowest sphere of things; for he does not think interiorly from any spiritual light, but rests in gross natural light only: hence it is that he is inwardly opposed to the things of heaven and the church, although he can outwardly speak in their favour, and that with a degree of zeal proportioned to the hope of obtaining authority and opulence by their means. Men of learning and erudition, who have confirmed themselves deeply in falses, especially those who have confirmed themselves against the truths of the Word, are more sensual than the rest of mankind. Sensual men reason with shrewdness and dexterity, because their thoughts are so near their speech as to be almost in it, being, as it were, in their lips; and because they make all intelligence to consist in speaking merely from the memory: they are also expert in confirming falses, and after confirmation believe them to be true; and yet their reasonings and confirmations are grounded in the fallacies of the senses, by which the vulgar are ensnared and persuaded. Sensual men are cunning and malicious above all others. The covetous, the adulterous, and the deceitful, are particularly sensual, though they may appear men of talent in the eyes of the world. The interiors of their minds are foul and filthy, in consequence of their communication with the hells; and in the Word they are said to be dead. All who inhabit the hells are sensual, and the more so as they are more deeply immersed: the sphere of infernal spirits conjoins itself with the sensual principle of man in the back; and in the light of heaven the hinder part of their heads appears hollow. They who reasoned merely from sensual things, were by the ancients called serpents of the tree of knowledge. Sensual things ought to possess the last place, and not the first, and with every wise and intelligent man it is so, and they are kept in subjection to interior things; whereas with an unwise man they have the first place, and bear rule. Where sensual things are in the lowest place, a passage is opened by them to the understanding, and truths are eliminated by the mode of extraction. Such sensual things border most closely on the world; they admit whatsoever flows from the world, and as it were sift it. Man by means of sensual things communicates with the world, and by means of rational things with heaven. Sensual things form a basis which is subservient to the interiors of the mind, some sensual things being subservient to the intellectual part, and some to the voluntary part. Where the thought is not elevated above sensual things, man attains but to small degrees of wisdom; but where it is, he enters into a clearer light, (*lumen.*) and at length into heavenly light, (*lux.*) and then he has perception of those things which flow from heaven. Natural science is the ultimate of the understanding, and sensual delight the ultimate of the will.—*T. C. R.* 565.

Serpents are of many kinds and species, but they may be divided into two general classes,—venomous, and not venomous; the former are, for the most part viviparous, and the latter oviparous. Those which are not venomous correspond to the sensual principle when in order,—when all its states are subordinate to the higher rational and spiritual

principles of the mind. But the venomous kinds of serpents correspond to the sensual principle when in disorder, and, consequently, rebellious against the higher rational and spiritual powers of our being.

The serpent in the garden of Eden plays a most active part, since the fall of man is attributed to its subtlety and seductive power. This shews us how important it is, that we should correctly understand what the serpent means, in order that we may see the nature of that temptation which caused the fall of man, and which still causes the children of men to cherish evil and to commit sin. For the same cause which originated evil, still carries on the dreadful work in all the children of Adam, who do not resist the voice and subtleties of the serpent. No person at the present time can possibly be so childish in his sentiments and ideas, as to suppose that this is a literal history. The science of correspondences, by which the spiritual sense of the Word is opened, and the light hence arising, can alone explain to us the nature of the fall, and shew us the mystery connected with the origin of evil. The serpent in Eden, and also in every other portion of the Word, signifies the sensual principle of our nature, which, in the perfect constitution of our being, is as necessary as a foundation is to a house. Hence the serpent is necessary to the perfection of Eden, and, consequently, the divine approbation of good was pronounced upon every *creeping thing*, as well as upon every other thing which the Lord God had made. (Gen. i. 15.) This shews us that the serpent was not, as is commonly supposed, an evil spirit that had intruded into that happy abode; but that man, being placed by his Creator in perfect equilibrium between heaven and the world, or between the heavenly things of his spiritual mind and the worldly things of his natural mind, was in the enjoyment of the most perfect spiritual and natural liberty, so that he could turn himself either to the Lord as "the tree of life," and thus live under the guidance and influence of his spiritual mind, or, as the apostle says, "*have his conversation in heaven*;" or, he could turn himself to his natural mind, and thus live in the exercise of merely natural and selfish affections, which is "to eat of the tree of the knowledge of good and evil," or to live a merely natural and sensual life, and, consequently, to be banished from the garden of heavenly intelligence and wisdom.

Now, the *sensual principle*, as being the nearest to the world and to all external things, has in itself a tendency downwards, or outwards, and is strongly disposed to judge of things according to their outward appearances, and to prefer worldly appearances to heavenly realities, and to lead man to prefer earthly good to heavenly good; that is, to prefer the good of his body and of his merely natural mind and state

to the good of his soul, and of his spiritual mind and state. And as this is the case with the sensual principle in every man, the serpent, its direct corresponding emblem in the world of nature, is represented in the Word of God as tempting man to disobey his Maker. This temptation is directed to the delights of the natural mind and the body, all of which relate to the world, and to man's life in the world; and when these delights are preferred to the delights of the spiritual mind, self-love arises as a governing principle, and banishes the love of God, above all things, as the ruling end and motive in the constitution of man; and the love of the world and of worldly things, supplants the love of heaven and of heavenly things; and man, instead of becoming "spiritually minded, which is life and peace," becomes sensually and "carnally minded, which is enmity against God, and spiritual death." The serpent is said, in the history of the temptation, to be "more subtle than any beast of the field which the Lord God had made," (Gen. iii. 1.) to indicate, that the *sensual principle*, which, if not elevated and guided by heavenly influences from the Lord in the rational and spiritual degrees of man's life, thinks and reasons solely from merely outward appearances and fallacies, and would fain persuade us, that there is nothing real, nothing worthy of our supreme affection and attachment, but that which the eye can see, the ear can hear, and the tongue can taste; and as there is much plausibility in such reasoning from external fallacies and impressions, the serpent is said, in the sacred text, to be "more subtle than any other animal." When this subtle reasoning of our sensual principle begins to operate, its first effect is to engender doubt concerning the spiritual state of man and the truths of God's Word. This doubting state is signified, and also portrayed in the words of the Serpent:—"Yea, hath God said, ye shall not eat of every tree of the garden?" This doubt leads to the fatal denial, that all our life flows momentarily into our souls from God, and confirms the fallacious and false impression, that all our life is, in reality, according to the appearance, self-derived, and that we exist independently of God, the only fountain of life, and thus, that man, in reality, is a god, since the peculiar prerogative and characteristic of God is to have life in himself, self-derived, and independent. Hence the Serpent says, "In the day ye eat thereof, ye shall be as *gods*, knowing good and evil." For the greatest of all outward appearances is this;—that our life is self-derived, and that we possess it independently of God, to believe which, and to confirm it from subtle reasoning according to sensual appearances, is to separate ourselves at once from God, and from all heavenly wisdom,—to be banished from the garden of Eden. This subtlety of the serpent, the emblem of that *supposed* wisdom which

arises from the fallacious reasonings of the sensual mind, is called by the apostle, "earthly, sensual, and devilish." (James iii. 15.) Now, that very moment in which man listened to the suggestions of the serpent, or of his *sensual principle*, and gave them the preference over the heavenly perceptions of his spiritual mind from the Lord, EVIL was originated and commenced its deadly work, and the human mind gradually fell into a merely natural, sensual, and carnal state, until, at length, "from the head to the foot there was no soundness in it, but wounds, and bruises, and putrefying sores." All this deadly mischief was brought upon man, or rather, he brought it upon himself, by first listening to the suggestions of his sensual nature; and by continuing to do so, notwithstanding the divine warnings and instructions to repent and desist. At that awful period, when the serpent had caused such dreadful havoc and misery as to leave no soundness whatever in the natural mind of man, the great Redeemer came, according to prophecy, and by his redeeming labours, and by the glorification of his Humanity, "*bruised the serpent's head*;" that is, destroyed the ascendancy of the sensual principle in human nature, and abundantly supplied the divine means from his glorified Humanity, to keep it for ever in subjection in all those who faithfully "follow him in the regeneration."

It is well known, from the writings of Swedenborg, that preservation is continual creation, and that subsistence is continual existence; and it will also be found to be a truth, that the continuation of evil in the world is its continual origination; for it is continued in the same way in which it was first originated, namely, by listening to, and by following out the suggestions of the serpent, or of our sensual nature, in preference to the heavenly perceptions from the Lord, of heavenly truth and order in our spiritual mind. Hence the origin of evil, and consequently of hell also, is no longer an impenetrable mystery in the theology of the New Church, which, however, could not have been penetrated and explained, unless the correspondence of the *serpent* had been opened. For it is evident, that when those who had suffered themselves to be seduced by the serpent, or who had allowed their higher rational and spiritual powers to be lulled asleep by the beguiling and fascinating influence of sensual things and worldly delights,—when such persons had departed from the world, they could not enter into that pure, holy, and celestial sphere of love and wisdom called heaven, because their states of life would be in hostile opposition to that holy and heavenly sphere;—for as the sensual and "carnal mind is enmity against God," they consequently remained beneath heaven, and formed that miserable state of existence in the spiritual world, which is called hell. Hence the origin of hell and of infernal spirits from the human



race. When man's natural mind became corrupt, both hereditarily and actually, by the ascendancy of the sensual principle, the equilibrium was no longer between the world and heaven, or between man's natural state and his spiritual state, as heretofore, but between heaven and hell, and angels, on the one hand, dwell with man in the heavenly affections of his spiritual mind; "He gives his angels charge over us to keep us in all our ways;" and, on the other, unclean and evil spirits from hell dwell with him in the corrupt dispositions of his natural mind, as is evident from the evil spirits mentioned in the gospel, whom the Lord cast out.

Man's essential freedom arises from this equilibrium in which he is now placed between heaven and hell, so that he can, by this wonderful provision of divine mercy, eat of the "tree of life," and live for ever; or he can eat of the "tree of the knowledge of good and of evil," and spiritually die to the life and happiness of heaven;—he can choose either life or death, the blessing or the curse, which are set before him.

Throughout the Scriptures the *serpent*, wherever mentioned, signifies the sensual principle of our nature; a striking instance to prove this is the next passage in the Word, in which a serpent is named as in Gen. xlix. 17. "Dan shall be a *serpent* in the way, an *adder* in the path, that biteth the horses' heels, so that the rider shall fall backwards." Here the *serpent* also signifies those who reason concerning truths and spiritual things from the fallacies of the senses; the *heels* of the horse also signify the lowest sensual things of the understanding, which the serpent is said to bite when they are injured and perverted by false reasonings; and when this is the case, the rider, or man in his rational capacity, "falls backwards," that is, becomes merely external and worldly. Hence amongst such persons, who suffer themselves to be seduced by sensual things, and who trust to the fallacies and blandishments of the senses and their delights as the only things worthy of their pursuit and attachment, the Lord is said "to send *serpents* and *cockatrices*, which shall bite them." (Jer. viii. 17.) Moses' rod was changed into a serpent before Pharaoh and his servants, in order to shew the sensual state to which the church, amongst them, had become reduced, owing to their perversions and falsifications of divine truth, denoted by the rod of Moses; for it is the seductive power of the serpent, or the abuse of our sensual principle which changes, in the powerful language of the apostle, "the truth of God into a lie." (Rom. i. 25.) The people of Israel were bitten and destroyed by *fiery serpents* in the wilderness, in order to exhibit to us by the most striking types, for the apostle says, that they were types, (1 Cor. x. 9.) the deadly evils of our sensual nature, when not controlled and governed

by spiritual influences from the Lord. And Moses was commanded to lift up a *brazen serpent*, in order that all who beheld it might be cured of the plague. That the brazen serpent represented the Lord, is plain from his own divine declaration : " As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that all who believe in him may not perish, but have eternal life." (John iii. 14, 16.) To the unenlightened natural mind it may appear very strange, that the Lord should be represented by so hideous a creature as a serpent ; but the opening of the spiritual sense of the Word has explained to us how this is to be understood. The Lord, by redemption and by the glorification of his Humanity, most mercifully accommodated his divine and saving influences to every state of degradation into which man had fallen ; the lowest state of sensual evil was represented by the *fiery serpents*, and their deadly effects upon the body ; now, the accommodation and application of redeeming and saving influences from the Lord to this dreadful state of fallen man, are represented by the "*brazen serpent lifted up in the wilderness*." For we know that the Lord has all the infinite degrees of divine life in his Humanity, which constitute the finite degrees of our humanity, and that he has consequently a divine Rational, a divine Natural, and a divine Sensual principle ; for as these are the principal constituents of human nature, and as it would be impossible for us to be men without them, so the Lord, in like manner, would not be a DIVINE and PERFECT MAN without them. In order, therefore, to save us from the deep-rooted evils of our sensual nature, the Lord, as our divine Saviour, is represented as "*a brazen serpent*," to denote, that from the divine Sensual principle of his Humanity he accommodates his saving influences to the depraved sensual nature of fallen man. In this manner it is that the Lord "*can save to the uttermost*," as the apostle says, "all who come unto God by him," that is, all who come unto the Divine Nature, or Godhead, which dwells, according to the same apostle, in all fulness in the Lord Jesus Christ. It might also be asked, why the serpent was made of brass in preference to any other metal ? Why was it not made of gold, or silver, or iron ? This question also, can only be answered from a knowledge of the Science of Correspondences according to which the Word is written. For *brass* signifies goodness from the Lord in the sensual degree of man's life ; hence the Lord, as seen in vision by John, "*was, as to his feet, like unto fine brass*," (Rev. i. 15.) because the feet, as being the lowest part of the body, represent the lowest part of the mind, which is the sensual ; but gold and silver would signify goodness of a higher order, belonging to the celestial and spiritual degrees of the mind, and consequently, if the serpent had been made

of any other metal, the Lord would not have been represented in a manner accommodated to the sensual state of man, and the healing and saving effects would not have followed.

The poison of the serpent, which is also mentioned in the Scriptures, signifies the deceit and cunning of the perverse sensual principle in man. Thus of the wicked it is said, "Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear." (Psa. lviii. 4.) The adder is said "to be deaf," when it remains insensible to music, or to the voice of the charmer; for in eastern countries it is still customary to charm serpents by music, and when the effects which the charmer wishes to produce, for the amusements of the spectators, do not follow, the serpent is said to be deaf. This figure is mentioned to teach us, that when man is sensually-minded he is deaf and insensible to all the charms of spiritual truth and goodness. This charming by the voice and by music reminds us of the Lord's words, "we have piped unto you, and ye have not danced," &c., which denote, that notwithstanding the charming efforts of divine love to awaken, in the minds of men, the spiritual affections of truth and their consequent delights signified by *dancing*, the human mind still remained deaf and insensible to the heavenly charms. It is also said of the carnally-minded and wicked, "Though they be hid from my sight at the bottom of the sea, thence will I command the *serpent*, and he shall bite them." (Amos ix. 3.) The *bottom of the sea* denotes the lowest sensual things, in which the wicked are said to be hid; and the *serpent biting them* represents the dreadful evils which will eventually and for ever torment those who remain in such a state. As the Jewish church, when the Lord came into the world, was reduced to a merely sensual state, and the serpent then had dreadfully reared its head, soon however to be bruised by the great Redeemer, the Lord so often called the Pharisees a "*generation of vipers*," because the viper was correspondent to their sensual and malignant state. The Lord enjoined his disciples "to be as wise or prudent as serpents, and as harmless as doves," because the sensual mind is extremely prudent and circumspect as to every thing worldly, which relates to the comfort and happiness of man's life in the world; and the Lord requires his disciples to be equally prudent and circumspect in relation to the spiritual life and happiness of their souls; thus, when the prudence and circumspection of the *external man* is under the guidance and influence of heavenly principles in the *internal man*, the "harmlessness of the dove" is then combined with the "prudence of the serpent," and man is truly wise. The Lord gives his disciples "*power to tread upon serpents*;" (Luke x. 18.) and he also gives them "*power to take up serpents*." (Mark xvi. 18.) In the

former case, *serpents* signify the perverse sensual things in man, and also evil and unclean spirits, who, as we have seen above, are in the closest connexion with the unclean and wicked things of our sensual nature; to *tread upon them*, is to subdue and reject them by the divine power which the Lord continually gives us for this purpose; and in the latter case, to *take up serpents*, signifies to elevate and purify the things of our sensual nature, which is effected by faith in the Lord, and by a life of love according to his precepts. Hence, "to take up serpents," thus spiritually understood, is one of the true signs of a living faith in the Lord. The Lord then "enters into a covenant with the *creeping things of the ground*," (Hosea ii. 18.) and purifies and blesses all our external appetites and desires, so that, "whether we eat or drink, or whatsoever we do, we do all to the glory of God." (1 Cor. x. 31.)

Ancient mythology also confirms the truth that the serpent is the correspondent emblem of the sensual principle in man; the giants who waged war against the gods, were represented as having, amongst other hideous features, *their legs and feet like serpents*. Python,\* the huge serpent which Apollo, the god of light and truth, slew with arrows, was evidently a mythological emblem of the perverse sensual principle of human nature; and the hydra with many monstrous heads, which Hercules destroyed, had a similar signification. The fury Envy was seen by Minerva in her miserable house in hell eating the *flesh of vipers*,—

"Videt intus edentem  
Viperas Carnes, vitiorum alimenta suorum  
Invidiam," &c.

to denote, that this malignant passion is nourished by the corruptions of our sensual nature.

Seeing, then, what the *sensual principle* is, how much we, as members of the Lord's New Church, ought to watch and pray against the perverse influence and operation of sensual fallacies, appetites, and pleasures! He who professes the doctrines of the New Church, and does not, at the same time, by daily taking up his cross, subdue his sensual cupidities and appetites, and keep them under the controlling influence of a religious and spiritual principle, is one of the greatest enemies to the holy cause he professes to advocate. If he do not in time take heed to his ways and sincerely repent by changing his course of life, from having had so clear a knowledge of the truth, his states will be filled up with a greater measure of wickedness and condemnation,

\* Those were called Pythons, says E. S., who speak fables from deceit or purpose, and who utter them in a tone of voice, that seems to proceed from spiritual affection. (See *T.C.R.* 324.)

than the states of others not blessed with so clear a discernment of divine truths and eternal realities ; for "the servant that knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." (Luke xii. 47.)

MINUS.

---

### DR. PUSEY AND THE WESLEYANS.

---

THE famous Dr. Pusey has given great offence to the Methodists by the following statement, (in his third edition of his Letter to the Archbishop of Canterbury,) which, if it had not been "indignantly disowned" by those to whom it applies, we should have thought to be not only just, but *unquestionable*.

"The root of that [the Methodist] heresy consists in the way in which the doctrine of justification is held, being in fact, and *practically*—a justification *by feelings*. Believe that you will be saved, and you will be saved, was early a Methodist doctrine. The *persuasion* that a person will be saved is made the *condition*, and, virtually, the *only* condition of his salvation. As long as he *believes* he is saved, so long, according to them, he is so. Then the *first persuasion* having been obtained by the feelings, *these* thenceforth are prominent in the mind of the Wesleyan as the fruits of the spirit, and the test of a lively faith. Our Lord gives us as the test of our love for Him, 'If ye love me, keep my commandments.' Instead of this, the Wesleyan test sets them watching for *certain feelings* only, which unhappily, *man has it in his power, in a great degree, to produce in himself*, without their being any criterion of his *habitual* state, or permanently influencing it,—*except for evil,—by drugging the conscience*. It is not, therefore, judging individuals, to say, that the Wesleyan standard of morals and holiness is, of necessity, low. The state of their feelings, *not* God's commandments, are the standards whereby they try themselves."

This imputation of heterodoxy against the Methodists has called forth the Rev. Thomas Jackson, a highly-esteemed Methodist Preacher, and Theological Tutor of the Wesleyan Theological Institution, who expresses himself in the following unequivocal manner in his "Letter in reply to Dr. Pusey."

"Unhappily for you, the statement which you have put forth is AN ABSOLUTE FICTION. In direct opposition to your declaration, I solemnly aver, that I never met with the doctrine you have propounded till I saw it in your pamphlet; nor do I believe that there *ever was* in the Wesleyan Connexion a single person that seriously held it."

We of the New Church have had some experience of Wesleyan honesty in controversy, in the person of our unscrupulous assailant the

late Mr. Roebuck; but really we were quite unprepared for such a specimen as that which this disavowal of Mr. Jackson affords, in which he has the face to disown what is *universally* regarded as the *only* distinguishing tenet of the Methodist *doctrine*, namely, that as no man can be brought into a state of salvation without knowing it, or without *feeling* that he is saved, so no man can be in that state *unless* he knows it inwardly, that is, *feels* it to be the fact. What but this is the famous Methodist doctrine of assurance? Is Mr. Jackson, then, mistaken about the Methodist doctrine? Oh no; the editor of the Wesleyan Magazine, in the name of the body, backs every word he has advanced! Are the Methodists, then, abandoning their doctrine? Are they in such haste to prove their exact agreement with the government church, that they, in their confusion of mind, know not what they believe? It is in vain to attempt to account for such an exhibition in such an immense body of professing christians except upon the principle of Swedenborg, that in consequence of the decay of genuine charity in the christian church, and owing to the absence of that *only* conservative principle of true religion, the greatest and the soul of the christian graces, an erroneous faith has spread itself abroad, and has produced a universally prevalent insanity of judgment amongst professing christians, on the subjects of religious doctrine.

It is hardly possible to take up one of the older Methodist publications, without perceiving that a phraseology prevails in that body which describes their people as consisting of two classes,—those who have got justification, and those who have not as yet got it, or cannot get it. And what determines the difference between these two classes? Nothing but this;—the former have got, that is produced in themselves a *feeling* or *persuasion* that they are saved; and the latter have not been able to succeed in producing it. We are acquainted with a highly respected individual, for some years now a receiver of the New Doctrines, who previously to his meeting with them was in a very sad state of mental depression, even to such a degree as to injure his health, because he could not get justification, that is, he regarded himself as among the lost, because he had not the asserted indispensable *persuasion* or inward *feeling*, that he was among the saved. He said to himself, “I believe the gospel, but my faith cannot be a right faith, or it would procure me justification; for if I had received justification by the Spirit, the Spirit would have given me an inward witness of the blessed fact: I am not sensible of that inward feeling, and therefore, with all my endeavours to believe aright, I am lost!”

In lately reading the memoir of the Rev. William Bramwell, a remarkably zealous and successful Methodist Preacher, we found him

continually declaring, that on such and such occasions, so many souls were "saved," that is, as he otherwise expressed himself, so many souls *felt* themselves "set at liberty;" were delivered from their previous *feeling* of distress, and gifted with a *feeling* of joy instead. Before they got this feeling, then, they were *not* "saved;" but when they obtained it, they were. *Is not this justification by feeling?*

Surely the unaccountable disavowal of Mr. Jackson and the editor of the Magazine on behalf of the body he represents, is an *appalling* proof of the fact stated by Dr. Pusey, "that the Methodist standard of morals and holiness is low"—very, very low indeed!

But, that our readers may judge for themselves, what degree of respectability belongs to the Wesleyans as controversialists, and men of truth, we subjoin some Extracts taken from Dr. Warren's *Chronicles of Methodism*, published in 1827, under the authority of the Methodist body, in the commencement of which the author presents to the reader the doctrines of Methodism, as set forth in Mr. Wesley's sermons, and "*acknowledged by the body.*"

"Justification is another word for pardon, and implies our acceptance with God. *The immediate effects of it are*, the peace of God;—a rejoicing in hope of the glory of God. *We feel* the love of God shed abroad in our heart,—expelling the love of the world, the love of pleasure, of ease, of honour, of money, together with pride, anger, self-will, and every other evil temper; in a word, changing the earthly, sensual and devilish mind, into the mind which was in Christ Jesus."

Happy, happy Methodists! if such a bribe, such a magnificent promise is not sufficient to set all the energies of any and every individual amongst you to work to produce a *feeling* that he is justified, we know not what inducements could have any weight with him! Truly a Methodist who "cannot get justification" under such a belief, must be a person peculiarly exempt from self-deception; he must be a remarkably upright and downright honest man,—“in a word,”—a very bad subject for a Wesleyan! But to proceed with our extracts.

"Justifying faith implies a sure trust and confidence that Jesus Christ died for *my* sins; that he loved *me*, and gave himself for *me*. And *the moment a sinner believes this*, God pardons and absolves him." (Page 16.)

Hence it must follow, that when a person does not feel absolved, it is because he has not *that* faith which is "*the gift of God,*" and therefore he is lost! And so with all John Wesley's great zeal against Calvinism, he makes, equally with Calvin, salvation to depend on the *arbitrary* divine gift of saving faith! But the reader will see by the next extract, the gross inconsistency of the Methodist doctrine. Although "*the moment a sinner believes, God absolves him,*"

"God usually gives a considerable time for men to receive light, to grow in grace, to do and suffer his will, *before* they are justified. But he does not *invariably* adhere to this. Sometimes he cuts short his work. He justifies those who have done or suffered nothing; and who have not had time for a gradual growth either in light or grace. *And may he not do what he will with his own?*" [And could Calvin himself say more than this?] (p. 23.)

We will not attempt to *show* the gross inconsistency of the two last statements, which are given within seven short pages of each other! Let a man but endeavour to believe both of them, and to see all their particulars as harmonious, and any degree of mental insanity on religious subjects which may be the consequence of such an absurd and vain attempt, may easily be accounted for. We beg the reader to make the trial, and then proceed with us to one or two more extracts.

"The testimony of the Spirit [consequent on justification] is an inward impression on the soul, whereby the Spirit of God directly witnesses to *my* spirit, that *I* am a child of God; that Jesus Christ hath loved *me*, and given himself for *me*: and that all *my* sins are blotted out, and *I, even I*, am reconciled to God."

Mr. Wesley is represented in Dr. Warren's work as stating, that "at the same time that we are justified, in that very moment sanctification begins, when the love of God expels the love of the world" and all the other evils of corrupt nature, as described in a foregoing extract. Two pages further, Mr. Wesley is described as saying, "We must be holy of heart, and holy in life, *before* we can be *conscious* that we are so; *before* we can have the testimony of the Spirit, that we *are* inwardly and outwardly holy."—Thus Mr. Wesley declares, that we cannot be holy *IN LIFE* *until* our justification *makes* us so, and also renders us conscious that we are so; and *yet* he affirms, that "usually" people "grow in grace, and suffer and do God's will, a *considerable time before* they are justified!" What sort of understandings must individuals possess, who have failed to detect such glaring contradictions, and who can believe that a man has no holiness of life *until* he is justified, and yet that "*usually*" men are allowed by the Spirit to live a holy life and grow in grace, *before* they are justified? And what an amazing opening is here for self-righteousness, while it is affirmed, that no one is saved until he is *CONSCIOUS* that *HE* IS *HOLY in heart and life!* How little does this doctrine agree with the injunction, "let not thy left hand know what thy right hand doeth!" Mr. Wesley affirms that "we must love God *before* we can be holy at all, this being the root of *all holiness*;" and yet he affirms, that "usually men grow in grace before they are justified," that is, before they are made conscious that they love God, and thus before any root of holiness exists in them at all!



"When the Spirit of God beareth witness to our spirit [and which it does Mr. W. says the moment we are justified]—*God hath loved THEE*,—and *not till then*, we love God. The Spirit of God shines upon his own work, and *clearly shows* what he has wrought. Should it be enquired, How does the Spirit of God bear witness with our spirit, that we are the children of God, so as to exclude all doubt, and evidence the reality of our sonship? The answer is clear; the soul *as evidently* perceives when it loves, delights, and rejoices in God, as when it loves and delights in any thing on earth (!) *THEN a christian can in no wise doubt* of his being a child of God (!) Of his loving God he has an *inward* proof, which is nothing short of self-evidence:—he can no more doubt of the reality of his sonship, than he can doubt of the shining of the sun, while he stands in the full blaze of his beams."

Whence it follows, that if any one lacks this *inward* proof of his sonship, he is not "a christian" (!) but in a state of damnation. What a dreadful alternative does Methodism present to its votaries! "If they have *not an inward* evidence of their full salvation, their portion is (in the degree that they are sincere) the distress and horror of certain impending damnation; and if, on the other hand, they *have* this miserably fallacious evidence, they have what *may be* nothing better than the illusion of a fool's paradise; and *certainly* it is no more, unless those who have it can stand the *further trial* by the Lord's own test,—*"If ye keep my commandments, ye shall abide in my love."*

How fully these extracts justify the clear and just delineation of Methodism by Dr. Pusey, we need not further point out. Surely the glory of Methodism is departing, when its distinguishing tenet is thus disowned by its leaders. Is the hitherto proudly vaunted doctrine of assurance becoming odious? Is there a *new* kind of Methodism springing up, to be called "*moderate* Wesleyanism?" Is there not here a proof that the work of vastation is going on? Do we not see in the latest editions of Wesleyanism and Calvinism, the original systems so frittered down, as to require the prefix of "*moderate*" to describe them? We know the danger of presuming to prophesy; but we cannot but entertain a strong expectation, that one of the earliest changes in the Christian church in this country will be, the dissolution of the huge, overgrown, boasting, but feeble, diseased, and unsymmetrical giant,—the Philistine Goliath of METHODISM! We do not deny that Mr. Wesley's establishment has had, and still has, its use; but this use is altogether extrinsic to the system itself. The most perverse system of Christianity has this collateral good annexed to it, that it directs attention to the practical precepts of the Word, even while it attempts to nullify them, by setting up the dogma of salvation by faith only.

In reading Mr. Bramwell's memoir, before alluded to, we were struck with the falsehood of the conclusion, that the distressing exhibi-

tions at "*revivals*" are evidences of "the work of God," in the Methodist sense of the word. How much more reasonable it is to conclude, that the violent efforts and agonized contortions of the strugglers for sensible justification, are evidences that God and nature and truth are unwilling to countenance the attempted self-imposed cheat, and will not easily suffer themselves to be violated by the insane self-will of the self-deceiver. It is not because God is unwilling to grant an evidence which it is said by Wesley he *must* grant to all who *are* saved, that he thus, according to Mr. W., protracts the bestowal of his gift; but it is because he will not *readily* suffer his creatures to deceive themselves so grossly, that he does all he can, consistently with his invariable regard to the freedom of the human will, to resist their misguided importunities, and prevent their grievous abuse of the exalted faculties they possess, as free and rational agents. All the distress, as well as the extravagant joy, which they exhibit on such and similar occasions, may fairly be attributed to the operation upon them of *enthusiastic spirits*, combined with false ideas of the Divine character; and all the *delay* they experience in obtaining their object, and especially their not attaining it at all, may be as properly attributed to the Divine operation, in merciful counteraction of their insane endeavours.

TRUTH.

---

#### ON THE NECESSITY OF A CAREFUL SUPERINTENDENCE OF THE YOUTH OF THE NEW CHURCH.

---

FROM the age of fourteen to twenty-one is one of the most trying periods of our life in this world; we have left what we consider the thralldom of school, and have begun to act on our own account in the situation, to which our parents or guardians intend we should devote ourselves for the remainder of our lives, and by which we are to support ourselves independently of them. We are severed from our old companions; we are thrown into new scenes, and new acquaintances; we have to learn to live in the world: this state is the first trial which we experience of the principles which we have been taught by our parents or guardians, and at school; and upon our conduct at this period of our life generally depends the bias of our future life. It is to this period in the life of the youth of the New Church, to which I would especially direct the attention of the elder members, as it seems to me that it is not attended to in the degree which its importance demands; and that our Day School education not being followed up, as it ought to be, by a vigilant superintendence after the youth have left the school, is one cause why the schools have not been of such benefit to the Church as they ought to have been,—a complaint, which I have frequently heard

made both of the Day and Sunday Schools. I expect immediately to hear it said: "Oh! it is the minister's business to look after the youth when they have left school; the schoolmaster also ought to look after them." There is no minister or schoolmaster, I am sure, but would be glad to assist in doing so; but they can only assist, they cannot do all the work, if they were so willing, or had more power and influence than any of our ministers or teachers have. Youth wants society,—it wants instruction,—it wants amusement,—it wants to mix with congenial spheres; and no single man can produce this effect, however good he may be. It requires a union of minds, and the more numerous this is, the more useful it is likely to be; in fact, the more a society become animated with one spirit, and that spirit a desire to communicate good and truth to all around who wish to participate in it, the more useful and extended will that sphere become. It is to the old and experienced members, to whom I would look as the parties most likely (in conjunction with the minister,) to benefit the youth of the New Church, to devise means for their instruction in matters suited to their station, to watch over their amusements, and to do all in their power to assist in devising means for their amusement and instruction, that they may be taught to find the Church their home in every sense of the word, that from it should be seen to proceed all which it is worth their while to attend to, and thus to counteract the pernicious effects which a daily intercourse with the worldly, the selfish, or the sensual is too apt to have on the youthful understanding and will; but how is it to be effected? In each society, different modes, suited to their peculiar circumstances, will of course be required; but there is one point on which all can act, and that is, that the elder members ought to cultivate the acquaintance of the younger; that they ought to make it their business to know how they spend their sabbaths, and their leisure hours during the week; that they ought to assist in devising means whereby they might spend them with advantage; they ought to make them *feel* that they are interested in their welfare, both temporal and spiritual; if they fell away from the paths of virtue, try to win them back, and shew them the happiness of virtue compared with the misery of vice. It is becoming too much the custom, more especially in large societies, to consider that the attending of the services on the sabbath, and immediately afterwards leaving the place of worship, and thinking no more of their duty towards the Church until the following sabbath, is sufficient. More than this ought to be done by the members; they ought to consider the almost overwhelming sphere of worldliness by which themselves and the Church are surrounded, and that, in order to strengthen themselves against its baneful influence, they ought to force, if it be necessary, their natural inclinations to do something more; they ought to feel that, as recipients

of the most pure and heavenly doctrines that have ever been vouchsafed to man, they ought to do something in return for the comfort and tranquillity of mind which they bestow; and the careful watching over the youth, who are to form the men of the next generation, is certainly one of the highest uses to which they can turn their attention.

I have written these few cursory remarks in order to call the attention of the Church to the subject, and I hope it will induce some one better qualified to extend, still further, the view of its importance, which I have here only glanced at. Z.

---

### THE BIBLE HISTORY ALLEGORICAL.

---

*To the Editor of the New Jerusalem Magazine.*

SIR,

I conclude that the words in page 449 in the last vol., "The New Church explains Scripture not by *the*" should have been printed not by *a* "loose and unchristian method of allegory." It could not be intended to assert, that when an apostle says of certain historical facts (Gal. iv. 24.) "*which things are an allegory*," that he puts forth an "unchristian statement." To admit the above words of your correspondent (whether originating in inadvertency or a typographical error,) to pass unnoticed, would be like giving up one of the most valuable proofs afforded to us by apostolical authority of the existence of a spiritual sense in the Holy Word. To obviate the appearance of doing so, is the object of this communication from A FRIEND.

---

### ON THE PHRASE "GOOD AND TRUTH."

---

SOME persons complain of the above phrase. as being peculiar, or unwarranted by the English language, as well as other phrases in use in the New Church. It happens, however, that this phrase can be defended by a reference to ancient usage. In Akenside's *Pleasures of Imagination*, we find the following sentences:—

Beauty was sent from heaven,—  
The lovely mistress of Truth and Good  
In this dark world; for Truth and Good are one,  
And beauty dwells in them, and they in her.

Again,

Where is the sanction of eternal Truth,  
Or where the seal of undeceitful Good?

There seems, then, no necessity for our adoption of the less expressive phrase "goodness" instead of "good," on the ground that the latter is not justified by usage. \* \* \* \*

## LONDON MISSIONARY AND TRACT SOCIETY.

The following letter from the Rev. E. Madeley, giving a connected account of the interesting circumstances attending his late mission, under the auspices of this Society, will doubtless afford great pleasure to every friend of the Church. Letters from the various Societies and places visited have also been received, abounding in expressions of gratitude for the benefits thus conferred on them, and in good wishes for the prosperity of the Missionary and Tract Society. Extracts from these would be very gratifying to the friends of the Institution, but must be deferred till the appearance of the annual Report. In the momentous times in which we are living, it is not too much to hope that every one, after reading Mr. M.'s cheering communication, will fairly ask himself whether he is doing all that he ought towards promoting the cause of the Lord's New Church by missionary means. Although all have not Mr. Madeley's talents, yet each has his own; and if he does but employ those aright, he will find that his own eternal interests have not been neglected, while he has been zealous to promote those of his neighbour:—

*To the Secretary.*

My Dear Sir,—In compliance with your application on behalf of the Committee of the London Missionary and Tract Society, I have visited Brightlingsea and the neighbourhood, and take the earliest opportunity of transmitting you an account of my journey. The leading object of my mission, was to inaugurate Mr. Wynn, the respected Leader of the Brightlingsea Society, into the sacred office of the ministry, the last General Conference having approved of the documents and testimonials presented on his behalf, and authorized his ordination. Before, however, I could proceed to discharge this important duty, it was needful that I should myself be first inaugurated into the office of an ordaining Minister of the New Jerusalem, the late General Conference having been pleased to recommend and approve of this measure. For this purpose my friend and brother the Rev. T. Goyder, of Norwich, one of our Ordaining Ministers, met me in London, and the solemn and affecting service was celebrated in the New Jerusalem Church, Friar-street, on the morning of Sunday, October 30. The Church

was represented, and I was supported by my esteemed friends, the Rev. T. C. Shaw, and Messrs. J. Brooksbank, S. B. Faraday, H. Bateman, and H. Butter. After the inauguration, the Ordaining Minister delivered an excellent and appropriate discourse from 27th Psalm, 4th verse.

When I reflect upon the high honour which the Church, unsolicited, has thus conferred upon me, and the important trusts confided to my care, I deeply feel the consciousness of my unworthiness and inability; but I am consoled by the assurance that I shall have a just claim, not only to the sympathy and counsels of my fathers and brethren in the Ministry, but of all who are truly citizens of our New Jerusalem. To the cause of the New Church,—the universal cause of goodness and truth, I have again solemnly dedicated myself. I humbly confide in the gracious promises of the Lord Jesus, who magnified the office of a Minister, by condescending to assume it himself, and who has affirmed that his strength shall be sufficient for me: and I trust, that, by faithful efforts to promote the peace and prosperity of our glorious Church, by zealously upholding her institutions, by a becoming deference to the opinions of my brethren and the regulations of the General Conference, by the laying on of hands upon those only, who in my best judgment, (a judgment which I pray may never be influenced by earthly considerations,) I believe to be qualified for the effectual discharge of the Ministerial duties, and by fulfilling to the best of my feeble abilities whatever other official duties may be annexed to the office which I hold, I may, the Lord Jesus Christ being my Helper, have the courage to make full proof of my Ministry; and, when I have finished the work he has given me to do, may I ascribe then, as now, all honour, praise, majesty, and dominion, to Him alone, for ever, and ever. On the same evening I preached a sermon in Friar-street, to a good and attentive congregation.

The arrangements for my journey left me a day or two to spare in London, and having, a short time ago, received a report of the existence of a New Church Sunday School at Hoxton, but which had not as yet been visited by any Min-

ister, I made known my wish to one of the Hoxton friends, and was at once most cordially invited to take tea with a party of them on the Tuesday following. On the Monday evening I was informed of their desire to have a lecture after the tea. I was most affectionately received by about twenty New Church friends, to none of whom, with one exception, I believe I had ever been personally introduced before, and who live too far off constantly to attend the services of our other Churches. They informed me that in the summer, they had not less than eighty scholars in attendance. I was much delighted with their unanimity, and their desire to be useful. I encouraged their exertions, directed their attention to the necessity of discipline and order, and above all, urged them to teach Divine Truth, not only with their lips, but in their lives. After tea, I delivered the lecture, "On the true nature and character of the Word of God," to a crowded and attentive audience. The expressions of thankfulness for the visit which were uttered at the time, and have since been communicated in a letter to me, convince me that my exertions were not in vain. "Your zeal and affection were manifest," says the writer, "in your visit to the shepherdless sheep of Hoxton. The sip from the sacred fountain, we in mercy were allowed to receive by your pastoral care, has set several in activity to deliver lectures, and invite all to come. Eternal and infinite were the truths you so clearly delivered to so attentive an audience, and we must wait the Lord's good time to see the seed shoot forth, the trees spring up, and the branches bearing their everlasting fruit. How can we be sufficiently grateful, and how express the thankfulness of our souls for your visit! We must cultivate the kindly feeling, and follow after our adorable Saviour and Redeemer God, by abhorring all evils as sins against him, and more closely directing the end of our affections to the advancement of his spiritual kingdom in ourselves and in others."

On Thursday, November 3rd, I left London for Colchester, and was met by our worthy friend Mr. U. W. Mattacks, the respected leader of the Society there. No previous arrangements having been made, I expressed an earnest wish to meet a few of our friends on the evening of Friday, November 4th, when I delivered a discourse from 17th chap. 1 Samuel, 40th v. After the sermon we engaged in an interesting conversation,

with which we were mutually delighted and edified. Here I was introduced to two warm-hearted recipients from the small town of Wivenhoe, about five miles distant, who earnestly entreated me to visit them, and deliver a lecture there, which I promised to do the next Wednesday.

On Saturday, my very kind friend, Mr. John Griggs, of Brightlingsea, brought a pony chaise to conduct me there, where I safely arrived, and was most affectionately welcomed by the intelligent and cordial receivers of the Heavenly Doctrines of the New Church in Brightlingsea. I had often read and heard of them with interest, and felt towards them, though unknown, no common affection; it was therefore a source of sincere delight that I had now the opportunity of making their personal acquaintance, and I believe that delight was reciprocated by all. On Sunday morning, November 6, I administered the sacrament of baptism to two adults and several children. Afterwards, agreeably to my desire, Mr. J. W. Wynn, the candidate for ordination, preached a very pleasing discourse from the 5th Matt. v. 3. I then administered the sacrament of the Lord's Supper to upwards of twenty communicants, and we experienced a rich feast of peace, and love, and joy in "the marriage supper of the Lamb."

In the afternoon the neat little Church belonging to the Society was filled, to witness the ordination of Mr. Wynn. It proved a solemn, but highly-interesting and truly delightful season to all. The beautiful and appropriate service appointed for that occasion, was never listened to with more profound attention. Both the Minister and his flock appeared to perceive and feel the momentous nature of the covenant, which was then ratified in the presence of the Lord Jesus, and the angels of heaven; and even strangers who were present expressed their great satisfaction. In the evening a large congregation again assembled, when I delivered the charge to the newly-ordained Minister and his Society; and I have reason to hope that the sacred services of that day strengthened our Faith and increased our Love, and overthrew many prejudices and difficulties in the minds of others.

On Monday evening, November 7th, I had the gratification of meeting a number of the members at the house of Mr. J. Griggs. Afterwards, agreeably to previous announcement, I delivered a

lecture to a very numerous congregation, "On the laws according to which the Word of Divine Inspiration is written, and can alone be interpreted;" and replied to the leading sceptical objections urged against the sacred volume. At the close of the lecture, which occupied about an hour and a half, I was solicited to state the progress and prospects of the New Church throughout the world, together with the discipline and order established in the larger Societies. This address occupied another hour and a half, and I shall never forget the enthusiasm of satisfaction which seemed to pervade the entire assembly. They appeared reluctant to separate.

On Tuesday, Nov. 8th, I visited the Society at St. Osyth, seven miles distant, by land, from Brightlingsea. Mr. W. H. Griggs is the intelligent and affectionate leader of this Society. To my surprise and delight, I found most unexpectedly that a considerable number of our good friends from Brightlingsea, Wivenhoe, and Colchester had determined to meet me. About thirty of us sat down to tea. Here I gave a lecture on "the Signs of the Times," as indicative of the probability and certainty that the Lord was now actually accomplishing the prophetic predictions of his Second Advent. The congregation was good, indeed, much larger than I had been led to anticipate, and heard the lecture with earnest attention. I was afterwards publicly requested to repeat at least a part of the extemporal address of the preceding evening. With this request I willingly complied, varying it so as better to suit the occasion, and, in my closing exhortation, dwelling chiefly on the necessity of cultivating order and harmony, of establishing discipline in the Society, and, above all, of cherishing personal religion by the love and practice of truth and goodness and a life filled up with acts of usefulness. I bade farewell to this affectionate little Society, who were exceedingly thankful for the visit, and we arrived home about midnight.

On Wednesday, Nov. 9th, according to my promise, I proceeded to Wivenhoe, about five miles from Brightlingsea, where our kind friends most anxiously awaited my arrival. A school-room had been engaged, and it was announced, by printed hand-bills, that I should lecture "On the Leading Doctrine of the New Jerusalem Church; viz., that God is one person, and not three persons, in whom centres the Divine Trinity of Father, Son, and

Holy Spirit, and that the Lord Jesus Christ is that God." It was also further stated, at the bottom of the bill, "that the lecturer would answer any questions upon the subject of the lecture after the service." This being the first time a lecture on the Doctrines of the New Dispensation had been delivered in this little town, it occasioned no inconsiderable excitement. Before I had arrived, the proprietors of the room had positively forbidden the use of it for the occasion. It was at once relinquished. In this unforeseen difficulty, a large kitchen was obtained, capable of accommodating probably eighty individuals, and a friend was stationed at the room to direct the people thither. I expected to meet a few persons to tea at the house of one of our friends; what was, therefore, my astonishment, when, notwithstanding a most unfavourable state of the weather, I found that nearly twenty friends had arrived from Brightlingsea and Colchester, and one gentleman from Melford, a distance of about twenty miles. We had a large and interesting tea meeting at the inn. I delivered the lecture to as many as the room would hold. I afterwards invited those present to ask any question on the subject I had discoursed upon, according to the announcement; but not an enquiry was made. One of the hearers observed, "that the lecturer had, as he thought, answered every difficulty, and left nothing to which any one could object." Before we separated, I stated that we had a few Tracts for distribution among those who were anxious to read them; and they were all instantly and eagerly applied for. This opening of the New Church was exceedingly auspicious; many prejudices were removed, and I was afterwards told that another lecture or two would be crowded. One of the ministers in the town was alarmed, and on the succeeding Sunday preached a sermon in opposition to our views, and took occasion to find sad fault with those of his hearers who were present with us. But it was said by several that "he condemned what he did not understand, and that before he presumed to pass judgment, he ought to have heard the lecture himself." I now took another affectionate leave of our friends from a distance. My former companion, Mr. John Griggs, made up his mind to accompany me throughout the remainder of my journey, and on Thursday, November 10th, I left the kind friends at Wivenhoe, who expressed the most sincere thanks for my visit, and

we proceeded together; first to Colchester, accompanied by our Melford friend, where I made arrangements with Mr. Mattacks for the delivery of a lecture the following week, and thence to Ipswich.

I made immediate preparation, through the medium of Mr. Smith, to meet the receivers of our glorious doctrines on Friday evening, Nov. 11th, in their usual meeting-room in Crown-street. I found them few in number, but firm, affectionate, and intelligent. Two ladies and a gentleman came all the way from Brightingsea to be present, in the expectation of hearing a discourse; but we were compelled to make it only a preliminary meeting. After we had decided respecting the future services, I urged them to form themselves into a Society, and for this purpose proposed the administration of the Sacraments, to which all agreed. Sunday morning, Nov. 12th, proved stormy, and it rained all day without intermission. It was deemed prudent to announce publicly the last lecture only, as a suitable room could not be engaged before Tuesday, so that we had very few present at the services besides such as were receivers or favourable to our views. I preached a preliminary sermon from 6th Matt., the first clause of the 10th verse. Soon after we had commenced service two zealous gentlemen from Wivenhoe unexpectedly joined us; and our worship, I hope and believe, was the sincere worship of grateful hearts. I briefly explained the nature of Church Fellowship, and the uses and privileges of the Holy Sacraments. In the afternoon we again assembled, and I had the great satisfaction of introducing twelve adults and four children into the faith and life of the New Jerusalem by the only orderly door of admission, the ordinance of Baptism. The congregation then withdrew, and twelve of us sat down at the Lord's Table, and partook of the Holy Supper. It was to us all "a feast of fat things, and of wines on the lees well refined." We experienced an inward union of soul and a descent of strengthening and refreshing influences from our Heavenly Father, the Lord Jesus Christ. We felt, that according to his own gracious promise, he was indeed present with us in his divinely glorified Humanity. Our feast was a pledge of love. In the evening I delivered a lecture, "On the miraculous signs of a genuine Faith in the Lord and his Word," to a

pretty full and most attentive congregation. On Monday evening, Nov. 13th, I met the friends to tea, when we had some useful conversation, and I afterwards gave a lecture, "On the Sanctity and Divinity of the Word of God," which was exceedingly well received, and made a deep impression upon several. In the course of the day hand-bills were circulated, announcing the delivery of a lecture the next evening, "On the Second Advent of Jehovah, and the descent of the New Jerusalem," at an eligible room in Tacket-street, well fitted up, and capable of accommodating about two hundred persons. Though it rained heavily all day, on Tuesday, Nov. 14th, yet the room was filled with a highly respectable audience. The lecture occupied about two hours, and was listened to throughout with intense and unabated interest. I stated that there were a few Tracts on some of the important subjects, to which I had directed their attention, which would be given to such as desired a better acquaintance with our views. There was a rush of applicants, and I was extremely grieved that we had so few, as owing to some misarrangement, I had none with me during my journey, except such as our friends happened to possess. The hearers afterwards gathered in groups, and several were heard to express their wonder and satisfaction at the great truths which had been proclaimed. Our bosoms were animated with life and joy. We bade our Ipswich friends farewell, and on Wednesday, Nov. 15th, we returned to Colchester.

Here Mr. Mattacks had exerted his energies to obtain a congregation for the evening. It had been announced by hand-bills that I should lecture on "the Signs of the Times," "the accomplishment of Prophecy," "the Second Advent of Jehovah," and "the Descent of the New Jerusalem;" and I added a brief reply to some of the most popular objections with which the Christianity of the New Jerusalem and her professors have been assailed. It was stated at the foot of the bill, that any person would be at liberty to ask any questions at the conclusion of the lecture. Here also, I had the additional pleasure of again meeting upwards of twenty of our dear friends from Brightingsea and Wivenhoe, who together with several at Colchester, again took tea with me. We assembled at the appointed time in the spacious Church



in St. Helens-street, formerly a Unitarian Chapel, and in a short time the body of the Church was quite filled. This, I think, was the largest assembly I addressed during my missionary tour. It was a long lecture, but appeared to command the closest attention. We had only a few Tracts, which, on my stating that they would be given, were eagerly accepted. I afforded the opportunity of asking any question according to the announcement, but no one spoke. Late at night I parted, with great regret, from the truly worthy members of the Brightingsea Society, especially from my dear friend who had accompanied me throughout my journey. The next morning I left Colchester for London, bidding an affectionate and mutual farewell to Mr. Mattacks, his family, and a few other ladies and gentlemen who were pre-

sent, and receiving from them heartfelt thanks and congratulations. I arrived home, by the Divine Blessing, safe and well on Saturday evening, Nov. 19th, after an absence of 23 days. I have everywhere met with undeviating kindness and respect; and heard on all sides the warmest expressions of gratitude to the Missionary Committee and to my own Society for the visit, which appears to have effected a revival of our cause wherever I have stayed. I humbly pray to the Lord Jesus Christ, that he will be pleased to bless and prosper my imperfect endeavours, to the honour of his great and glorious name, and to the advancement of his last best dispensation of goodness and truth to the children of men,—his *New Jerusalem*.—I remain, my dear Sir, yours, faithfully and affectionately,  
EDWARD MADELEY.

### THE LONDON PRINTING SOCIETY.

#### LETTER FROM THE ROYAL ACADEMY OF SCIENCES OF STOCKHOLM.

*"To the Society for Printing and Publishing the Writings of Emanuel Swedenborg, in London."*

"The Royal Academy of Sciences of Stockholm has received by her Secretary, communications of two letters addressed to him by the Secretary of your Society, Mr. W. M. Wilkinson; the first of the 7th, the other of the 19th October last.

"By these letters the Royal Academy has received notice of the resolutions carried unanimously by the members of your Society, in answer to our letter of the 19th May.

"The Royal Academy feels herself happy to declare, by the present, her thankful acknowledgment of the noble sentiments which have inspired your resolutions, whose execution will, in every respect, afford the surest homage to the memory of Emanuel Swedenborg.

"In consequence of your resolution, the academy has already received a large case, containing not only the Swedenborg manuscript to '*Apocalypsis Revelata*,'\* in three volumes, carefully packed up, but also sixty-five volumes of the same author's works, both in Latin and English, as a very valuable present, for which the Royal Academy considers it a duty to return the most sincere and grateful ac-

knowledgments; assuring, in the meantime, your honourable Society of the friendly readiness of the Royal Academy to assist you, by all the means in our possession, capable of promoting the interests of your Society, and to contribute to the execution of your noble undertaking. (Signed,)

"VON BRINKMAN,  
President of the Academy.  
"JACOB BERZELIUS,†  
Secretary.

"Stockholm, the 13th November, 1842."

This Society beg to inform its Subscribers and friends, that the XIIIth and concluding volume of the Latin "*Arcana Coelestia*" has recently arrived from Germany, and that complete sets of this most invaluable work in the original may now be obtained through the Society's agents at a very moderate price. This edition has been most carefully revised and superintended through the press by its indefatigable editor, Dr. Tafel, aided by the long experience of the late Rev. Robert Hindmarsh, who, during fifty years of his life had diligently read this voluminous work in the Latin, and carefully marked all the *errata* which his keen eye had discovered, and the last useful labour of that excellent man was to send to Dr. Tafel a list of the *errata* he had

\* This should be '*Apocalypsis Explicata*.'

† The celebrated Chemist.

detected. This work, therefore, may be said to have been jointly edited by Tafel and Hindmarsh. Every, even the slightest alteration and correction of the first edition have been scrupulously marked at the conclusion of each volume, so that the reader, in possessing this edition, may be said to possess the original edition also as to every particular it contains. We would particularly recommend to every Society the propriety of having this work in its library. As there are not many copies on the fine paper, there is no doubt, that in a few years this edition will become exceedingly scarce and valuable.

---

INTRODUCTION OF A NOTE INTO THE  
TEXT OF THE "DOCTRINE OF FAITH."  
*To the Editor of the Intel. Repository.*

Dear Sir,—Having had my attention called to-day to the new edition of the "*Doctrine of Faith*," I am grieved to find that a note has been introduced into the text by mistake, at No. 19 of that edition. Great care was taken in the revision of the work for the press, to make it as literal as was compatible with euphony; and, wherever beauty of style was deemed incompatible with faithful-

ness, the former was unhesitatingly sacrificed to the latter. After the copy was put into the printer's hands, I had occasion to leave town for two days, and, that no time might be lost, I took with me a proof of part of the work, and looked it over in the country, where I had no Latin copy to refer to. It was in this way, I presume, that the non-detection of the printer's interpolation of the note to No. 19 into the text occurred; as I had no reason to suspect such an accident would happen, I did not discover it in the proof, and thus the error was perpetuated in a thousand copies.

I shall feel obliged, therefore, by your introducing this statement into the next number of the Magazine; and I shall also be glad that every purchaser of copies of this edition should immediately correct the error by including the passage, beginning with the words, "*It may here be necessary*," &c., and ending with the words, "*non amplius respirare*," in brackets, that the reader may at once perceive that it is an interpolation, and not mistake any one's notes for the words of Swedenborg.—I remain, dear Sir, yours, &c.,

HENRY BATEMAN.

Ialington, 16th January, 1843.

---

## MISCELLANEOUS INFORMATION.

PROPOSAL TO PUBLISH THE PHILOSOPHICAL WORKS OF SWEDENBORG.—Those who have studied the scientific works of Swedenborg believe, that he is the reformer of science as well as of theology, and that he has placed the world of science in such a position to genuine philosophy and theology as to establish the utmost harmony between them. At the present time, science and theology are frequently considered as hostile to each other, and owing to the irrational and unscriptural dogmas of theology which so generally prevail, this is certainly the case. Hence theology is entirely banished from almost all our scientific institutions. As the scientific works of Swedenborg have developed those principles on which this most desirable harmony can be established, so that the whole of creation can be seen to be one harmonious work from first principles to ultimates, and the truths of science corresponding to and harmonizing with the truths of revelation, it is

devoutly to be wished that these works of Swedenborg may speedily make their appearance in the English language. Newton has demonstrated and established the *Mathematical Principia*, and Swedenborg has attempted to demonstrate and establish the *Natural, or Physical Principia* of the Universe. The two systems must go together to make a perfect whole. But his magnificent work on the "*Animal Kingdom*," in which nearly every part of the human body is particularly described, and its organism, functions, relations, and uses clearly unfolded and explained, is the eminently useful work for the printing of which we now solicit subscriptions; the printing of the other volumes, containing the "*Principia*," &c. and the "*Economy of the Animal Kingdom*," the contents of which were given in our last number, being liberally provided for by the learned translator himself, the Rev. Augustus Clissold, M.A., although the expense of publishing these volumes cannot be less, considering

the plates which are necessary to illustrate the positions and arguments of the *Principia*, than £700! It was Mr. Clowes' opinion that, the "*Animal Kingdom*" of Swedenborg is the first of scientific works, and he made several attempts to translate some portions of the work, particularly the admirable chapter on the Lungs, but the time, it would appear, had not then arrived for his design to be carried out. But the time, we think, has now come when that design can be accomplished; for an able scientific and literary gentleman, whose profession has led him to make the human body his chief study, has for several years past, been diligently occupied with the translation of this great work; and now, that it is nearly completed, we sincerely trust, that his arduous labours will be fully carried out through the press, and that all who feel an interest in the theological writings of Swedenborg, may have the great pleasure of reading this "first of scientific works." For we know that the human body is the very form of Love and Wisdom, yea, it is the Divine Form itself, in which all the operations of Divine Order are exhibited to view; hence it is the form of heaven, and our intelligence concerning the "*Grand Man*" cannot have a proper and solid basis to rest upon, unless we are more or less acquainted with the human body. Moreover, physiology is the principal natural science, which leads to the intellectual science of mind, and to all correct knowledge concerning the human soul and its relation with the body; for, according to Swedenborg, there is no other way of arriving at a correct knowledge of the soul, than by knowing the correspondences which exist between the influx and operations of the soul, and the functions and uses of the various organs and viscera of the body, in which, as in a mirror, the former are exhibited to view. Hence the study of the human body is of the greatest moment; and we are certain, that as the New Church and genuine intelligence advance, this study will engage the attention of all. Seeing, then, that this work is so eminently useful, we do hope and trust that our readers will zealously come forward as subscribers to enable the translator to carry the work through the press as speedily as he conveniently can. The subscribers will, of course, have the amount of their subscription in copies sent to them so soon as the work appears; but the translator will not feel himself autho-

rised to commence printing, until a certain amount of funds is in the hands of the treasurers, Dr. Spurgin, 38, Guildford-street, Russell Square, or Mr. Brooksbank, 307, Holborn, London. Should the subscriptions warrant it, it is intended to illustrate the work by wood-cuts of a superior execution. We are much pleased to add the following subscribers to those mentioned in our last:—

John Clover, Esq.....	£5	5	0
C. A. Tulk, Esq.....	4	4	0
B. S. W. and J. N.....	5	0	0
Hugh Doherty, Esq.....	1	1	0
H. Bateman, Esq.....	1	1	0
R. N. Wornum, Esq.....	1	1	0
J. Ollivant, Esq.....	5	0	0
T. Walmsley, Esq.....	5	0	0
Rev. W. Mason.....	1	1	0
Rev. D. Howarth.....	1	1	0
Rev. I. H. Smithson....	1	1	0

#### GENERAL DEPÔT OF NEW CHURCH LITERATURE IN MANCHESTER.

To the Editor of the *Intel. Repository*.

Sir,—The importance of the subject here introduced to the consideration of the Church, especially to those members North of Trent, has been for some time gradually confirmed to the writer from the large amount of demand in the schools of Manchester and the surrounding Societies for the various publications of the Church, of which Manchester and Accrington alone have distributed several hundred volumes within a few months, and from clear evidence to him of much increase therein did this depôt exist here.

The editorship of your periodical, the main organ of the New Church, being recently established in Manchester, the Conference also being held here next year, which year will be the jubilee of the New Church in this town, appear to the writer to combine in rendering this an available period for canvassing the question.

It is, of course, apparent that some little expense will be attendant on these measures, unless the Depôt be attached to some established and well-frequented book stores. This, however, might be pretty fully met by the premises being also applied to the general bookselling, &c. trade; and, as far as is practicable, the adjoining rooms, being paid for by our various committees, as meeting rooms for their deliberations, and for other purposes of their Societies.

Institutions of this kind, to which also a library and reading room might be added, are found highly useful elsewhere,

and, once well established, must be so here also; and if at the outset some little extra funds should be required, ample repayment will be experienced by the much larger quantity of our works which will hereby be issued, having the charges placed on the lowest possible footing.

The increasing operations of the Tract Societies, whose main institution is established here, and also of the Sunday School Union originated and carried on in this neighbourhood, whose publications are expected shortly to be much enlarged by various works adapted to the juvenile part of the Church, and which have long been wanted, render the subject still more pressing on the Church generally.

The Conference and the London Printing Society would, doubtless, find their objects much aided hereby, and the Manchester Printing Society must necessarily do so; as, in addition to its present operations, the filling up of subscription lists for new works might hence be considerably furthered; and much might also hereby be done in extending the circulation of local publications, as, for instance, that new periodical the "*New Church Advocate*."

The high claims which the writings of Swedenborg, both theological and philosophical, have for the perusal and consideration of mankind, and which they are steadily attaining, render it an imperative duty on his admirers, who are mainly located in this county, to use the best means they can of more fully diffusing them, and thus of forwarding the present object.

Hoping the subject, thus briefly and hastily stated, will find prompt advocates in abler and more experienced pens, as it has already the warm approbation of many friends, its want being much felt by the societies in Lancashire, and merely requiring to be made more public to cause its being advantageously carried out, I remain, yours, &c.

W. B.

Manchester, 16th Dec. 1842.

"NO RETURN" IN THE LIST OF SOCIETIES OF THE NEW CHURCH AS STATED IN THE MINUTES OF THE LAST GENERAL CONFERENCE.

To the Editor of the *Intel. Repository*.

Sir,—My object in addressing you is not to illustrate any truth, but to promote the fulfilment of what I conceive to be a positive duty. Considering the Conference as the orderly and legal, as well as the supreme ruling power in the externals of

the Church, those societies and individuals more immediately connected with it, should by all means promote its interests. This may be done in many ways, according to circumstances. And, I regret to find, from inspecting the Minutes just published, that several societies have been very negligent, hence the words "*no return*" are brought before your notice as deserving of serious attention, seeing they occur in the *List of Societies, &c.* no fewer than nine times; this is rather too bad, now that postage is so very low. Besides depriving the Conference of the pleasure of furnishing their brethren with a complete list of existing societies, there is another and a very unpleasant effect resulting from not making a return to Conference, and that is, preventing members from visiting their brethren when they go to those places whence no return has been obtained. For example; if I wish to spend my Sabbath with congenial minds, where shall I find the minister or the secretary when at any of the following places: Bath, Berwick, Dalton, London (Cross-street), Pickering, Scarborough, Tottington, Worsley, and West-leigh? Not from the minutes;—where then? Nowhere, unless at the chapel; and the situation of that is omitted in more cases than one. Seeing, then, the inconvenience the members feel in societies not making a full return to Conference, and the disappointment felt by the Conference in not receiving one, allow me to hope that in future each Society will feel the necessity and duty of making a full return.—I am, Sir, yours, &c.

A LEADER.

LIVERPOOL NEW CHURCH SOCIETY.  
To the Editor of the *Intel. Repository*.

Sir,—On the 13th Nov. last, anniversary sermons were preached by the Rev. I. H. Smithson, at the Church in Russell-street, in this town, occupied by the above Society as their regular place of worship. The subjects selected for the occasion were,—Morning's discourse—"On the true nature of Charity, united with Faith and Good Works, as the only means of Salvation;" that in the evening,—"*On the Sole and Supreme Deity of our Lord and Saviour Jesus Christ*." The above subjects were illustrated in so clear and excellent a manner as to be calculated to carry conviction to every mind.—On the 20th Nov., a course of Sunday evening lectures was commenced by the Rev. J. Cull, who is at present officiating here; and we are happy

to say, that the attendance through the course (which was chiefly composed of a respectable, and apparently intellectual class of individuals) has been gradually on the increase. They were delivered in a mild and gentle manner, yet with an earnestness and prominence of genuine truth, that, while it was calculated to convince, was yet divested of that severity which may wound the minds of those who have imbibed erroneous systems of doctrine. The subject of the evening lecture on the 20th, was "On the Divine and Plenary Inspiration of the Sacred Scriptures or Holy Word." In this lecture many infidel objections, grounded on the literal narrative of the Word, were considered and answered. Nov. 27th,— "On the Apostolic doctrine of the Atonement, and the nature of Sacrificial Worship:" in which was explained the true signification of Atonement by *blood* under the Mosaic economy; contrasted with the prevailing doctrine of Atonement by a vicarious sacrifice. The term *blood* being so extensively employed in the religious world, without any definite idea attached thereto, the genuine signification of that term, as it occurs in its connexion in the Old and New Testament, writings, was particularly elucidated and enforced. Dec. 4th,— "On the Rise and Fall of Churches, from the most ancient down to the present time, when the True Christian Church signified by the New Jerusalem in the Revelation is now establishing on the earth." Among other things in this lecture, the difficulties which arise in the mind of those of the many Christian communities which surround us, as to the commencement of the New Church, whilst those of the old are still extant, even as the Jews continued their mode of worship at the establishment of the first Christian Church, and till now; such apparent difficulties were considered, and we trust, from the arguments then employed, were, in a great degree removed. Dec. 11th,— "On the Origin of Angels and Infernal Spirits; the Nature of Heaven and Hell; the happiness of the former, and the miseries of the latter." The erroneous, but too generally adopted notion of the pre-existence of Angels as created beings, to that of man, was extensively entered upon and shown from the Scriptures to be without foundation; and that Heaven and Hell are from the human race. (At this lecture, in particular, we had a more numerous attendance.) Dec. 18th,—

"On the Second Advent of the Lord." It was here shown in what the Second Coming of the Lord consists; and many proofs of its effects in our world were adduced and illustrated. It was also shewn that the Second Coming of the Lord is a revelation of Himself, in the spiritual sense or glory of His Word, and not for the purpose of destroying the visible heaven and the habitable earth, as is too generally imagined. Dec. 25th, being Christmas Day, the subject of the evening lecture was on the Scriptural Doctrine of the Incarnation of the Lord; contrasted with the erroneous doctrine of an Eternal Sonship. A continuation of the lectures is announced on each preceding Lord's Day. That on the 1st of January, is "On the Nature of Man; his capabilities, his states of degradation, exaltation, and future destiny." We sincerely hope, that these endeavours to spread the knowledge of the pure truths and doctrines of the New Dispensation, may, under the Divine blessing, be instrumental in awakening some to a right understanding of the Holy Word itself, as we have reason to believe a favourable impression has been made.—I remain, Sir, yours truly, W. F.

Liverpool, Dec. 27th, 1842.

*JERSEY. — Anniversary of the New Jerusalem Church Society at St. Helier.*

—The anniversary of this Society was held in their place of worship on the morning of the 12th October last, when about sixty persons sat down to tea. The meeting was opened by calling Mr. T. Brown, the leader, to the chair. After singing a hymn, and prayer, the children of the Sunday-school (who had been admitted gratis to the tea,) repeated some appropriate pieces of poetry. The 2nd chapter of Joel, which had been previously chosen for the occasion, was then read, and several of our friends spoke on its internal sense. The observations and remarks made by several of the friends, were generally felt, not only interesting, but also very edifying.

In contemplating the descent of the New Jerusalem, and, in connexion therewith, the state of the Christian church prior to that event, and the evidences by which that event was to be accompanied, our minds have been forcibly struck with "the signs of the times," as they are manifesting themselves in our little island: they are truly portentous, and cannot be well misunderstood by those

who have made any considerable progress in the knowledges of divine truth. The minds of the people are in a state of considerable agitation and ferment; the island is shaking from the centre to the circumference, by the conflicting opinions of different religionists in actual collision. It is, however, pleasing to observe, that in the midst of all this, there is evidently an increasing good feeling in the public mind towards the doctrines of the New

Church. This we know by various signs not to be misunderstood; as by the general acceptance of our Tracts; by the remarks and inquiries made by those who read them, and by the steadiness, or rather the gradual increase, of our congregations. The subject for the next anniversary being selected, our friends separated at an early hour.

H. E. HITCHINGS, Sec.

---

## OBITUARY.

---

DIED, on the 8th Oct., 1842, at his residence, Swinton, Mr. SAMUEL HALL, in the 56th year of his age. To live so as peacefully to contemplate, *and not to fear death*, is a most desirable state of Christian attainment! Such was the happy state of him who is hereby recorded amongst the departed worthies of the Lord's New Church. He had been a regular and consistent member of the Society at Worsley ever since its formation,—a period of nearly forty years. He was initiated into the Heavenly Doctrines in his childhood, by his pious parents, who were both warm recipients of them, and zealous members of the same Society. He long discharged, faithfully and efficiently, the duties belonging to various offices in the Society, particularly that of leading the choir. Hence his loss (to this small Society) will be great, and can only be repaired by the increased exertions of those who remain. May the consideration that *he is risen to a higher and holier sphere of uses, for which they can only be prepared by following his bright example, stimulate and strengthen their activities!* He was partially fond of music; and having a neat and sweet-toned organ in his house, he cultivated this delightful science, to a considerable extent, in his family, and happily applied it to *heighten their devotional exercises.*—The Society at Worsley meeting only once a fortnight, he and his family frequently attended some other New Church Society in the vicinity; especially the Old Ringley (now the Kersley) Society. Often has he remarked on the benefits derived from the forenoon conversational meetings of this Society. The deeply-humiliating states *opened, and the homely remarks of practical religion then made, served as beacons in the future course of his regeneration,*

and were dwelt upon with delight. The heavenly nature of the New Church Doctrine of Life was strikingly exemplified in the humility, docility, tender-hearted kindness, and ardent affection for the spiritual truths of the Lord's Word, which he always manifested! He was also a man of considerable ingenuity; and was so willing to perform the *humblest use to all around him*, that those to whom he was personally known, and particularly those amongst whom he resided, will feel much regret at his removal, and a deep commiseration for his surviving widow and family. Though surrounded with many comforts, our friend was not without his trials; he knew, *experimentally, that those who "would be the Lord's disciples," must "take up their cross, deny themselves, and follow Him in the regeneration."* In the last few years of his life he *"passed through great tribulation,"* which only ended with his life! But, no doubt, it was the means of *washing his "robes white in the blood of the Lamb."* And now he will be numbered amongst those who *"are before the throne of God, and worship Him, day and night, in His temple; whom the Lamb feedeth, and leadeth to the fountains of living waters."* As a husband and parent, his example is particularly worthy of imitation. Always endeavouring to make his own fire-side more attractive than any where else, and suiting and applying his instructions to the *affections of his charge*, he succeeded in establishing a bond of union delightful to behold! He thus initiated his beloved partner and family into the knowledge and practice of the Heavenly Doctrines, and they are now left as living monuments of his unremitting exertions, and are truly ornaments to the Society to which they belong! May they *still continue such!*

May his six daughters, being all of mature age, now build upon the good foundation already laid! And may the blessing of Him, who is the "*father of the fatherless*," attend their path! May His kind providence guide and protect them, and may His Word afford them consolation! May they prove a source of comfort to their bereaved mother, to whom the loss of a husband so dear, must be felt as most grievous. But she may derive strength and consolation from the consideration, that the time will but be short, when the husband and wife who have lived a conjugal life here, will again meet together; and when the *sweetest hours of conjugal friendship ever experienced upon earth, will be immeasurably surpassed by the purified delights of Angelic conjugal blessedness, ever increasing in intensity and perfection through the countless ages of eternity!*

T. R.

On the morning of Saturday, November 5th, 1842, Mrs. Henry Rawsthorn, the wife of Mr. Henry Rawsthorn, of Dearden Gate, Haslingden, retired from her material covering, and commenced her everlasting abode in the Spiritual World. This lady was at once an aid and an ornament to the Church at Haslingden. She had been an affectionate receiver of the doctrines for many years, and their effects were manifest in a calm, constant, cheerful temper, delightful to all who had the privilege of her association. In her household she was a model of order; elegance, neatness, and comfort, reigned throughout. And the combination of precision in her arrangements, with courteous sweetness in her manner, formed in her habitation that invaluable charm to every well-regulated mind,—a happy home. Her devotion was unostentatious, and her piety sincere. This was not only esteemed in the New Church to be her character, but was evident to those that are without. Hence the clergyman in whose incumbency she resided, and whose church she left, with her family, when the New Church had a place for worship of its own, observed to the writer at her funeral, "*She was a very pious woman.*" Her peculiar disease was an ovarian dropsy. She bore its inflictions with singular patience and fortitude during upwards of six years. The last two she suffered much, and underwent surgical

operations no fewer than eleven times. Yet all was borne unmurmuringly. Whatever was deemed necessary by her medical attendants she promptly submitted to. Her leading features during the whole were humility, diffidence of her spiritual excellencies, and a desire for New Church company. It was an eminent delight when an intelligent friend, and especially a minister, called. And there being no resident minister at Haslingden, was almost the only deprivation she was heard to regret. She appeared to receive much consolation from the reception of the sacrament and the reading of the Word, particularly when its Spiritual Sense was unfolded. And though she expired in her thirty-seventh year, her peaceful departure, the odour of her many virtues, and the joyful hope of the glorious immortality upon which she has entered will enable her bereaved partner and friends to exclaim:—"The Lord gave and the Lord taketh away; blessed be the name of the Lord."

J. B. A.

October 3d, 1842, departed this life, after a long, painful, and lingering illness, borne throughout with the most exemplary Christian fortitude, and pious resignation to the divine will, MARY ANN, the affectionate and beloved partner of Mr. EDMUND MIELL, of Prospect Place, Fisherton, Salisbury, aged 21 years. This truly amiable and intelligent young woman had from her earliest infancy been brought up in the heavenly doctrines of the New Jerusalem; during her life they had been her guide; on the bed of sickness, and in the time of languishing, they were her constant support; and in the hour of her departure from earth, they cheered the dark passage and lighted up the gloomy valley with hope and lasting joy, and opened heaven to her enraptured soul. May we all, like her, constantly live their saving precepts, then with her hereafter shall we enjoy unspeakable delights and never-ending pleasures in the eternal world of peace.

D. T. D.

Died, suddenly, whilst in the act of rising from her bed, on the morning of Oct. —, at her residence at Old Sarum, Mrs. KITTY ANN PARFITT, aged 47 years. She had been for eight years a respected member of the New Church at Salisbury.

D. T. D.

THE  
INTELLECTUAL REPOSITORY  
AND  
NEW JERUSALEM MAGAZINE.

---

No. 39:

MARCH, 1843.

VOL. IV.

---

THE CONSUMMATION, OR END OF THE OLD CHURCH,  
AND THE CAUSES BY WHICH THE INCREASE OF  
THE NEW CHURCH IN THE WORLD IS PROMOTED.

THE increase of the New Church, or of genuine Christianity in the world, is effected according to certain laws, and in agreement with certain causes, which influence the minds of men. As the question is sometimes asked, When will the New Church, called the New Jerusalem, appear upon earth, and when may we expect to witness that happy period, when the real blessings of Christianity shall be experienced amongst men? We will answer this question by first shewing what is meant by the consummation or end of the old Church, and by the establishment of the New Church called the New Jerusalem. That the Christian Church instituted by the Lord and his apostles, has, according to the Lord's predictions in Matthew xxiv., Mark xiii., and Luke xxi., come to its end, or to its entire consummation and devastation as to every thing true and good,—as to all genuine charity and faith, without which no Church can possibly exist, no more than the body can continue to live, when the heart and the lungs are entirely diseased;—that the Church, we repeat, has come to its end, is a truth which, although indignantly denied by the greater part of its members, is, nevertheless, admitted by many of its most distinguished writers and adherents.\*

The Christian Church, as is well known, is divided into two great sections, called Roman Catholic and Protestant. The Protestants generally assert, that the Church among the Catholics is reduced to a mere mass of dead formalities, and unmeaning mummeries, and that the life and spirit of Christianity had long prior to the Reformation entirely vanished from the body; here and there, however, there might still exist a few remains of the Church in individual bosoms, like "*the two or three berries in the top of the bough after the olive-tree has been*

\* See this proved by a variety of extracts from eminent writers in our January number, pp. 14, 15. See it also demonstrated in the Rev. Aug. Clissold's work, "*End of the Church,*" &c.



*shaken."* (Isa. xvii. 6.) And the Roman Catholic, on the contrary, asserts, that Protestantism, on account of its making faith alone and predestination the great luminaries of the Christian religion, is nothing but a monstrous excrescence, in which heresies of every kind, like so many poisonous fungi, luxuriate to the entire destruction of Christianity. These are the mutual charges and condemnations, which are hurled, like thunderbolts, by the two great parties of the Christian Church, at each other respectively. And if we take a more particular survey of Roman Catholic countries, we certainly find, that Christianity has long since existed but in name. In France it was abrogated by law, and the Bible and every thing sacred treated with the utmost indignity and profanation; and in Spain and Portugal, the strong holds of Roman Catholicism, and in other Catholic nations, the Christian Church has shared a similar fate, so that every sincere Catholic must lift up his eyes in despair, and say, with the lamenting prophet, "*O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people and go from them! for they be all adulterers, an assembly of treacherous men.*" (Jer. ix. 1, 2.)

Do the Protestant nations present us with a more cheering prospect of the Christian Church, and its happy fruits amongst men? Dr. Tholuck, one of the most distinguished theologians of the present day in Germany, has lately proved,\* that the Christian Church in his Protestant fatherland,—in the country of Luther and Melancthon, during the latter part of the last century, was reduced, as to morals, to a state of entire corruption; and, through the reckless speculations of infidel philosophy, Protestant theology had become the common subject of opprobrium and contempt.

And if we look to Protestant England, during the same period, what do we there behold, as living evidences of the existence of Christianity? The Church, established by law, and upheld by boundless wealth, and worldly dignity, was notoriously corrupt from the centre to the circumference; and Wesley and Whitfield were sent forth in the way of visitation, prior to the execution of a general judgment in the world of spirits, to awaken some symptoms, however feeble and morbid, of Christian feeling and repentance, throughout the mighty mass of spiritual disease and death. Now, when the Church is totally decayed and destroyed in any country, every thing else will become totally corrupt and decayed in like manner. All the institutions will be under the power of a dominant selfishness. Laws will be made with a view to

\* See "*Dr. Tholuck's Vermischte Schriften grösstentheils Apologetischen Inhalts,*" &c.; or, *Miscellaneous Writings for the most part of Apologetical Contents,* &c.

private interest, or to benefit a party; and not to benefit the country at large, in which every private, selfish interest should be merged and forgotten. Ambition and avarice will take possession of the hall of legislation, and external aggrandisement, opulence, and pomp will sway the motives of action, and cause the tongue to vibrate with the hollow profession of patriotism, only that the heart may more securely luxuriate and revel in every thing that ambition can desire, or that avarice can crave, although thousands may be dying of the want of that bread, which just laws invariably secure to the homes of labour and industry. Hence in France, where the Church was not only extinct, but declared to be so by the voice of the nation, all the civil institutions of the country were uprooted and destroyed, and a new state of things, after unspeakable suffering and misery, was commenced. The same has been, and is still being the case in Spain, Portugal, Germany, and in nearly every country of Christendom. We mention these facts, in order, if possible, to awaken the minds of men to a perception of the momentous reality that the Christian Church has come to its end, and that a new Church, called the New Jerusalem, is being established in its stead. The mighty movements, which are now convulsing the Church both in England and Scotland, and which, like earthquakes, will eventually cause disruption and scattering, are striking indications of the signs of the times,—portentous of changes greater than many are probably willing to contemplate or admit.

There are two things which constitute the Church,—**TRUTH** and **GOOD**. The Word, which is from the Lord, is the only source of these divine principles to the Church. **TRUTH** is conveyed to man through genuine doctrine, which is the only way by which he can arrive at genuine truth; **GOOD** is given to man by the love and life of **TRUTH**. Hence the Lord is the "**TRUTH**, the **WAY**, and the **LIFE**;" (John xiv. 6.) that is, He is the All of Truth, the All of Doctrine, and the All of Life in His Church. Truth grounded in love, or good, constitutes genuine faith,—“a faith, as says the apostle, which works by love;” and Good, as a principle of action in the heart, constitutes genuine charity, which, together with an enlightened faith, constitutes the essentials of Christianity. Now, when the leading doctrines of the Church concerning the Lord, the Trinity, the Word, Redemption, the Atonement; concerning Faith, Charity, &c., are so falsified as to darken and pervert men's minds instead of enlightening them, so that when they read the Scriptures under the influence of these darkening doctrines, they do not receive genuine truths, but truths falsified, then the Church in its doctrines has come to its end as to **TRUTH**; and when selfishness and the consequent evils of life prevail over goodness, love, and charity, then the Church has come to its end as to every thing **GOOD**; and when the

TRUTH and the GOOD are destroyed, the Church is fully consummated,—the “whole land is desolate, and a full end is come.” In making this statement, we speak of the system, and of the aggregate, and not of individuals; for we well know that there is always “a remnant left in the land,” and that amongst every class of Christians there are many sincere and honest minds, in spite of the general corruption which prevails.

There was “a full end” of the Jewish Church, and “the land was spiritually desolate,” when the Lord came into the world. “The Son of Man had not where to lay his head.” But the Scribes and the Pharisees, the distinguished members of that Church, were the last to admit it. Even so at the end of the Christian Church, its members, and particularly its Scribes and Pharisees, will be the last to acknowledge it. The owl and the bat are not sensible of the darkness in which they live.

Now, what is that law of the Divine Providence which regulates the divine proceedings at the end of the Church, or of one dispensation of divine wisdom, and mercy for the salvation of mankind? Judging from the past, it is obviously this: That a New Church, or a new Dispensation of Mercy should be commenced. This was the case at the termination of the Adamic dispensation, of that of Noah, of that of the Jews, and it will be the same at the termination of the Christian Church;—a new Church or a new Dispensation will be commenced, called the New Jerusalem, and described in the divine style of prophecy in the Revelation. (xxi. xxii.) The march of Providence is ever forwards and never backwards; He did not reanimate the old lifeless forms of the Jewish Church, but abrogated and rejected them. He did not go back to the times of the patriarchs, or re-establish things as they were in the days of Solomon; He went forwards, and opened a new and more interior dispensation of divine wisdom, and mercy for the salvation of man. When the tree is totally corrupt, the axe is laid to the root; it is hewn down and cast away, and a new tree is planted in its stead. In like manner, at the end of the first Christian Church, the movement of the divine Providence will not be retrograde, to revive the old forms, doctrines, and opinions of ancient Christianity; but forwards, to the opening of a still more spiritual dispensation of divine wisdom and mercy,—the spiritual sense, and hence the “life and spirit” of His Holy Word.

Now, what will be the essential features of the New Jerusalem Church when it appears? Will there be a new revelation as an addition to the Word of God? By no means; since the Word of God is the fulness of revelation, to which nothing can be added. What then will take place, and what will be necessary to constitute the New Jerusalem

Church? It is answered, that an opening of the interior spiritual truths of the Word is required, that its "life and spirit" may be manifest; that its divine wisdom may "be spiritually discerned;" that the divine volume of Revelation may be triumphantly vindicated against the attacks and arguments of infidelity and deism, and that the genuine doctrines of Christianity may be unfolded and demonstrated from the Scriptures with such overwhelming proof, as to preclude all controversy on every essential and important subject of Christian faith. And, as the spiritual sense of God's Holy Word chiefly relates to the spiritual life of man, or to his life as an inhabitant of the spiritual world, a great variety of most important and salutary information concerning heaven and hell is communicated as a necessary consequence of the opening of the spiritual sense of the Word. Hence ample knowledge concerning the human soul, its relation and union with the natural body, its existence in a "*spiritual body*" after death, the continuation of its life in the spiritual world, and the nature of that life, which it then lives either in heaven or in hell. These are some of the essential features of that system of spiritual intelligence which will be, yea, *is already* opened to mankind for the purpose of restoring Christianity anew, and of pointing out that high and holy ground upon which all sincere Christian minds, from every class and denomination, may take their stand, and in genuine love to the Lord, our Saviour God, and in mutual love to each other, lead that life of faith and love upon earth, which constitutes the very essence of Christianity, and the only qualification that can prepare us to dwell in the kingdom of our God for ever. He who does not feel a deep interest in acquiring this kind of knowledge, and of having his mind set at rest as to the genuine doctrines of Christianity, is not yet awakened to a proper sense of his own well-being, both temporal and eternal, and is living the life of an animal, rather than that of a man.

The general causes, or laws, according to which the New Church, called the New Jerusalem, will increase in the world, are pointed out by Swedenborg in the *Apocalypse Explained*, (732.) and it will, no doubt, be of service to adduce these causes, in order that those who enquire respecting the increase of the New Church upon earth, may see the laws by which that increase is promoted and regulated. Swedenborg says, that there are several causes, why the New Church, called the Holy Jerusalem, will first exist amongst a few, afterwards amongst a greater number, until, at length, it will arrive at its states of fulness. The first cause is this: "That its doctrine, which is the doctrine of love to the Lord, and charity to the neighbour, cannot be acknowledged and then not received except by those who are interiorly, or spiritually, affected with truths, and only they can be affected by truths who see, or understand them, and only those can see them who have cultivated

their intellectual faculty, and who have not destroyed it by the loves of self and of the world." The first cause, therefore, is the interior, or spiritual affection of truth; that is, the affection of truth separate from every external consideration of the merely natural man,—separate from worldly emoluments, wealth, preferment, honor, dignity, or rank; for when the truth is loved for the sake of these earthly things, it is not loved for its own sake, still less for the sake of the Lord and of our neighbour,—“the kingdom of God is not sought in the first place,” but the things of the world still occupy the chief regard in the consideration of him, whatever may be his external profession and conduct, who has not this interior, or spiritual affection of the truth; it is this affection in which every thing holy and pure, yea, in which heaven itself resides with man, since man has no genuine, saving faith, but that which is grounded in this affection. “They who perish, says the apostle, perish because they *receive not the love of the truth, that they might be saved.*” (2 Thess. ii. 10.)

But before truth can be loved it must be seen, since it is impossible to love that of which we have no knowledge. And it is the peculiar privilege of the members of the New Church to have a spiritual discernment of truth, by virtue of the opening of the spiritual sense of the holy Word, in which all the doctrines of Christianity are presented in the clearest light, confirmed most amply and irrefutably from the literal sense of the sacred volume. To this end, however, says Swedenborg, “the intellectual faculty must be cultivated,” or a certain degree of education must be enjoyed. These words of Swedenborg are all but prophetic, that one of the effects resulting from the execution of the last judgment in the world of spirits, would be a mighty extension of education. And how extensively has this prophetic anticipation from causes, with which he was conversant, been fulfilled! When he was writing those words, but very few, comparatively, were even taught to read; but now education is extended, or being rapidly extended, to all in the civilized world! This is one of the greatest proofs of a new state of things opening upon the human race, the ultimate effects of which cannot be adequately appreciated or conceived. And what cause, that is adequate to the production of this most mighty effect, can be alleged, besides that which Swedenborg has alleged, namely, the new and powerful influences operating on the universal human mind from the spiritual world, owing to the removal, through a general judgment, of those obstructions, which had well nigh prevented the operation of those blessed influences from the Sun of righteousness, which alone can operate every blessing to mankind?

A second cause, stated by Swedenborg, by which the increase of the New Church, or of genuine Christianity is promoted in the world, is

the following: "That the doctrines of the New Church cannot be acknowledged, and hence received, but by those who have not confirmed themselves, both as to doctrine and life, in the prevailing dogma of justification by faith only; if they are only confirmed as to the doctrine in this prevailing tenet of the present day, the hindrance to the reception of the doctrines of the New Church, is not so great; but if they are, at the same time, confirmed in the life of that false doctrine, the hindrance is great." It is well known that the doctrine of faith only has been generally considered as the great luminary in the Protestant, or so-called reformed portion of the Christian Church; it was called by Luther the "*Articulus vel stantis vel cadentis ecclesiæ*," or that article by which the Church must stand or fall. Now the peculiarity of this most false doctrine is, that it closes the eyes of its victims against the necessity of keeping the divine commandments as the great means "*of entering into life*;" (Matt xix. 17.) it prevents him from seeing, that the only way by which he can be saved is, "that of [putting away, through faith in his Saviour God, the evil of his doings from before the Lord's eyes];"—in short, it prevents man from seeing the only true way to salvation and eternal life. Hence Swedenborg says, "That they who are confirmed, both in doctrine and in life, in this dogma of faith alone, do not know what love to the Lord is, nor what charity towards their neighbour is, nor, indeed, are they willing to know, so long as they remain in that most erroneous doctrine." Hence it is, that this prevailing dogma is a most formidable obstacle to the progress of genuine Christianity, and only in proportion as it is removed, can the cause of the New Church prosper in the world. And are not the signs of the times very conspicuous as to this point? It is now customary for a great portion of the Church of England to call this doctrine of the Protestant Church a great, and even a dreadful heresy.\* That this doctrine of "*Justification by faith only*" was unknown in the primitive times of Christianity, is clear from Milner's "*History of the Church*," in which he says, "*That a correct view of justification by faith was lost to the Church from an early period,—at least from the second century to the Reformation.*"† Although Dr. Milner himself was an adherent to this solifidian doctrine, yet, as an impartial historian of the Christian Church, he is constrained to make this admission. Now, is it possible, that if this doctrine of "justification by faith only" had been the great luminary of primitive, apostolic Christianity,—the article, as Luther said, "of a standing or a falling Church," that it would have

\* See the "*British Critic*," in which the doctrine of faith alone, is the principal object of attack by the Puseyites.

† See "*Remains of Alexander Knox, Esq.*" Vol. II. p. 55.

been lost sight of by all the fathers of ancient Christianity,—from the second century to the Reformation? Impossible! and this is a great presumptive evidence of its entire falsity. To suppose that this doctrine was maintained by the apostle Paul, is entirely to mistake what he says on the subject, and is to wrest, as the apostle Peter says, his words to the destruction of our souls. In proportion, then, as this erroneous doctrine is uprooted and rejected from the minds of men, the heavenly doctrines of the New Church will be attended to and received.

A third cause, by which the progress of the New Church will be promoted, is, as Swedenborg alleges, the increase of societies in the world of spirits, which are constituted of angelic spirits, who receive the pure doctrines of the Word, and of heaven, and who thus form the medium of conjunction between heaven and the world. These are specifically “the ministering spirits sent forth to minister to them who shall be the heirs of salvation,” (Heb. ii. 14.) because it is specifically through them, that the Church on earth is conjoined with the Church in heaven, and through whom, as a medium, “the holy city, the New Jerusalem, descends from God out of heaven.” Those who are instructed in the nature and operations of Divine Order, know that the Divine Providence accomplishes every thing by mediums, and that angels are intended to be the medium of salvation to mankind—“they encamp round about them that fear the Lord, and deliver them, and have charge over us in all our ways.” These angelic spirits are derived from every denomination of Christians who are sincere and upright in their hearts, and who can receive the genuine truths of the Word and of Heaven after death; in proportion as they receive instruction they become angelic spirits, and eventually become angels in the heavenly mansions. Swedenborg states, that in his time these angelic societies, in the world of spirits, were daily increasing; (See *A.E.* 732.) and we can readily conclude that since his day, these angelic societies have greatly increased. The influx from these societies into the minds of men upon earth, is consequently becoming stronger and stronger, giving rise to that feeling, which is so generally prevalent, of emancipating the human mind from every thing that infringes the liberty of the will, and as a consequence, awakening a higher degree of rational and intellectual life, than has ever yet characterized mankind,—abolishing slavery in all its external forms, and proceeding from externals to internals, in its happy progress of reformation, will never rest until every human being is in the enjoyment of civil and religious liberty,—until every unjust and partial law, and every abuse in civil life, and every false doctrine, and every evil and abuse in religious life is exposed, condemned, and rejected. This is evidently the actual progress of

events, all being brought to pass by the new influences operating on men's minds from the spiritual world. And whilst this mighty power is executing judgments, and removing what is evil and false in human society, it is at the same time, introducing blessings of every description;—hence our innumerable philanthropic societies,—hence that delightful tendency to union for benevolent and humane purposes,—and above all, the glorious distribution of the Word of God in all the languages of the earth! What other cause, adequate to the production of these mighty and glorious effects, can be alleged besides that which the New Church proclaims? The operation of new and divine influences from the world of spirits on the minds of men.

Swedenborg also states, in the same article, that “similar causes governed the increase of Christianity at its first establishment by the Lord; hence its progress was slow during the first age of its existence.” The powers of the world, however, after the age of Constantine, availed themselves of it as a mighty engine of worldly dominion, and soon emptied it of its heavenly life and spirit, to be succeeded by the dark, dismal ages of ignorance, barbarism, superstition, and false doctrine, which are only, with the commencement of the New Church, beginning to disappear from the world.

FIDELIS.

### ON THE USES OF AFFLICTION.

AFFLICTIONS, whether of the body, or of the mind, are by some persons accounted as signs of the Divine displeasure, or as punishments for our offences. Others suppose that diseases are brought upon us by the violation of certain rules, which are considered to be indispensable to health,—as the want of proper exercise, undue exposure to cold, to bad air, or to infection; also from the loss of friends or property, and many other causes, all of which they affirm to happen without the interposition of Providence in any manner.

The former, it is to be feared, is the view which too many Christians take of afflictions. They think that God can be wrathful and vindictive, that he is changeable like themselves, and punishes his creatures, because they do not acknowledge his power, or have not sufficient faith in his promises; when, therefore, they are suffering under affliction, they pray that God will turn away his anger from them, and restore them quickly to a state of health; thus, by their impatience, and ignorance of the ways of God with man, they lose the blessings which their afflictions, through the right use of them, were designed to procure.



The atheist, on the one hand, and, on the other, the hypocrite, who converts religion into a cloak to conceal his wickedness, takes the latter view; and both ascribe to natural causes, events which, in their origin, are spiritual, and confirm their opinions by false reasoning, derived from merely external and mistaken observation.

But the view which the truly enlightened Christian takes of affliction, is very different from either of these. He is enabled to discern clearly, that all events happen by the permission or appointment of Divine Providence; that God is infinite Love, and infinite Wisdom, and that, consequently, *all* the dispensations of his providence *must be* actuated by these principles, and have for their end, the happiness of man. He perceives that, although afflictions, when viewed only in an external manner, appear to be signs of the Divine displeasure, in reality they are not so, but on the contrary, are marks of the highest love; for it must be more congenial to the Divine goodness to bless than to afflict; hence also he concludes, that it is only because milder means are inadequate to bring sinful creatures into the path of duty, that afflictions are resorted to, not as punishments, or because the Divine Providence wills them, but from the necessity of the case, or because they are the only means by which his creatures can be awakened to a serious contemplation of their natural and acquired state of opposition to the laws of heavenly order, and which laws, according to the original constitution of the human mind, *must be* obeyed, in order to the attainment of true happiness.

How plain, then, it is to see, that afflictions are not intended as punishments, and that they cannot possibly happen by blind chance, as the atheist openly, and too many who profess Christianity, practically assert. In whatever manner afflictions may overtake us, or of what kind soever they may be, since the Divine Providence is universal, and consequently the same in the least things as in the greatest, nothing can possibly happen by blind chance.

There must be a close connexion between hereditary, mental, and bodily disease. No doubt there is a corresponding bodily disease to every mental one, and that the naturally diseased state of the mind predisposes the body to the corresponding bodily disease, the hereditary seeds of which, being nevertheless brought into activity by any of the ordinary second causes.

Before the fall, when man was in a pure and happy state, it is certain that disease was unknown; for the body was then the true index of the pure mind; but when, by the abuse of man's free-will, sin entered into the world; when the sensual principle (denoted by the serpent,) seduced his will, and thence his understanding, disease and

death ensued; for man, from being an image and likeness of his Creator, became the opposite; and his body, by the operation of the law of creation, became the image and likeness of the depraved affections and lusts of his spirit, and thence a prey to every unclean and hateful disease, as a corresponding bodily effect, to which his abused and perverted mental faculties acted as the cause. To this abuse may also be traced the origin of all ferocious and noxious animals, and other natural disorders, which to this day infest the earth, and contribute to human ills, and which serve to remind us of the state of purity from which our race has fallen.

What a lesson we may draw from the knowledge of the origin of moral evil, and thence of bodily disease and affliction! For when bodily affliction overtakes us, knowing its cause in moral evil, we should look inward to ascertain, by a careful self-examination and comparison of the state of our mind and life, with the divine commandments, what it is that is required of us in this visitation, in the way of amendment and improvement; and, perceiving how far we are from that state of purity and holiness depicted in the Word of God, and which we were created to attain, we may then hasten to return, by repentance, to our Heavenly Father.

Should our afflictions bear heavy upon us, we must not be impatient, and pray for their speedy termination, but ask of the Lord to support us under them even to the end, and give us patience to bear them, so long as his Providence sees it is for our good that they should continue; and we may rest assured, that the more grievous they are, the more good they will produce to us in the end, provided they are thus duly improved. The keener the fire, the more perfectly will the gold be freed from dross, the purer will it become:—we must, as the holy Word informs us, become “as gold and silver that is tried in the fire, and purified seven times.” As the refiner continues the application of fire until he perceives his image reflected by the purified silver in the crucible, so the Divine Refiner must needs permit our afflictions to continue, until he beholds his own holy image has become impressed upon us.\*

Such, then, being the benefits to be derived from a right use of afflictions, we ought rather to rejoice than to mourn when they overtake us.† It is only by means of affliction, trial, and temptation, that we can overcome our natural proneness to evil; and although “no trial for the present is joyous but grievous,” and our natural man will repine and murmur while undergoing affliction, and when deprived of its desired gratifications, yet even the natural man will eventually experience a

\* See Malachi iii. 3.

† See James i. 2.

higher sense of delight than it ever knew before, or ever could know, by being restored to its proper place; having been, in fact, only deprived by affliction of those pleasures which are injurious to it. Thus, being restored to order and harmony with, and directed by, the higher intellectual and moral powers, even the delights of the natural principle will be increased by means of its temporary trials, and the internal and external being united in one, will make together—A PERFECT MAN!

H. C.

---

### THE HUMAN SOUL.

TRANSLATED FROM SWEDENBORG'S "ECONOMY OF THE ANIMAL KINGDOM."

(Continued from No. 38, p. 51.)

---

#### CHAPTER III.

231. But this most pure fluid or supereminent blood, inasmuch as it has obtained its form from the first substances of the world, can by no means be said to live, much less to feel, perceive, understand, or to have an intuition of ends; for nature, considered in itself, is dead, and is subservient to life only as an instrumental cause, and is, consequently, altogether subject to the determination of the intelligent mind (*arbitrio intelligentis*), which makes use of it in order to promote ends, by means of effects. Hence we must search higher up for the principle of its life, and seek it from that First Esse, or Deity of the Universe, who is Life itself, and the perfection of life or wisdom. Unless this First Esse were Life and Wisdom, nothing whatsoever in nature could live, much less possess wisdom; neither could it be capable of motion.

---

232. *But this most pure fluid or supereminent blood, inasmuch as it has obtained its form from the first substances of the world.* (Treatise I. 635.) The auras themselves do not live, but only act as forces and produce motions. They are not susceptible of sensation, but only modify and are modified; they pertain to the department of physics, which, according to philosophers, contemplates nothing abstracted from matter. It is self-evident truth, needing no argument derived from probabilities, that matter, or any part or extense of matter, cannot think, although even this truth, by the lengthiness of arguments derived from partial and disconnected facts adduced in support of it, is fre-

quently darkened, then rendered doubtful, and finally denied. If matter cannot think, neither can it feel, hear, see, taste, or smell, for all these result from a soul. The eye, merely as an eye, is only a piece of workmanship, an optical *camera*, accommodated to the forms of the modifications of the ether; to it pertains, either accidentally or inherently, that from which it derives its visual life. The same kind of observation applies to all the other sensories.

233. *Much less to feel, perceive, understand, or to have an intuition of ends.* As this follows from the foregoing remarks, we shall proceed to the next.

234. *For nature, considered in itself, is dead, and is subservient to life only as an instrumental cause, and is, consequently, altogether subject to the determination of the intelligent mind, which makes use of it in order to promote ends by means of effects.* Let us consider this article in its several parts, and shew, *first*, That life is one thing, and nature another; *secondly*, That nature, in respect to life, is dead; *thirdly*, That life is that which has an intuition of ends, but nature that which promotes ends by means of effects; *fourthly*, That it is, therefore, an Intelligent Being who rules nature suitably to given ends.

235. *That life is one thing, and nature another.* The mind, so far as it is in its natural subject, and is also a participator of life as well as of nature, can scarcely view in itself the one and the other as distinct things, or the two disjunctively. If, however, it descends even the least into the phenomena presented by its own body, or if it expatiates into those presented by the earth, in this case it immediately perceives, through the medium of the senses, that the two are perfectly distinct; for we have often known the eye to be either wholly or partly deprived of its sight, the ear of hearing, the tongue of taste, the brain of sense, and the mind itself of its intellect, just as organs are deprived of their forms, mutual connexions, and the determination of their fluids. All pathology, all medicinal art, whether relating to the body or mind,—an art which is no other than that of restoring to the several natures of both their declining life, and of uniting what begins to separate,—bears witness to the truth of this observation; for it both teaches us what are the mediates between the two, and also applies them. Every person who has once beheld an organical body changed into a corpse, must acknowledge, that life has departed from it. The various objects on the earth also, such as minerals, waters, vegetables, and many other things, demonstrate even to the sight the same truth. The air also, and the ether, or circumfluous world, with all its modified sounds and images, do not the least participate in life, before they flow into the organic world, or some animated system. (216.) Whenever they do this,

immediately their modifications become sensations and images of ideas, which, in order to be distinguished from intellectual images, or those of a higher life, have been generally called material; therefore, life is one thing distinct by itself, and nature is quite another.

*That nature, in respect to life, is dead.* This is a truth which follows from what we have already stated: let us, however, ascend still higher. If nature lived, it would live either from itself, or from some other thing, or else by means of some other thing. If it lived *ex se* or from itself, then would that also live, which we clearly perceive does not live, and nature would destroy itself whenever it destroys the forms, in which, and according to which it lives its own life; thus, also, not only would it be the principle of its own causes and effects, but also the first principle of its own principle, or else this principle would convert itself into nature, in order that it might be enabled to be that which it is not, which every one must see to be opposite to common sense. Nature also herself, by her degrees and momenta in every motion, form, and time, more particularly by her mutations, inconstancies, relatives, opposites, and contraries, manifestly proclaims that it lives, not of itself, but that it is so principiated as to be put in motion, as it were, of itself. "Nature, (says a philosopher,) is called that from the implantation of which some one first thing is begotten; also that which is the *materia prima*; it is likewise called the *essence* of those things which are exhibited in nature.\* It is a certain first principle, and is the cause of motion, and of its state, in which principle it is *per se*."† The celebrated Wolff also observes,‡ "Nature, simply so called, is the first principle of those mutations in the world, which are intrinsic to the latter, and cannot be *an ens* distinct from the world itself. Universal nature is an aggregate of all the motive forces in those bodies which collectively exist in the world." But though nature lives not of itself, it does not thence follow, that it so lives from some other thing as not to be respectively dead. This point, however, will be seen discussed in the sequel; (Sec. 5.) for, from the various visible phenomena, it appears that life, as it were, corresponds, as a principle cause to nature considered as an instrumental cause. For what in nature is motion, in a living body is action; what in nature is modification, in a living body is sensation; what in nature is conatus, in a living body is will; what in nature is light, in a living body is life; what in nature is distinction of

\* Met. Book 1, chap. 4; also Concerning Nature, Book 2, chap. 1.

† Concerning Nature, Book 2, chap. 1; Book 8, chap. 3.

‡ The words of Wolff and Swedenborg are not quite the same. Swedenborg says *intrinsecarum* as applied to *mutationum*. Wolff says *intrinsecum* as applied to *principium*.

light, in a living body is the intellect of life ; what in nature is cause and effect, in the living body is the end ; and so on with other things. (See 200.) Hence the natural *esse* is to the *vital esse* what the instrument is to its principal cause, extrinsical to itself.

We have remarked that the human mind can with difficulty perceive these two in itself disjunctively ; for perception appears inherent in the very organs themselves. This perception we represent to ourselves, as like a light which disappears at the setting of the sun, or like a flame which is extinguished when deprived of its fuel, or like an exhalation which ceases when its source is withdrawn. But oh ! how dexterously are we deceived by the senses, which after all, are only the servants and messengers to the intellect, although the intellect is so dependent upon them as to be obliged to form its judgments only on what the senses first perceive. So overclouded with smoke lies the intellectual spark, that the mind believes nothing without first consulting the inferior organs, and, if from these it should not be able to form any abstraction, it becomes so buried in the shadows into which it has descended, as to be unable to rise from them again.

236. *That life is that which has an intuition of ends ; but nature, that which promotes ends by means of effects.* On the slightest reflection upon the operation of our minds, it may be seen, that we behold ends in effects. Not that they are actually inherent in these effects, but that they so appear, for we embrace in the mind some end, first abstractedly from its mediates, then we proceed to form mediates, and, as it were, to create them, that the end may be provided and obtained by the aid of physical effects or instrumental causes. Thus, the same end abstractedly or disjunctively taken, continuously follows the progression of mediates, or the ordination of effects. Here we see represented a certain type of creation, the end, for instance, being prior, and nature posterior, by whose means are produced effects, in which, as mediates, is regarded the end, and in which, also, a certain order is required, that the end may be obtained ; hence it follows, that whatsoever is natural is finited ; and that it is only the end out of nature which is not finited. It follows, also, that we are said to live, only in so far as we have an intuition of ends beyond ourselves, and that all animals live intelligently, only in the degree in which, as it were, they live, although they are at the same time unconscious how intermediate ends lead to an end still superior. Thus, in human subjects, there prevails a more excellent, and a greater degree of life, according to the degree of intellect which lives from thinking, by means of an intuition of ends still more universal.

237. *That it is, therefore, an Intelligent Being who rules nature suitable to given ends.* "To act on account of any end, (says Grotius,) is the part only of an intelligent being, nor, indeed, is any one thing arranged only with a view to its own particular end, but also with a view to the common end of the universe; this universal end, however, can not be designed, nor can the power to execute it be implanted in the various objects of creation, except by some intellect, to which the universe is subject," &c. Who, because he is Wisdom itself, is, for that reason, the very End itself, whose mediates he comprehends within his intuition of the end. O how far below their just level are the thoughts of the mind degraded, when, but dimly illumined by a few scanty rays from blind nature alone, it contemplates the order of Nature as not order! Come, now tell me, I pray you, what is the order of nature, what that is which is contrary to this order, what that is which is above it? Does not Nature flow in the most perfect accordance with its own true order, when it flows according to the will and pleasure of that God who himself is Life and Wisdom, and from whom proceeds that order, by which effects flow forth conformably to ends foreseen and provided from eternity? Do we not see this truth verified in ourselves, who are, in ourselves, so many little worlds, in which is the order of nature; for whatsoever the soul may intend from the time of its first embryo, the very nature of the universe spontaneously, as it were, precipitates into effect, and what is its intent, but to proceed from the prior world into the posterior, at which time the whole macrocosm ministers to it in the character of a servant; for whether diffused about in the air or in the ether, or whether cohering in the triple kingdom of the earth, or wherever it may be that any elements can be found to serve for connecting forms together, so co-ordinated do they become in the ovum, as to appear to have been brought to it at the slightest intimation of its wants? We observe likewise that when we are born, so wonderfully are the various passages constructed for allowing the elements to penetrate into the blood, that if a person will but wisely consider them, he will marvel at himself, as one living mass of miracles. (Treatise I. chap. 3.) Moreover, it is the intent of the soul, that the circumfluous universe should minister to it as a means for its obtaining to wisdom; for which purpose the soul calls into play the most recondite laws of the arts and sciences of nature, and thus sees, hears, tastes and feels; constructs also a brain, that the things perceived by the senses may penetrate even to itself. And why may we not presume the same in regard to all the other particulars of the human body, any one of which, or any part of each one, or any part of that part, if subjected to

rational perception, will lead us to see, that the order of particular nature in ourselves is so formed in the universal order, that every thing flows forth to ends through the medium of effects, at the pleasure of the intelligent soul. So also does every thing in the universe at the command of the most Wise Creator; the heavens, for instance, with all their mighty spheres and bodies, the sun, stars, planets, moons, and vortices, move all in their given order, when conspiring to their given end. Consider *now* within yourself what is life, what is nature, what is order and not order, what is above nature and above order, or miraculous. "There is, therefore, (says Grotius,) a superior mind, under whose control the celestial bodies and luminaries minister unweariedly to man, placed though he be so far below them. This very mind is no other than that which is the artificer of the stars and universe; all of which loudly attest that they came not together by chance, but were placed there by an intelligent mind,—a mind of most transcendent wisdom; for who can be so great an idiot as to suppose, that from mere chance could come any thing so nicely arranged? Would it not be the same as to believe, that it was by chance that the stones and timbers came together into the form of a house, or by chance, that letters were jumbled together into the form of a poem."

238. *Hence we must scarch higher up for the principle of its life, and seek it from that First Esse, or Deity of the Universe, who is Life itself, and the perfection of life or wisdom. Unless this First Esse were Life and Wisdom, nothing whatsoever in nature could live, much less possess wisdom; neither could it be capable of motion.* God is the Fountain of Life, the Sun of Wisdom, the Spiritual Light, the very Esse, and I Am; in whom we live, and move, and have our being; from whom, by whom, unto whom, or for the sake of whom, are all things, who is the First and the Last. This we are forbidden by Holy Scripture to doubt; we are forbidden also by sound reason, for the ancient philosophers acknowledged this truth solely from the light of their own reason. "All men, (says Aristotle,) confess there is a God, and to him assign the supremacy."\* "Life cometh from the Deity, and the action of the Deity is life."† "The operation of the Deity is immortal, and is life eternal."‡

239. In shewing what were the dictates of sound reason upon this subject, it was incumbent on me to cite the words of a most distinguished philosopher, as of one, whose mind was supported upon no other basis; not that by this I meant to derogate from the merit of those Christian philosophers who have been more highly instructed out

\* Concerning the Heavens, Book 1, chap. 23.

† Metaph. Book 11, chap. 7.

‡ *Ibid.*



of the Sacred Scriptures, but that, in consulting the dictates of pure reason, we might have recourse to that philosophy which does not appear mixed, in consequence of saying more than it inwardly thinks. I shall be silent in regard to those who, although most highly endowed with learning, have dared to rebel against the dictates of God and of sound reason, and who are far from being the persons intended by the philosopher, when he says, "prophets and philosophers has the Deity adorned with the spirit of divine wisdom."\*

---

[From the papers already inserted from this portion of the author's philosophical works, the reader may see the lofty state of philosophical enquiry to which the author had attained, prior to the period when his especial spiritual illumination commenced. He will also perceive the pious emotions which actuated his mind at the contemplation of that order and wisdom which exist in the universe, and which are exhibited in the human system as in an epitome. We are aware that in thus presenting detached portions of the author's inductive reasoning, we are exhibiting him under great disadvantages to our readers; for in order to be well understood and appreciated, the previous treatises in the same work, as well as this on the *Human Soul*, should be read as a whole, otherwise the sublime results at which he eventually arrives cannot so well be contemplated. As the whole of the work on the "*Economy of the Animal Kingdom*," of which this portion forms the concluding part, will, according to the announcements we have recently made, be shortly published in the English language, together with his other philosophical works, it is thought that enough has been inserted in our pages, to shew the nature of the work, and to induce the reader to procure it when it appears.—EDITOR.]

---

## MATERIALS FOR MORAL CULTURE.

(Continued from page 27.)

---

### XXI.

FONDNESSES in the will-proprium create fallacies in the understanding, in estimating, either in manner, or in excess, the value of their objects. Hence it is, that even true doctrine is found sometimes in company with intolerance and disingenuousness. The doctrine, in this case, is not loved because it is true, and thus from the affection of truth, but because it *has been* appropriated by, and *is* annexed to, the selfhood.

\* Rhetoric, Book 3, chap. 10.

It is, therefore, merely an object of *blind* fondness. The only remedy for this state of mind, is growth in charity, the consequence of detecting and putting away some as yet undiscovered evils.

## XXII.

What is the *course of time*, but the progressions of the Divine Providence or Operation, acting simultaneously in first principles and ultimates, and thus in all things? And what is *human life*, but human development, and which is still human development, or an unfolding of the abstract powers and faculties of man, whether it be guided by right instruction to happiness, or take the contrary direction; thus whether the Divine Operation be co-operated with, or not? On this ground it may be seen, how human development has been going on in preparation for the Second Advent, notwithstanding that states of goodness, with the majority, have at the same time been receding. The distinct difference between the progress of the development of the abstract powers, and the progress of principles, is seen in the inheritance by children of the parent's capacity, accompanied with similarity of principles and conduct.

## XXIII.

He who is the best, is the happiest, and *therefore*, he is the greatest; for what but happiness do the powerful seek by power, or the rich by riches?

## XXIV.

While we humble ourselves for our pride, let us beware lest we pride ourselves on our humility. This old caution can never wear out, because its remedial and corrective character must always render it valuable, in the view of those who are wise enough to discover their need of improvement.

## XXV.

Never attempt to promote righteousness by any violation of a fundamental principle or acknowledged law, whether civil or moral, for law is the only foundation on which righteousness can securely stand. Who would dig out the foundation of one part of his building, in order to strengthen the superstructure in another part? Let us not do evil that good may come. "The wrath of man worketh not the righteousness of God."

## XXVI.

"Wherefore, my beloved brethren, be swift to hear; slow to speak; slow to wrath." Such is the counsel of the gentle representative of Charity; and every one is so far a *spiritual* man as his character harmonizes with it. He who has not begun to practice this precept, has not begun to be a real Christian.

## XXVII.

The comeliest form must die when death lays hold of the heart ; and so the comeliest practice of morality is dead, when deadly pride, and the love of money, drive the life of charity from the heart.

## XXVIII.

Glorying in our pure and lucid doctrine is but vain-glory, unless we can also, in all sincerity and gratitude, at the same time glory in the ability it gives us, to lead a useful and blameless life.

## XXIX.

To have a just idea of what is due to us, and no more, and without being moved when that is withheld ; and to know exactly what is due to others, and to be always ready to yield it ;—*this* is true dignity ! This is the great charm of social intercourse ! In comparison with this, the artificial rules and conventional contrivances of genteel life, (or would-be genteel life,) for the creation of dignities, are like the endeavours of the Babel builders to make their tower reach to heaven ! No embodiment of self-esteem, or contrivances for self-elevation, can possibly possess any thing in common with *true* dignity.

## XXX.

It is remarkable, that moral truth, or sincerity and uprightness in judging and acting, alone confers the capacity of receiving intellectual truth effectually, so that we may venture to say,—“ so much of the one, so much of the other,”—supposing similar opportunities of instruction. Doctrinal truth does not become intellectual truth until it has been healthily digested, and to this process, moral truth, or truthfulness, is the essential element. “Light is sown for the righteous.”

## XXXI.

Charity does not require of us to describe the character of the evil *untruly* ; it only requires, that when we *must* describe it, we should make our election wisely,—whether we will describe it *in vengeance*, and so imbibe into our expressions the influx of self-love from beneath ; or, *in pity*, and so imbibe the influx of mercy from above.

## XXXII.

Divine blessings cannot be desired *selfishly*, when it is clearly seen, that they are felt as delightful only in the act of their communication to others ; and that a divine blessing withheld from participation with others, is a divine blessing no longer. As no genuine blessing can be hoarded when rightly understood, so it cannot be desired for the sake of self. *Ceaseless circulation* is the essential character, and law of life, with every thing derived from the Divine.

## XXXIII.

How well calculated to moderate vehemence, and strength of expression in argument, is the consideration, that a strong will, and a weak or wrong judgment, are generally companions. And yet there are persons whose minds are so defectively constructed, that they do not believe a person to be in earnest, unless his proprium mingles in some degree with his pleadings. Hence originates in part the character of the popular preaching of the present day, and the high estimation of what are called "lively preachers."

## XXXIV.

It shows some want of good sense, or just feeling, when an argument is resorted to, which a little consideration would show *ought not*, from its insufficiency, to produce conviction in a candid and sensible mind.

## XXXV.

Make a just, and even generous allowance for those who, under new circumstances, appear to a disadvantage. No man can with propriety conclude positively, what he himself would be under any other circumstances than those in which he is actually placed.

## XXXVI.

Marriage is an *interior* union, only when each party esteems the other the *superior*. This can only be realized when the parties agree in religious sentiment, for when they disagree, each party thinks the other the *inferior*, in the most important of all respects.

(To be continued.)

## A MINISTER'S APOLOGY FOR NOT WEARING AN OFFICIAL DRESS.

(Occasioned by the Remarks of J. W. H. in page 31.)

I ADOPT cordially the following remark of J. W. H. (in p. 33). "*Every thing that is useful is orderly.*" As I cannot see any use in wearing a Dress, I am bound to conclude, in consistency with this excellent maxim,—and therefore I do conclude,—that to wear a Dress would not be, and is not,—orderly. J. W. H. contends that to wear a Dress is most orderly, let him, then, *prove* that it is useful, or confess that he is at variance with his own rule.

J. W. H. refers to the records of the New Testament as justifying his views of ecclesiastical order: can he point out in those records any evidence of the *first* Christian teachers having taught in any other dress

than their usual dress? Is it not probable that the religious dresses of a later age were borrowed from the Pagans?

J. W. H. urges that a Dress should be worn in order to banish all secularity from the worship. These are his words: "ALL secularity, both internal *and* external, should be banished from both leaders *and* people, when assembled for divine worship." Can J. W. H. fail to see, that his reason is equally strong for the "*people*" wearing a worshipping dress, as for the minister doing so? If the state of society did not render it inexpedient, I could almost agree to a worshipping dress being used in common by minister and people, in all Christian congregations, with a view to remove the scandal that has been too justly cast on places of worship, that they are "rooms for showing the fashions."—I object to any thing like *show* in the worship of the most interior and intellectual body of Christians, (for such the New Church is) and therefore I object to the use of a *supposed* "symbolical Dress."

J. W. H. thinks a Dress should be worn "for the sake of the correspondence," and even that our lay, or unreverend leaders, as he would make them, "should be clothed with a distinct symbolical dress." I admire this proposition as a specimen of carrying out a principle in a consistent and conscientious manner. But let J. W. H. carry out his consistency a little further. Let him recommend that the Dress be not made according to any merely human correspondence, but according to the divine one of the Jewish priesthood. Let him not hesitate to go the whole length of his principle. At any rate, let the correspondence of the dress be a full one. Some of our older members will not have forgotten that, in carrying out the *principle* of J. W. H., Mr. Proud once preached in Cross Street in goodly robes of purple and gold. While I admit the indiscretion of this proceeding, I cannot but admire the manliness it displayed. Correspondence was advocated, and correspondence was carried out, apart from all peddling imitation of the government church.

But before J. W. H. can consider that he has established his principle of correspondence, let him prove that the Christian church is a representative church; and let him boldly question, and refute, if he can, the statements of E. S. in *T.C.R.* 109, and elsewhere. Let him *prove* that the Lord did *not* establish the representative rites of Baptism and the Holy Supper in the place of *all* the Mosaic representatives; and that this does *not* involve the principle of abolishing all representative worship beyond the use of the sacraments, in Christian assemblies. To me it is clear, that this limitation of representatives to the sacraments, *involves a prohibition to introduce any other representatives into the worship*, on any pretence whatever.

If J. W. H. thinks that the existence of representative dresses in the heavens is an example proper to be imitated on earth, he must, of course, bear in mind, that the ministering dresses *there* correspond to the individual state and qualifications, as well as to the official function of the minister; and that before he is entitled to expect that we shall adopt his recommendation to clothe our leaders in a white surplice, he is bound to tell us how we may ascertain that it truly corresponds with their personal state, and also with their official capability. For my part, I can admire a plain, honest, sensible man standing up to tell his fellow-men something about the affairs of eternity, to the best of his knowledge and ability; but if he is to put on a white surplice, and bid those present, by implication, reverentially take for granted, that his remarks will perfectly correspond with his "symbolical dress," then my admiration must give way to a sentiment of a different kind.

It appears necessary well to determine, whether the dress is to be regarded as symbolizing the truth that will *certainly* be taught, (as is the case in the heavens) or, with the truth that may *possibly* be taught. In order to ensure the former, it will be necessary for the sermons to be written and previously examined, to see whether they correspond with the dress. If this be not done, it would seem, that the dress should not be worn till the preaching is over, and the congregation are prepared to give their award, that the purity of the doctrine delivered, agrees with the symbolical dress. And let not any favourer of dresses imagine, that I am trying to throw ridicule upon what he deems a serious subject. I beg most sincerely to disavow any such intention; and I add, that as an apostle once said to his brethren, "Suffer the word of exhortation," so I say, with all deference, "Suffer a word of well-intended argument."

J. W. H. thinks it desirable that all our ministers and leaders should wear dresses "to preserve a uniformity of appearance." Waiving the question as to the real advantage of such uniformity, which, however, I think is as doubtful as its attainment is difficult, being equally inconsistent with the changeful nature of man, and the large scope of liberty which distinguishes the new doctrines and their recipients, I ask, can any one fail to see, that the easiest, if not the only way to preserve uniformity is, by *every* teacher wearing his usual dress?

How is uniformity in ministering dresses to be secured? The only principle suggested is—correspondence. Supposing the *divine* correspondence above noticed to be thought rather too imposing for the present age, how can we hope to bring men's minds into perfect agreement as to what kind of correspondence is the fittest? How are we to arrive at a standard so certain as to command universal assent, and silence all

opposers? In the choice of a dress there is plenty of room for difference as to colour, substance, and form; and if the principle of correspondence be really of any value these points should be well canvassed. One person might say, "let the minister wear white, as corresponding to the purity of truth;" "nay, another might say, let him wear black, as the representative of the church in the wilderness." Another might insist, that the white by itself looks like truth by itself, and might therefore demand that another colour be added to signify the conjunction of *good* with truth, and the suggestion of gold and silver, and *possibly* a few precious stones in addition, could not be objected to *on principle*. One might contend for a woollen, and another for a linen, and another for a silken dress, as being the most suitable correspondence, and "who shall decide when doctors disagree;" In short, if the principle on which a dress is suggested be worth any thing, neither the dress, nor the nature of it, is, or ought to be, a matter of indifference. If it is really a matter of indifference, let it be abandoned: but if it is really a matter of importance, let the correspondence of the dress be made as perfect as possible; but the endeavour to do so would certainly be productive of interminable disputes. Nothing could possibly be satisfactorily determined on a matter in which fancy and theory would be in perpetual contention to obtain the supremacy.

There are persons who not fancying the *rich* Roman Catholic vestments, pronounce them at once a portion of that contemptible mummery by which that church seeks to captivate the senses, in order to stupefy the understanding. But how can it be proved, that *on principle*, a white surplice is less objectionable than the Romish dress? The *object* in departing from the *usual* dress seems to be precisely the same in both cases. And if the object of wearing a dress at all be to produce an imposing effect on the senses, the richest dress, according to all calculation, has the advantage; and if, further, this effect be really useful, the Catholic vestment is the best we can select, as being the most useful!

When I was ordained, my much respected friend the late Mr. Hindmarsh told me, that a dress was desirable on two accounts; first, because it induces on the wearer a ministerial state; and, secondly, because it induces on the spectator a sentiment of respect for the minister, well calculated to cause the hearer to hearken with advantage. The *justice* of these statements I took for granted at the time, but subsequent experience has convinced me that they are not worthy of regard.

So far as the dress induced any state upon *ME* at all, I found that it was not a good one; and reflection also told me, that while one person

argues that wearing a dress is only a charitable accommodation to the weakness of merely external hearers; another may contend, with at least equal justice, that it is an attempt to take an unfair advantage of, and to impose upon weak minds, by leading the senses captive, instead of leaving them at perfect liberty to decide upon the claims of the instruction offered to their attention, on pure and legitimate grounds. It might be justly said, that so far as what is listened to is respected on account of the dress of the preacher, there is by so much an unlawful transfer of respect due exclusively to the truth, to the person teaching it, or rather, to speak more exactly, to his dress! That an imposing effect attends the wearing of a particular dress in *ordinary* cases, I recollect is argued by Addison, who states, in substance, that his banker always made him his best and lowest bow, when he appeared in full dress. But according to my view of utility, this sorry tendency of human nature deserves more to be counteracted, than to be encouraged. I verily believe, that a hearer does not *begin* to be benefited by a discourse until it so *exclusively* fixes his attention, that he has altogether lost sight not only of the dress of the preacher, but *who it is* that is speaking. Let a person only take up a volume of sermons, and try to think all the time he is reading them, that a person in a white surplice is preaching to him, and he will find his attention so divided that he cannot understand anything. Nay, if he only determines to notice the forms of the letters of the type, so long as he does so, a similar inconvenience will result.

I conclude, then, that the statements of my friend Mr. Hindmarsh were founded in mistake. I find that I can deliver a discourse quite as usefully, effectually, and acceptably, in my usual dress, as in an official one, and until I should acquire the habit of using the latter I should certainly find it an awkward incumbrance.

But, perhaps it may be said, that at least juvenile hearers are beneficially affected by a dress. To this I only say in reply, let us rather help them to put away their "childish things" than do any act whereby we may contribute to perpetuate them.

Let us now come to the main point. *What is the use of a dress?* If useful at all, it must either be useful in assisting the speaker, or the hearers, or both, in the performance of their respective duties of speaking and hearing. Unless *this* can be fairly and satisfactorily shown, no use can reasonably be claimed for dresses, and therefore the wearing of them, according to J. W. H.'s maxim, is not orderly.

Will any practical, intelligent man seriously affirm, that an official dress is of the least use in either of these respects? Some persons, perhaps, finding they cannot affirm either of these uses, may be disposed to evade my demand by saying, "I have always been used to a



dress, and therefore I could not witness its discontinuance without my mind being wounded." But on the very same ground, the catholic convert to the New Jerusalem doctrine might demand of his new friends the adoption of the Romish dress; a church of England convert, the surplice and gown of his late church; and a Baptist convert, the every day dress used by his former connexion. The question in such a case would have to be determined by the previous habits of the majority. If the majority came from "the church," the question would go one way; but if from the dissenters, another. What then would become of the hope of a uniformity in wearing dresses?

The truth is, that a mere habit of the sense of vision not founded on any principle, would be easily superseded by a new habit; and a little reason, and a little patience, would easily reconcile the senses of a new convert to a matter, *in itself*, so indifferent, as—how the minister is dressed. I at once admit this to be a matter in itself, or apart from collateral consequences, indifferent; a matter without use or harm to worshipers of *rightly* constituted minds; but I cannot admit it to be a matter of indifference whether our church, in preparing the institutions of worship, guides itself by solid reason, or wayward fancy; or whether it has an enlightened regard to *use*, or not. To do any act without just reason, is to act irrationally. At present I can see no reason for wearing a dress, and therefore I wish to see the church rid of a liability, in this particular, to the charge of acting irrationally.

But some will, perhaps, have a lingering wish to affirm, that the practice of wearing a dress is reasonable, because, as they assume, it has a good effect on some classes of strangers who visit our places of worship. Let us, then, look a little at this assumption.

There are strangers who are *very decided* churchmen: what will these be likely to say to our dresses? in my opinion they will generally say in substance, "These people presume to imitate our church, in the vain hope of inducing the vulgar to think their ministers on a par with ours, thus endeavouring to poach a little respectability from us, because they have none of their own."

Strangers who are dissenters, and men of the world, will probably entertain a like opinion of us. Not being willing to concede that any real merit can belong to us, they may probably imagine, that our having recourse to outside show indicates that our people are little-minded and superficial characters, desirous to attract notice by means not legitimate, and to captivate the vulgar. Some may think our dresses a mock of empty arrogance, and undoubtedly none can imagine, that they are an evidence of the humility with which we approach the Most High.

Some strangers, no doubt, look on the matter with indifference; and others indicate their liberal feeling by saying, "they have a right to please themselves; there is no accounting for taste."

On the whole, then, I have no doubt, that our dresses add one more prejudice to the long list of which we justly complain. Let any one ask himself this plain question,—*What sort of a man* must he be who is led to form a favorable opinion of our doctrines, from seeing our ministers' dresses? Can such an imbecile, by any possibility, become a New Church-man?

All New Church professors, of course, are not so wise as they ought to be. As, of old, "some preached Christ out of envy and strife," so some may possibly maintain our doctrines more in the spirit of self-will, than of good-will. Some of these, to whom a mere personal habit is a thing of consequence because it is associated with their self-hood, may think it quite enough to say in defence of a dress—"I like it!" and the likings of such characters are generally proof against all the most powerful assaults of reason and argument.\*

As to the argument that the wearing of a dress looks respectable; it is really not worth a serious notice. If it be respectable merely as an ornament, such an idea of respectability is too effeminate; too much below the abstract dignity and manly tendencies of the new doctrines, to merit a refutation. It reminds one that the Jews called their dresses, "the ornament of holiness," having no other idea of holiness than an external sensual one. And shall *we* adopt an idea that gravitates towards *their* degraded state of will and intellect? Or shall we take our true position, and smile at the idea of holy ornaments?†. But if

\* Some years ago I belonged to a society of the New Church which engaged a fresh chapel, in which was found only one pulpit, that is, there was no "reading desk." When the Committee assembled to determine on the alterations necessary, I urged, that as there can be *no real use* for more than one pulpit, inasmuch as the liturgy is as edifying when read from one place as from another, the needless expense of a reading desk might be spared. To this a wealthy leaver to the establishment (since deceased) replied, "It is more respectable to resemble the church; I will subscribe nothing unless you have a reading desk." On coming to the vote, I was in a minority of *one*; and the result was, that the alteration cost three times the sum subscribed by the advocate of "respectability." I beg to add, that seeing *no use* in a reading desk, I am compelled to conclude, that it is *not orderly* to have one.

† At the hazard of being thought ungallant, I must venture the expression of an opinion, that in *some* cases, at least, our minister's dresses have been adopted in compliance with the wish of our female members, and so may be said to have originated in womanly feelings, rather than in calm, intellectual inquiry concerning the utility and fitness of the measure. Of course, the ladies did not enter gravely upon such an inquiry; they merely followed out the dictates of personal taste or

by respectable is meant, the being calculated to procure us respect from Christians of other denominations, I confidently deny that a dress has any such tendency. If we are to consider respectability as consisting in our bearing an outside resemblance to the mode of worshipping with the rich and great, I am sure that every honest and strong-minded man will join me in exclaiming, "*Away with such doings!*" But if respectability is obtained by going with the *majority*, let it be remembered, that in our country, the *majority* of preachers, taking in all denominations, wear in their pulpits their *usual* dress. If then the argument of respectability were worth a straw, it is, after all, not on the side of a dress.

J. W. H. says, "experience has convinced me, that it is desirable, useful, and orderly, that [all] the leaders of public worship should wear such a dress as would distinctly mark them as ministers of God." Against this experience of one individual, I beg to set that of another, (myself) and to affirm, that the practice recommended is *not* desirable, because it is *not* useful, and *THEREFORE* is *not* orderly. And as for the proposed ceremony of investing the leader with a surplice, it is beneath the dignity of any thing *truly* religious. It would remind strangers of investing the Lord Mayor with a gold chain, or a knight of the garter with his insignia, and would render us ridiculous in the view of our neighbours. Truly there is no accounting for taste! Such things may be suitable to those whose external taste is for civil dignities and show, but it has nothing in common with *such* a community as the New Church *ought* to consist of.

I beg most sincerely, in conclusion, to remark, that I do not feel the least disrespect towards the wearers of dresses, because I cannot understand their reason for doing so; or because I insist, when they say they regard it as more orderly, that nothing can be orderly which is useless. I venerate the principle of religious liberty too sincerely to be angry with my Christian brethren because they minister either in a white or black official dress, or in one, as the Catholic, in all the colours of the rainbow. And I feel assured, that my New Church brethren will freely concede to me a like liberty.

I certainly do not consider the pages of the Magazine to be most usefully occupied with such a discussion as the present; nor should I have thought of attempting to originate such a discussion; but I have no doubt the church will consider, that after the insertion of the novel

fancy, and, as a matter of course, their wish became law to their male friends. Difficult would it be to show, that any other law than taste and fancy was seriously consulted, unless it were the law of custom in the government church, whose great and wealthy adherents made it, in the view of some, the law of respectability!

proposition of J. W. H., I acted properly in bringing forward the subject in order to discuss the *principle* of wearing dresses, which ought first to be formally settled, before the proposal to *extend* the practice is entitled to attention. I must confess, however, that if I *could* admit the principle, I should feel bound to carry it out as proposed. And I cannot but think that the wearers of dresses will act somewhat inconsistently, if they do not support J. W. H. If the wearing of a dress is "orderly," it *must be* because it helps the preaching or the hearing, and if this *be* the case with the "*Reverend*" portion of the teachers, it must equally be the case with those teachers to whom J. W. H. would not give the title of Reverend, (on what principle he does not say) and concerning which title I beg to observe, that it is far more convenient as a mark of distinction or class-designation, than justifiable on principle.\*

A MINISTER.

---

#### REVIEWS.

*Thoughts on the Study of the Holy Gospels, intended as an Introduction to a Harmony and Commentary.* By the Rev. ISAAC WILLIAMS, B.D., late Fellow of Trinity College, Oxford. Rivington, London, 1842. pp. 429.

THIS work is one of the numerous productions of that movement in the theology of the established Church, which, at the present period, is attracting all eyes to its progress, and to the changes both of interior thought and of exterior forms in worship, which are extensively taking place in the Church of England. The unsettled state of the theological world is one of the most prominent signs of the times, and plainly indicates the unsettled states of men's minds, as to what the genuine doctrines of Christianity really are. For when one great portion of the Church is calling the other heretical, and when the two great parties stand in hostile array against each other, it is obvious that the Church is divided against itself and cannot stand long in its present position. We know the primary causes of this great commotion, and, if we are not mistaken, we think they are pointed out in the first article of the present number of our periodical. What may be the eventual results of this threatening earthquake in the English Church, it is not for us to

\* Supposing any one should say, that on the principle of bare utility, contended for above, all that tends to make the place of worship look handsome is to be reprobated: to this I reply, that it is necessary that the minister should be decently and neatly attired in a usual dress, and that the appearance of the place of worship should be *neat*; and even if according to a correct taste, ornamental, there could not be raised against this circumstance the personal objections noticed above.

predict, but we always thought that the progress of change and reform would proceed from external temporalities and abuses relating to the Church, to internal spiritualities which relate to doctrine and life. We did not, however, think that the time was so near when matters of doctrine, and discipline or life, would be so zealously discussed as they now are in the very centre of the theological world. The signs of the times are indeed portentous of great changes both in men's ideas of Christian doctrine, as well as in external things relating to the Church; and we shall watch with great interest the heavings and developments of this mighty movement which is becoming more powerful every day. Knowing how unscriptural and false the prevailing doctrines of the Protestant Church are,—knowing that the doctrine of justification by faith only,—of the atonement as advocated in modern times,—of predestination, instantaneous salvation, &c.,—knowing that these doctrines were not thought of in what are called the golden days of ancient Christianity, in the same manner in which they have been in later days, very many are determined to go back to the fourth century of Christianity, and to reinstate things in relation to doctrine, discipline, and ceremonials as they were then. Hence the mighty movement, which is called Puseyism, is in that direction. Now so far as this theological movement proves that solifidian views of the atonement, imputation, &c. are unscriptural and false, so far the theology of the New Church is assisted, which asserts and proves the same thing. But as to Puseyism itself, we think that the good it will do is of a negative kind,—that of breaking up and scattering falses of doctrine which have so long adhered with the greatest pertinacity to the human mind, and that it will be far from effecting any positive good,—that of building up the Church on the basis of genuine doctrine, and consequent life; for the object of Puseyism is to rear up the walls of Babylon, and not those of the New Jerusalem, inasmuch as these latter can never be built upon the doctrine of three divine Persons in the Trinity, but solely on the acknowledgment of one divine Person the Lord Jesus Christ, “in whom the fulness of the Godhead or the divine Trinity dwelleth bodily.” So long, therefore, as the Athanasian Creed is the foundation, and the fortress of the doctrines concerning the Trinity, and the object of Christian love and worship, there can be no true and solid base on which genuine Christianity can appear.

Amongst other things which the Puseyites not only admit, but zealously endeavour to prove, is that the Scriptures have a Spiritual Sense.\* And this they are constrained to admit, if they allow the early fathers and the writers of the fourth century to teach them, for in

\* See “*Tracts for the Times*,” No. 80.

that age the Spiritual Sense of Scripture was almost universally admitted in the Church.

Now, the object of the work before us is to bring out that "life and spirit," which in the ancient Church was generally believed to reside in an eminent manner in the four Gospels.

"It is impossible (says the writer,) to think too highly,—or, indeed, to think worthily,—of the four holy Gospels. They are spoken of by Origen as the raiment of Christ, which were white and glistening at His Transfiguration, so as no fuller on earth could whiten them; so that, although they be of human texture, and the hands of men have framed them, yet are they supernaturally illuminated with the Presence of Christ throughout;—wrapping around, as a garment, the human person of the Son of Man. We have therein Jesus Christ speaking on earth, speaking to men like ourselves,—yea, even speaking to ourselves: for, doubtless, we were as much in the very eye of our blessed Lord, as they were who stood around Him, when He spoke and acted, and caused His words and actions to be recorded. \* \* \* There is especially in the Gospels, as it were, an omnipresent Eye of God, a living Power residing therein;—no other than Jesus Christ, the same yesterday, and to-day, and for ever. As He is Himself especially the Word of God, so the written Scriptures are often dignified by appellations which are given even unto the Son of God Himself: as if they did also in some sense, if we may so speak, partake of his attributes, and are, as it were, the very breath of His mouth; so that it is often doubtful which is most signified, the written Word, or our Lord Himself. From this inanimate letter they pass to the Spirit contained therein: from the inanimate to the animate and intelligent;—nay, more than this, to that which is Divinely living and intelligent."\*

During the early period of the Church it was well known, that there is a great distinction between the Gospels and the Epistles, for it was seen, although obscurely, that the Gospels contained a "spirit and life" such as the Epistles do not possess. Hence the ancient writers, called fathers of the Church, whenever they adduce passages from the Gospels, almost always refer to a deeper sense than that which is of the letter; but not so, when they adduce passages from the Epistles. A usage derived from the ancient Church, and still preserved in the worship of the Church of England, by which a priority as to dignity and excellence was intended to be given to the Gospels over the Epistles, is that of the congregation rising, when the Gospel is to be read, and saying, "Glory be to thee O Lord!" The difference, however, between the Gospels and the Epistles, so strongly marked in ancient Christianity, has been lost sight of in modern ages, just in proportion as the Spiritual Sense of the Word has ceased to be acknowledged.

\* Preface, pp. viii. & ix.

Hence the author approaches the Study of the Gospels with the utmost reverence and piety. He first supposes and endeavours to shew, that the four Living Creatures in Ezekiel and in the Revelation are emblematic of the four Gospels. The whole of the section, in which this is discussed, is extremely interesting and abounds with remarks, especially from the fathers, on the reasons why there should be four Gospels.\*

"The object we have in view (says the author,) is to show that these figures do pre-eminently signify the four Gospels; although they may incidentally be applicable to other analogous points of resemblance, and may ultimately refer to things still more Divine, which will be revealed in the Kingdom of Heaven hereafter. It is mentioned by Mede, that the first reference of these figures is to the four ensigns of the children of Israel, which attended the tabernacle in their passage through the wilderness. The ensign of the lion, that of Judah, went first towards the east; that of Reuben, next with the ensign of the man; afterwards, towards the sea, that of Ephraim, the calf; and lastly, the eagle of Dan. This previous retrospective signification of the symbols coincides with our supposition of their being the four Evangelists: for as those ensigns attended the tabernacle through the wilderness, so do these, their antitypes, the Presence of Christ in his Church through the wilderness of this world to the heavenly Canaan. In like manner, if we consider them as Cherubim overshadowing the Mercy-seat, or as taking possession of the Jewish Temple, and the living symbols from the midst of which the glory of God appeared, it is perfectly analogous to the place the Gospels occupy in supporting the throne of God in His kingdom on earth, as represented in the Revelation. And such an interpretation of these emblems naturally turns the thoughts to an ulterior development of them, which may be in heavenly things hereafter, of which we do not presume to speak. If the former manifestations of God were between the Cherubim in the Jewish Church, and a second as it were between the Evangelists, in a manner quite defying all previous conception, in the Christian Church; *there may be a third also, to which these symbols will likewise apply, in which Christ will reveal Himself hereafter, and that too in a manner quite transcending all antecedent human thought.*"†

These last words we have printed in *Italics*, in order to press the delightful anticipation of the writer upon the reader's attention, "that the Lord Jesus Christ may hereafter reveal himself in a manner quite transcending all antecedent human thought." We believe that this anticipation is fulfilled, and that through the opening of the Spiritual

\* In respect to this subject we particularly refer the reader to what is stated by the Rev. S. Noble in his "*Plenary Inspiration of the Scriptures Asserted*," &c., pp. 580—585.

† See page 10.

Sense of his Holy Word, the Lord has revealed Himself in a manner transcending all antecedent human thought.

The author then treats of the "Lord's Manifestations of Himself"—of the Rule of Scriptural Interpretation furnished by our Lord, *which is not literal but spiritual*. The writer also treats of analogies, and he often employs the term "*Correspondence*." He speaks of "the analogy between the material and the Spiritual World." In short, the work is quite an intellectual repast which we are unwilling to relinquish; we shall return to it again in our next, and give a variety of extracts from its interesting pages.

---

*A Manual of Piety, designed chiefly to lead Young Persons to a Devout Communion with their God and Saviour.* Edited by the Rev. W. MASON. Glasgow: J. & G. Goyder. London: J. S. Hodson, Fleet-street; W. Newbery, Chenies-street, Bedford-square. Manchester: E. Heywood, St. Ann's-street. pp. 104.

THIS little Manual, so replete with the pure and heavenly sentiments of prayer, is expressly designed as a guide for the young in the cultivation of early habits of piety. So eminently useful, and so delightful is the object which this little work is intended to promote, that nothing needs to be said by us to recommend it to every family, to every young person, and to every adult, who is desirous of leading a pious and truly Christian life. In an advertisement the editor states, "that the prayers in this volume (with very few exceptions) are compiled from a work written by the late Rev. W. Hill, latterly of Philadelphia, in the United States of America." We had often wished to see the beautiful prayers of Mr. Hill presented to the public in a cheaper form, because we knew that the price at which the volume containing those prayers, being *seven shillings*, prevented many from employing that sweet and celestial style of simplicity, in which those prayers are penned. But now, as they may be purchased for *one-seventh* the price, neatly bound, we sincerely hope that they may come into the possession of all whose worship is directed to the one only true object of all prayer, and praise the Lord Jesus Christ in his Divine Humanity.

There are also prayers for various occasions, such as sickness, affliction; with persons who are afflicted with sickness; and after self-examination; there are also questions for self-examination.

Gladly would we have transferred to our pages the Editor's beautiful address to young people, did our space permit. We trust that not only



heads of families, but also masters and teachers in schools, will avail themselves of the means now so abundantly provided to initiate the youthful mind into habits of piety and usefulness.

---

## POETRY.

---

### THE MORAL FUTURE.

WHEN shall that time arrive, when men shall place  
 Eternal truths above all temporal toys ?  
 When shall revolving years the period bring,  
 When science shall in meek subservience bow  
 To heavenly wisdom, and the crown be given  
 To probity, and moral rectitude ?  
 When the reward, not valued for itself,  
 Shall merely as a sacred pledge be viewed,  
 In inward consciousness, of Heaven's approval,  
 Imparting holy, elevated peace,  
 In which the sense of self-esteem is lost  
 In love of excellence—in genuine joy ?  
 Such is that sweet, that beatific ray  
 Which mildly beams into the lowly heart,  
 From the pure glow of uncreated love.

Come blessed era ; glorious, golden age !  
 When the pure laws of heavenly truth revealed  
 Shall of each thought and act sole standard be ;  
 When syllogistic trifling shall succumb  
 To high Integrity, and Wisdom true,  
 Kindly intentions and expressions mild ;  
 When love of goodness—heavenly charity,  
 Shall place her throne above all mere opinion.  
 Then shall the blissful period arrive  
 When men shall be esteemed for virtue more  
 Than talent, for humility, than wealth ;  
 And Christian meekness and fair justice be,  
 Beyond all transient earthly treasure prized ;  
 When mercy, breathing from the sacred source  
 Of Mercy Infinite, shall flow  
 Into each bosom and create a heaven ;  
 When emulation shall for ever cease,

Except in holy zeal to serve and bless ;  
 And each prefer his neighbour to himself,  
 And prize another for another's sake,  
 And spheres of intercourse be spheres of love.  
 Then shall men seek attainments for their use,  
 And not, unfeeling, lesser worth condemn ;  
 But soothe and comfort those of weaker powers,  
 And lead them gently in the path of peace.  
 Then governments, and all superior grades  
 Of mundane glory, shall distinguished be  
 As one star from another, giving light,  
 And every sun in its peculiar sphere,  
 Shall in harmonic order shed its beams,  
 Without infringing on another orb.  
 Were such our state, how happy were our kind !  
 The clouds of human woe would soon disperse ;  
 The grave would have no terrors, and even death  
 Would prove a happy pass to brighter scenes beyond !

PHILALETHES.

### THE LONDON PRINTING SOCIETY.

THE operations of this Society were never conducted with so much energy as at the present. The Public are presented with the works of Swedenborg in the most inviting form, and at a price much lower than any books that emanate from the press. And the public respond to this increased activity by more numerous and more liberal subscriptions than formerly; the amount actually received in donations and subscriptions for the current year, already exceeds the aggregate of the two years previous to 1838, when the present treasurer took office; this is a plain proof that the Society is more liberally supported than formerly.

This Society has recently issued an edition of 1000 copies of the "*Heaven and Hell*." This important work has been again carefully revised, and every effort has been made to render it as correct as possible; it is printed uniformly with the full page and handsome style which the Society have adopted, and is published at 4s.

This Society has now brought out a new edition of Swedenborg's treatise on "*The Divine Love and the Divine Wisdom*." It is printed on the standard page, and is another step towards the obtaining a uniform edition of the author's writings. The work has been carefully revised, and is put up in a strong paper cover for 2s., but as it may be more convenient to some persons to have it in good boards, it will be furnished by the Society, to those who require it in that form, for 2s. 6d. It will, doubtless, afford pleasure to every sincere receiver of the writings to learn, that, in consequence of our American brethren having taken 500 copies, the Committee have been enabled to print 1500 copies of this important work. We ardently hope that this co-operation of our brethren on the two sides of the Atlantic may continue, as it will doubtless be to the advantage of both, alike naturally and spiritually.

## THE MANCHESTER PRINTING SOCIETY.

THE Society has engaged to publish an Index of all the Scripture passages to be found in the voluminous works of Swedenborg. Such an Index has been much wanted; it has been most carefully prepared by Mr. W. Dodd of Newcastle, and is so arranged, as to present at one view all the places in the works of Swedenborg, where any given passage is adduced. Those places are also marked with one or two asterisks, in order to

shew whether the Scripture passages are fully or partially explained. Mr. Dodd has had the kindness, after a very strict revision of his useful labor, to present the Index to this Society, who have accordingly resolved to publish it.

Catalogues of the works belonging to this Society will shortly be published, which may be had gratis by all booksellers, who sell the Society's books.

## MANCHESTER TRACT SOCIETY.

*To the Editor of the Intel. Repository.*

Sir,—I beg to announce, through your pages, that the Manchester Tract Society have recently published the following Tracts:—No. 47, price 2d per dozen, *Man, an Organ of Life*. No. 48, price 2d per dozen, which treats of three subjects: 1st, *Of Conscience*; 2d, *The Difficulty of Regeneration gradually Overcome*; and 3d, *On Human Merit*. No. 49, price 6d per dozen, also contains three subjects: 1st, *The Science of Correspondences*; 2d, *The Holy Scriptures*; and 3d, *Marriage*. No. 50, price 6d per dozen, likewise treats of three subjects: 1st, *On Repentance and the Remission of Sins*; 2d, *On Piety*; and 3d, *On the Doctrine of Imputation*. No. 51, price 2d per dozen, *On the Divine Providence*. No. 52, price 2d per dozen, contains two subjects: *On Goodness and Truth*, and *On the Will and the Understanding*; and lastly, No. 53, price 2d per dozen, *On Miracles*. These Tracts have been prepared chiefly from the compendium of the New Church Doctrines, by the late Rev. Robert Hindmarsh; and,

as the Committee have been frequently solicited to publish a brief but clear statement of the views of the New Church on several important subjects, they have thought that they could not better respond to this solicitation than by printing, with a few adaptations, the excellent series above mentioned. A correct and clear view is at once presented of the subjects in question in a most compendious form; and the price is so low that multitudes of these Tracts may be distributed by our subscribers and friends at a very small cost. The Committee contemplate publishing, as Tracts, the papers which have lately appeared in the Magazine, *On the Correspondence of Salt*, and *On the Correspondence of the Serpent with the Sensual Principle in Man*, if the writers of those papers would have the kindness to remodel them, and with suitable alterations adapt them for Tracts. The Committee beg to acknowledge the receipt of two MS. Tracts from the Rev. D. G. Goyder; and also one from an anonymous Correspondent.

J. B. KENNERLEY, Sec.

## MISCELLANEOUS INFORMATION.

PROPOSAL TO PUBLISH BY SUBSCRIPTION THE WORKS ENTITLED "THE ANIMAL KINGDOM," BY E. SWEDENBORG.—In our former announcements concerning the proposal to publish the Philosophical Words of Swedenborg, we have fully explained to our readers, that subscriptions are *only required* for the publication of the "*Animal Kingdom*." To this call many individuals testifying

a deep interest in the appearance of this work in English, have liberally responded by their handsome subscriptions. In answer to enquiries respecting the time when the first volume, containing the first part of the work will appear, we repeat what we stated in our first announcement, "that nothing can be positively arranged as to the printing of the work until the amount of subscriptions be ascertained,

when further particulars will be given."

—We are authorised to state, that the printing of the first part, which will constitute the first volume of the work, will not cost less than £260 for 500 copies, and as the cost of the second volume, being about the same size, would amount to a similar sum, it follows that the whole amount for the entire work would be about £520. It must, therefore, be distinctly understood that the publication of the first part is the present *sole object* for which subscriptions are solicited, and that unless this be assented to, the translator cannot proceed with the publication until £500 be collected. Should there be any surplus after the first part is printed, it will stand over for the second and third parts, which will form the second volume. We subjoin an entire list:—

Dr. Spurgin, M. D. ....	£10	10	0
Rev. A. Cliasold, M. A. ....	10	10	0
A Friend (per Rev. I. H. Smithson) .....	20	0	0
Mr. William Sewell .....	5	5	0
Mrs. Robinson, sen. ....	5	5	0
Mr. John Clover .....	5	5	0
Mr. W. M. Wilkinson .....	5	5	0
Mr. Mac Nab, Epping .....	5	5	0
Mr. George Radall .....	5	5	0
Messrs. Hewetsons .....	5	5	0
Mr. James Crompton .....	5	0	0
Mr. — Grimshaw .....	5	0	0
Mr. Joseph Lockett .....	5	0	0
Mr. Edward Preston .....	5	0	0
Mr. J. Ollivant .....	5	0	0
Mr. T. Walmaley .....	5	0	0
B. S. W. and J. N. ....	5	0	0
A Friend (per Mr. Brooksbank) ..	5	0	0
Mr. C. A. Tulk .....	4	4	0
Mr. Bowdler, Manchester ...	2	12	6
Mr. Thompson .....	2	2	0
Miss Heaton .....	2	0	0
Mr. James Walmaley .....	1	11	6
Mr. Hugh Doherty .....	1	1	0
Mr. H. Bateman .....	1	1	0
Mr. R. N. Wornum .....	1	1	0
Rev. W. Mason .....	1	1	0
Rev. D. Howarth .....	1	1	0
Rev. I. H. Smithson .....	1	1	0
Mr. Brooksbank, London ...	1	1	0
Mrs. Thompson .....	1	1	0
Mr. Thomas Winter, Chigwell ..	1	1	0
Miss Wilkinson .....	1	1	0
Mr. James Robinson .....	1	1	0
Mr. Hugh Becconsal .....	1	0	0
Mr. John Becconsal .....	1	0	0
Mr. T. K. Bragge, Clifton ...	1	0	0
Mr. C. M. Bragge, Clifton ...	0	10	6
Mr. Alfred Tulk .....	0	10	6

Mr. R. Gillaird,  
Mr. G. Pixton,  
Mr. J. Stephenson,  
Mr. W. Fryer,

Of Liverpool, each  
one copy when the  
work appears.

Subscribers in Boston, United States, up  
to Jan. 31, 40 COPIES OF PART I.

LONDON UNITED SOCIETY.—A great desire has long been felt to remove from the very obscure and disadvantageous situation of Friars-street, and great difficulty was experienced in finding an eligible spot for the purpose. The following Letter, Plan, and Forms have recently been circulated to the members and friends of the Society, and they are inserted here that it may be generally known what is contemplated, and that those friends who may be willing to assist in the undertaking may have an opportunity of doing so. The plan is a modification of one of a more general nature, which was noticed in a former number of the *Repository*: it may serve, at least as a model, for other Societies that wish to erect a place of worship or schools:—

"United Society of the New Church.—  
Committee Room, January 16, 1843.—

Dear Friend,—I have the pleasure to inform you that, after numerous inquiries and much consideration, a piece of freehold ground has been selected in Argyll Square, on which, for the worship of the Lord Jesus Christ, it is proposed to erect a Church that in some respects at least, shall be more worthy of its sacred object than any we have hitherto possessed in the metropolis. To accomplish this desirable end about £2,500 will be required; towards which the Society has available about £1,000, consisting of £300 in the funds, £450 kindly promised to be given for the purpose by two individuals, besides other smaller donations, and £300, the estimated value of the lease and fixtures of Friar-street Chapel; leaving about £1,500 to be provided for by donations and loans. The accompanying plan has been prepared for raising part of these funds by means of debentures, so that contributions may be received, by way of loans, as low as £1 each, to be paid by easy instalments, with a moral certainty of the regular payment of the interest, and the ultimate repayment of the principal. Loans to the amount of upwards of £600 are already promised; so that it is only about £900 more that is now wanted. As the engagement to build involves serious responsibility, it is neces-

sary for trustees to know the amount that can be raised by donations and loans, as well as the probable future income of the Society, in order that they may determine whether they will be justified in entering upon the undertaking, and also whether it will be requisite to have recourse to a mortgage on the estate, which it is very desirable, if possible, to avoid. In the hope that you are willing to assist in this good work according to your ability, we have to request you will have the goodness to fill up such of the accompanying forms as shall be agreeable to you, and to forward them, as addressed, on or before February 15th. Beseeching you to remember that 'the Lord loveth the cheerful giver,' and to 'pray for the peace of Jerusalem,' concerning which it is divinely promised, 'they shall prosper that love thee,' we remain, dear friend, yours faithfully, for the Committee of the United Society,

"THOMAS WATSON, Secretary."

*Plan for a Building Fund for the United Society of the New Church.*

1. That for the purchase of land, and building and fitting up a Church thereon, a fund be raised by such a number of debentures, of £1 each, as shall be sufficient for the purpose.

2. That the sum of 5s. be paid on each debenture, on or before the 15th of March, 1843, and the remaining 15s. by instalments of 5s. each, on the 15th of June, 15th of September, and 15th of December next ensuing.

3. That the debentures be in a printed form, and be signed by the treasurer and two other trustees, and countersigned and registered in duplicate by the secretary; and that they be transferable by sale or otherwise.

4. That interest, at the rate of 5 per cent. per annum, upon each debenture, the whole amount of which has been paid up, be paid annually, on the 15th of December, out of the income of the Society, arising from pew rents, subscriptions, and, if necessary, collections; and that this interest shall continue to be paid on each debenture till the trustees repurchase it at par: the order in which the debentures shall be called in to be determined by lot.

5. That persons willing to pay the whole of the amount of their debentures at once, be at liberty to do so.

6. That all money belonging to the Society, and all donations which may be made to it, be converted into and repre-

sented by paid up debentures, and that the interest accruing thereon be continually applied to the purchase of the remaining debentures, until all are bought up, and so become the property of the Society: unless there be a mortgage on the building, in which case such interest shall be first applied to paying off the mortgage, and afterwards as above directed. Pew rents may be paid in debentures, if there be no mortgage.

7. That there be seven trustees, who shall have been known and avowed receivers of the doctrines of the New Church for at least ten years, and who, on accepting office, shall sign a declaration that they will faithfully, and to the best of their ability, exercise the powers entrusted to them according to the spirit of the present plan, and especially that they will apply the money received for the purpose from the treasurer of the Society, to the regular payment of the interest on debentures, and ultimately to paying off the money lent on mortgage, if any, and to the purchase of the remaining debentures, in order to give permanence and stability to this Society of the Lord's New Church.

8. The trustees shall appoint one of themselves as their treasurer, who shall receive all moneys from the treasurer of the Society, and all payments on the debentures. He shall pay the purchase money for the ground, the accounts for the building and fittings—they having been previously examined and signed by another trustee and the secretary—the interest on the debentures, and all other claims on the estate. He shall have the custody of the duplicate register of the debentures.

9. That if a vacancy should occur in the number of the trustees, by death or incompetency to act, the Committee of the Society shall fill it up, with the concurrence of the remaining trustees.

10. That the trustees shall be liable and responsible each for his own acts only; and that the property of the Society, and not of the trustees, shall be liable and responsible for the payment of principal and interest, and all charges thereon; and that if the income of the Society should, from any cause, become inadequate to the payment of the interest, the trustees may, at a general meeting of the debenture holders, be authorised to dispose of the estate, and to divide the produce thereof ratably among them.

11. That at every such meeting every debenture shall give its possessor one

vote; and that any Society holding debentures shall be entitled to delegate its right of voting to an individual or individuals.

12. That in the event of there not being a sufficient number of debentures taken, the trustees be authorised to borrow what is requisite on a mortgage of the estate; and, that such mortgage shall form and be a prior charge on the estate, and the interest secured thereby shall be paid before any interest or dividend is paid on the debentures.

Committee Room, Friars-street,  
Jan. 16, 1843.

"*United Society of the New Church.*—  
I hereby promise to make a Donation of  
£ towards the Building Fund of the  
Church in Argyll Square.

Name, \_\_\_\_\_

"I hereby engage to advance £  
by way of Loan, on debenture, towards  
the Building Fund of the Church in  
Argyll Square, according to the printed  
Plan dated January 16, 1843.

Name, \_\_\_\_\_

"It is my intention to contribute £  
quarterly towards the support of the  
Church in Argyll Square.

Name, \_\_\_\_\_

Address, \_\_\_\_\_

Date, \_\_\_\_\_

At a meeting of the Trustees, held February 16, it was found that fifty-three answers had been received—only about one-third of those sent out. The amount proposed to be lent on debenture was £1016. The donations promised were £308. These, with £250 promised to be given by a lady, and £300 in the funds, make £1874. In addition to which, there is what the chapel in Friars-street will produce—estimated at about £300; and what will be contributed by those who have not yet returned their answers. It is hoped they will make their return with as little further delay as possible. The annual income already promised is upwards of £100.

For the information of all concerned it may be mentioned, that, an advantageous offer having been made by the proprietor of the ground, it is intended to purchase sufficient for a house as well as the Church, for £700, thereby securing a control over the building of the house, and of course a rental from it, and also a space of 18 feet on the west—not to be built on—affording abundant

light and air for the Sunday School rooms on the basement.

The solicitor is engaged in investigating the title; and, as there is no fear but that it will prove satisfactory, it is hoped the foundation may be laid in a few weeks. An experienced architect is engaged, so that every confidence may be felt both as to the soundness of the building and its architectural character.

It is intended to have debentures for £1 and £10 each, and to issue them at once according to the amount paid: thus they may immediately pass from person to person, like a bank note.

Subscriptions may be paid to Mr. Bateman, the treasurer, 9, Church Row, Islington, or to Mr. Watson, the secretary, as above.

"NO RETURNS," &c.

*To the Editor of the Intel. Repository.*

Sir,—Whilst agreeing with the remarks made by "A Leader" in your last number, I beg permission to suggest to the several country Societies referred to, the importance of making a return of such persons only to act as their representatives as can be depended upon for giving a welcome to the stranger, and conversing freely upon the interests of the Church. This suggestion, be it observed, arises from the necessity of the caution having been felt, in an instance which gave great pain to the writer, and which occurred in a great central town in this kingdom.

A moment's reflection will convince your readers that persons travelling cannot furnish themselves with letters of credit or recommendation, as they frequently find themselves compelled to pass the sabbath, or the close of the day, in a place where they least expected to be. There is, therefore, no alternative but to pass the time in uninteresting society, or take the chance of meeting with coldness and neglect in the absence of any proof of the needful respectability of character.

Since it is well known that Freemasons and Jesuits are always well received amongst their brethren in every part of the world, might not a plan be adopted by Conference which would secure an equal blessing for members of the New Church, amongst whom *charity* of every degree is supposed to reside. At present I will merely hint a form of attestation might be prepared, and every Society be furnished with duplicates for the use of their members, and beg to subscribe myself most respectfully, yours, &c., E. R.

**THE AMERICAN NEW JERUSALEM MAGAZINE.**—We have just received the two last numbers of this excellent work, and, for the present, must confine ourselves to their contents only:—December—An Address delivered on Fast Day, 1842, by a Member of the Boston Society of the New Jerusalem, before the Society and the Children of the New Church Schools. Swedenborg, the Inventor of the Air-tight Stove (from the Intellectual Repository.) On Colours and their Symbolical Meaning (from the Intellectual Repository.) Education. Translation from Swedenborg's *Regnum Animale*. Proceedings

of the Illinois Association of Readers and Receivers of the New Jerusalem Church. Letter from Dr. Tafel. Clissold's "End of the Church." Intelligence from England. The Quarterly Circular of the New Christian Church in Scotland. Intellectual Repository. — January—Discourse from Luke vi. 46.-49. By Joseph Pettee. Freedom. An Address delivered on Thanksgiving Day, at a Meeting of Receivers of the Heavenly Doctrines in Yarmouth. Clissold's "End of the Church." The Creation of the Universe. Intelligence from England. Intellectual Repository. New Publications.

### OBITUARY.

**DIED**, at her house in York-street, Bath,\* aged 36, after a long and serious illness, borne with exemplary patience and confidence in the Divine Mercy, Mrs. ANN YOUNG, many years a consistent and zealous defender of the doctrines of the Lord's New Church. In early life she was attached to the established church, but on the New Church doctrines being presented to her by her husband, it appeared to her, as I have often heard her declare, that she possessed them in part before. Not the shadow of a doubt ever came over her mind as to the validity of all that Swedenborg had asserted—all was lucid and glorious. The practical tendency and power of these inestimable views, when they become engrafted in the heart, was evinced in her mild and humble submission to the will of the great I Am, who, in his wisdom and love, deprived her, one by one, of all her children. The loss of her last daughter, a thoughtful promising child, on whose mind the truths of the Lord's New Church were deeply engraven, and who gave a dying proof of the beatitudes of another and a better world, was perceived to be indeed a great blessing: in that a mother's care could not be given to lead her on to maturity. The disease that terminated Mrs. Young's existence, was water in the chest, induced by an injury of the spine some years since; this confined her to her bed the greatest part of her time, when she would read, day by day, the various works of Swedenborg,

and converse cheerfully and intelligently concerning them. A short time previous to her decease, she requested me to administer the sacrament of the Lord's Supper to her and the family, which I did; when she acknowledged she was willing and desirous to depart, feeling she was no longer serviceable to her brethren on earth. As is usual in similar cases, her death was rather sudden, but she has left a character and a name, that all should desire, being the truest and only passport to the Divine Kingdom in the heavens.

J. W. B.

**Died**, Oct. 24, 1842, at Quidhampton, after a long and painful affliction, borne with the most exemplary patience, and perfect resignation to the will of her Divine Human Lord, Miss HARRIET ROSE, aged 66 years. She had received the heavenly verities of the New Jerusalem about thirteen years, and her life was constantly regulated by their teaching. She was a member of the New Church at Salisbury.

D. T. D.

**Died**, on Sunday the 11th Dec. last, at his residence Well-street, Hackney, after a lingering illness, Mr. WILLIAM TATCHELL, in the 55th year of his age; a sincere friend and follower of the doctrines of the New Church, and a member of the Friar-street Society.

**MARRIED**, on Monday, Jan. 2d, 1843, at the New Jerusalem Church, Southgate Place, by the Rev. T. Chalklen, Mr. JAMES ELKINS, of Twiford, to Miss MARY BUTCHER, of Winchester.

\* There is no date to this notice.

The Reader is requested to note the following ERRATA, in the Paper entitled "Suggestions, &c.," in our number for January:—

Page 28, line 18 from top, for "on" read "or."

" " line 11 from bottom, for "administration," read "administrator."

Page 31, line 11 from top, for "this," read "His."

" " 32, line 2 from top, dele "an."

THE  
INTELLECTUAL REPOSITORY  
AND  
NEW JERUSALEM MAGAZINE.

---

No. 40.

APRIL, 1843.

VOL. IV.

---

GOG AND MAGOG,  
THE DESTROYERS OF THE CHURCH.

---

WE read of Gog and Magog in Ezekiel, chapters xxxviii. and xxxix., and also in the Revelation, chap. xx. 8, 9. Many very extraordinary things are there said of Gog and Magog, and commentators have never yet satisfactorily ascertained what people they really were. It is commonly supposed, that this prophecy still remains to be fulfilled. But Bishop Newton says, after considering the various conjectures of commentators, "that it may be concluded that Gog and Magog are mystic names, and that they denote the last enemies of the Christian Church, because Gog and Magog appear to be the last enemies of the Jewish Church; but who they shall be, we cannot pretend to say with any the least degree of certainty."\* This conjecture of the Bishop, "*that Gog and Magog are mystic names denoting the last enemies of the Church*" is certainly correct, as we shall see in the sequel. We will here only point out to the reader's attention the wonderful excellence of the Spiritual Sense of the Word, from which it is clearly seen what the nature of this important prophecy is concerning Gog and Magog; and in what deplorable ignorance the Church is, concerning the nature and fulfilment of all prophecy, so long as the Spiritual Sense of the Word is unknown. This is probably, in relation to the Church, both in the aggregate and in individuals, one of the most important prophecies we find recorded in the divine Volume, and yet up to the present period, when, by virtue of the merciful discovery of the Spiritual Sense of the Word, and the unfolding of the genuine doctrines of Christianity, the New Jerusalem is about to commence, this prophecy has remained, as Bishop Newton says, entirely unknown. In the New Church, however, this lamentable darkness will be dissipated, and the consequent effects of spiritual ignorance, such as slumbering in spiritual darkness and in mere worldly-mindedness, will, we trust, be obviated and renounced.

\* See *Bishop Newton's Dissertation on the Prophecies*, Vol. III. p. 216.



The Church will, in consequence of an enlightened interpretation of prophecy, and of a spiritual discernment of its divine nature and fulfilment, arise in that glory and splendour which ever accompany the proper discernment and practice of genuine Scripture Truth,—“*Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee!*”

Gog and Magog, therefore, as the Bishop says, are “mystic names,” or emblems to reveal and portray to us the destroyers of the Church both in individuals and in the aggregate, or in the Church at large; for all prophecy has an *individual* as well as a *general* fulfilment, and it is only when we see it in its *individual* application and fulfilment that we can be *individually* benefited by reading the prophetic declarations of the holy Word. It is, consequently, a great fault, when we are reading the divine prophecies, to go out of ourselves to some future distant time, or to look back to some remote period, when we imagine these prophecies have been, or will be fulfilled. We should keep our eyes fixed as much as possible upon our own hearts and lives, and should never forget, that a man is the Church in its least form; and if he is walking in the path of regeneration, all those divine prophecies which relate to the Church in its glorious state are being mercifully fulfilled in him; whereas, if he is walking in the ways of this world only, that is, on the “broad way which leadeth to destruction,”—if he have only a name to live, and is spiritually dead in “trespasses and sins,” those awful prophecies, which relate to the Church in its devastated, fallen state, are being dreadfully accomplished in him. Such are the amazing spiritual advantages which the discovery of the Spiritual Sense of Holy Scripture proffers to the devout and sincere reader. Hence the great truth declared by the apostle is distinctly seen, that “all Scripture is given by inspiration of God, and *is profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfected, thoroughly furnished unto all good works.*” (2 Tim. iii. 16, 17.) The truth of this declaration, however, cannot so well be seen, especially as to the historical and prophetic parts of the Word, unless we have a “spiritual discernment of its divine contents,” that is, unless we are acquainted with the Spiritual Sense of the Scriptures.

It often happens in the Word, that the literal signification of the term, especially if it be a proper name, gives a clue to the spiritual meaning which it is divinely intended to convey. This was eminently the case with the names of the sons of Jacob.\* Now, the term Gog

\* See A.C. Gen. chap. xxix. xxx.

means a roof, or a covering, consequently something very external; the term *gag*, derived from the same root as *gog*, signifies the extreme surface or top of the altar.\* As the altar was a representative of worship, especially from a principle of good, it is easy to see that the extreme surface of the altar means *external worship*, or worship according to the forms and ceremonials of the Church. Hence Gog, in a bad sense, as is the case in Ezekiel and the Revelation, signifies all those professing members of the Church who are in the *mere externals* of religion and of worship, without an internal spiritual principle of love to the Lord and of charity to their neighbour. The Scribes and Pharisees, and the great mass of the Jewish people, were almost universally of this character when the Lord came into the world. They were very punctilious as to the observance of all the ceremonials of their Church; but they had not an internal, vital, spiritual principle of religion. "The outside of the cup appeared clean, whilst the inside was full of extortion and excess." Hence the Lord so often denounced them "as hypocrites and a generation of vipers." These hypocritical, external professors of religion were represented in the prophetic language by Gog and Magog; and as such characters are the real destroyers of every thing belonging to the Church, hence Gog is represented as coming with so numerous and so powerful an army to destroy the people of Israel; and Gog and Magog are represented in Rev. xx. as being "gathered to battle to destroy the saints and the beloved city." And as the Church is always destroyed by the same means,—by the separation of its *externals* from its *internals*, hence Gog and Magog are represented as the destroyers of the Christian as well as of the Jewish Church.

The Lord's Church, like every thing else in creation, is both *internal* and *external*; and it cannot possibly exist, if the *internal* is separated from the *external*. The internal consists of love to God and to man, and of an enlightened faith "working by that love." This *internal* of the Church, which is "the kingdom of God within us," (Luke xvii. 21.) is acquired solely by believing in the Lord, and by loving him through the keeping of His commandments, or through shunning evils *as sins against Him*; the *external* of the Church consists in the profession of religion, bearing the name of Christian, observing the duties and ordinances of worship, both public and private, and maintaining an external life and propriety consistent with the internal principles we profess. Now, it is abundantly evident, that the *externals* of the Church can be separated from the *internals*; that is, persons may go regularly to

\* See Exodus xxx. 3, Heb. text.

church on the Sabbath, behave there in a very devout manner, and even take the Sacrament, and liberally contribute to Bible and Missionary Societies, &c., and yet, at the same time, do not believe in the Lord, nor shun a single evil as sinful in his sight, and who, consequently, have no internal spiritual principle of religion,—“their cup and platter,”—their outside appearance, in the eyes of the world, may seem clean, but the “inside of the cup and platter, is full of extortion, excess, and every defilement;” that is, their interiors are full of fraud, deceit, malice, envy, revenge on the slightest provocation, impurity, &c. All such persons “may have a name to live,” that is, may have the outward semblance of Christians so long as they can conceal their evils from the world, “*but they are dead;*” \* “they have “*the form of godliness, but not the power thereof;*” by separating the *form* of religion from its internal *spirit* and *power*, “they have put that asunder which God hath joined together.”

Now all such persons are the great destroyers of the Lord’s Church, and when they become numerous, they bring it to “utter desolation,—to a full end;” and Gog and Magog are the prophetic emblems of such destroyers of the Church; for it is abundantly evident that, when the *external* of the Church is separated from its *vital internal*, the Church itself can no more continue to exist than a man can continue to live in this world when his soul is separated from his body. Such persons, also, are most hostile to the establishment of a New Church, just as the Scribes and Pharisees were most hostile to the introduction and establishment of Christianity in the world. They cling tenaciously to every false doctrine, provided it be generally admitted as true by the multitude and the powers that be; like “*Moab*, they are at ease from their youth, and settle upon their lees,” caring very little whether they believe in three gods or one, provided they be not disturbed in their natural states, and permitted to live according to their peculiar natural dispositions. They adhere, however, most tenaciously to the doctrine of “justification by faith alone,” because this doctrine closes their eyes against the necessity of keeping the divine commandments as “*the means of entering into life;*” they are consequently lulled asleep on the lees and dregs of their merely natural state, by the baneful persuasion of the dogma of faith alone, and rarely awake to a perception of the necessity of thinking for themselves in matters of religion, of acquiring just and scriptural views of Christian doctrine, and of becoming impressed with a sense of the great realities of another life.

The term Magog also involves the idea of a *dissolver*, and *scatterer*;

\* See Rev. iii. 7.

hence the name is very expressive of the state of those described above, who dissolve and scatter all the internal spiritual principles of the Church.

We will now proceed to consider some of the particulars mentioned in Ezekiel xxxviii. of Gog. It is there said, "that Gog and his people should come from their place out of the north parts;" (verse 5.) by the north parts, or more correctly rendered, the "*sides* of the north,"\* is signified dense ignorance, and falsity as to every thing spiritual and true which constitutes the Church; their coming from the "sides of the north" denotes the invasion of the Church by all the gross views and persuasions, which originate from worldly things in the natural mind; hence numerous false dogmas concerning the Lord, His Word, the true nature of His Church and its genuine doctrines; this is specifically denoted by "their riding upon horses, and coming as a mighty army," which signifies their violent reasonings and debates from merely external and natural principles concerning things spiritual and divine; and because they appear to have great strength from confirming their reasonings by the letter of the Word, not "spiritually discerned," and consequently not properly understood, they are called "a mighty army." Hence that naturalism and mere rationalism which have so awfully prevailed in the Church. They are said to come "in the latter days," to denote that the Church is consummated and brought to its "full end," chiefly by such persons, who separate the externals from the internals of religion. It is also said that "they should come as a cloud to cover the land," to denote the intense ignorance and darkness which, through their numbers and prevalence, would overwhelm the Church as to every thing internal and spiritual. When they should come, the Lord says, "my fury shall come up in my face," (verse 18.) to denote the hostile aversion and opposition of such persons to every thing divine and spiritual from the Lord. This violent opposition against every thing internal is described, according to the divine language of the Word, by "fury coming up in the Lord's face." Not that there is any fury or anger in His face, but as the Lord's face signifies the internals of His Word and His Church, and as such destroyers are filled with fury at the bare mention of what is internal in the Lord's Word and Church, particularly when they perceive that their false persuasions and their evil cupidities are thereby exposed and condemned, they ascribe their own evil sensations to the Lord Himself, and according to the appearance, it is so expressed in the letter of the Word. In verses 20 to 23,

\* For the spiritual signification of the quarters of the world, see *A.C.* 3708, 1154.

and in the following chapter, the entire overthrow and destruction of such as are represented by Gog and Magog is described.

Every reader of this prophecy might, from nearly every particular statement, easily convince himself, that it can only be properly understood according to its Spiritual Sense.

Now, considering this prophecy in its individual application, we shall see that every professing member of the Church, in whom the Church is not, that is, in whom the internal principles of the Church do not exist, is a Gog; and the state in which he is, or the land in which he spiritually dwells, is called Magog, and every thing predicated of Gog in the prophecy, may also be predicated of him so long as he remains unregenerate,—having “a name to live, but being in reality dead.”

The only other place in the Word where Gog is mentioned, is in the Revelation, chap. xx. 8, 9, and in this passage the signification of Gog is the same,—a fact which proves how uniform and how universally applicable the Science of Correspondences is in explaining the Spiritual Sense of the Scriptures,—precluding all vain imaginings and fancies into which the mind, if not guided in its spiritual interpretations of the Word by that heavenly science, aided at the same time by the devout spirit of prayer, is certain to fall. Hence it was that the primitive writers of the Church called “fathers,” who well knew that the Word of God has a Spiritual Sense, dealt in mere conjectures and fancies in endeavouring to interpret it, because they did not possess the key, or the “Science of Correspondences,” by which alone it can be unlocked and discovered.

In verse 8, it is said, “that Satan would go out to deceive the nations which are in the four corners (not quarters, as in the common version), of the earth, Gog and Magog, to gather them to battle.” Here the nations which are in the four corners of the earth are called Gog and Magog, because *corners* signify the extremes, or externals of worship, similar to the “*sides* of the north” in Ezekiel, and the earth denotes the Church. They who are in the mere externals of the Church separate from its spiritual internals, are easily seduced by every thing evil and false, because, having no root, or no spiritual principle, no “good ground” within them, they are open to every suggestion of Satan, and thus easily “seduced.” They are as numerous, it is said, “as the sand on the sea,” to denote both the great multitude of such persons at the end of a Church, and also their very external state as signified by the “sand of the sea,” which is the most external thing in

nature. Such persons, as we have already seen, are extremely hostile to all the interior principles and genuine doctrines of the Church; hence they are here represented as being *gathered to battle, encompassing the camp of the saints and the beloved city*, which denotes their violent hatred and hostility against the genuine interiors, both as to doctrine and life, of the Lord's Church.

The destruction of all such, when they arrive in the world of spirits, is denoted "by fire coming down from God out of heaven and devouring them;" and in Ezekiel similar things are stated:—"I will rain fire and sulphur upon Gog, and upon his bands, and upon the many people who are with him. (xxxviii. 22.) By the fire coming down from heaven and destroying them, is meant the evils in which they are, bursting forth, and destroying them. For it is especially after death in the world of spirits, where such persons manifest their deadly hatred to the spiritual internal things of the Lord's Church. There the externals of religion and piety, with which they had concealed their interior depravity in the world, are removed, and their evils burst forth without restraint and overwhelm them with perdition. It is said "that fire came down from God out of heaven," &c.; it is certain that no destruction can ever come from God,—only preservation and salvation come from Him; but it is so said, in accordance with the appearance, since it appears to the wicked as though their destruction came from God, whereas it comes from the evils and falsities in which they are principled.

Let every individual, therefore, who bears the name of Christian, and who professes to belong to the Lord's Church, take especial care, lest he become one of the multitude of Gog, by separating the *externals* of religion and of worship from their *internal* life and spirit; let him remember how dreadful it is to have only a name to live, but in the sight of the Lord to be spiritually dead!

APEX.

---

CONSOLATIONS IN SICKNESS AND TROUBLE,  
ARISING FROM CONSIDERATIONS OF THE LORD'S DIVINE LOVE.

---

*To the Editor of the Intellectual Repository.*

SIR,

The accompanying paper has lately come into my possession. Upon perusing it, I thought, that probably it might be of use, if published in your periodical, though not intended for publication. It

was of eminent service to the individual to whom it was addressed, and no doubt to those who are labouring under similar trials it will be found equally valuable.

The following letter was written to a young lady, who was suffering under a severe and dangerous illness, by her brother, a zealous and honored friend of the Church. The immediate cause was, the minister of the parish in which the lady resided paid her a visit, at a time when she was daily expected to leave the natural world. He, as is commonly the case with ministers of the fallen Church, proceeded to comfort her, by describing God as a most fearful and terrible being, and how awful it would be to leave the world with his vengeance pending over us. He pointed to the vicarious sacrifice as a refuge, and dilated in glowing terms upon its attendant horrors. But instead of being the messenger of peace, he was only the harbinger of trouble and anxiety. Her mind, which had before been calm and resigned, became disquieted with fear and doubt. In this state her brother found her; who consoled her by proving the falsity and injurious tendency of such opinions. Shortly afterwards he sent the accompanying paper, which greatly allayed her fears, and wonderfully supported her in the trials she was called to experience.

R. E.

---

July, 1837.

DEAR SISTER JANE,

I now hasten to fulfil my promise, of supplying you with a little matter in writing for the exercise of your private thoughts. I cannot express to you, dear Jane, how I rejoice, that it pleases our heavenly Father to renew, in some measure, your wasted strength, and restore you to a more convalescent state. Not that I should regard it a great evil, if you were removed from this lower sphere of being; for, I believe, that our great Parent does nothing but from infinite love, and out of pure regard for our *eternal well-being*.. It is nevertheless painful to our natural feelings, to be separated from those we love. But, I am persuaded, that the loss of our friends by death is only an appearance; and that the fact is, there is nothing lost by that great event but our material bodies,—which, after we have finished our probationary state, we put off, as the dull and creeping worm puts off its caterpillar state, puts on its beautiful wings, becomes the sportive and exulting butterfly, rises into the open air, and extracts its food from the flowers of the field. This is a striking emblem of our earthly and

heavenly state. Dr. Young, in his "Night Thoughts," has a beautiful description of the character of men and angels. It is as follows:—

"Angels are men, in lighter habit clad;  
High o'er celestial mountains wing'd in flight;  
And men are angels, loaded for an hour,  
Who wade this miry vale, and climb with pain,  
And slippery step, the bottom of the steep."

I now have the pleasure to transcribe for your perusal, an extract from my favourite author, Emanuel Swedenborg, which, I think, you will perceive to be full of self-evident truth; and I have no doubt, it will furnish you with many comfortable reflections. It thus begins:—

"It is an established doctrine of the New Jerusalem Church, that God is one, both in Essence and in Person, and that the Lord Jesus Christ is that God. This is abundantly evident from the general tenour of the Sacred Word, and is especially plain from the following passages: 'And Philip said, Lord, shew us the Father, and it sufficeth; and Jesus answered and said, Have I been so long time with you, and hast thou not known me, Philip; believe me, that I am in the Father, and the Father in me: he that seeth me, seeth the Father also.' And in the Epistle to the Colossians: 'In him (Jesus Christ) dwelleth all the fulness of the Godhead bodily.'

"That this great being is Love Itself, and Wisdom Itself; Goodness Itself, and Truth Itself. That the essence of this Love is to love others out of, or without itself, to desire to be *One* with them, and from *Itself* to make them happy.

"There are two things which constitute the essence of God,—Love and Wisdom; but there are three which constitute the essence of His Love,—to love others out of, or without Himself, to desire to be one with them, and to make them happy from Himself: the same three principles constitute the essence of His Wisdom, inasmuch as love and wisdom in God make one; but it is the property of love to will those things, and of wisdom to produce them. The first essential, *to love others that are out of, or without Himself*, is acknowledged to be in God, by reason of His love towards the whole race of mankind; and on their account God loveth all things that He hath created, because they are means to promote the end of that love; for whosoever loveth the end loveth also the means necessary to promote it. All persons, and all things in the universe, are without, or out of God, because they are finite, and God is infinite. The love of God not only reaches and extends itself to good persons and good things, but also to evil persons and evil things; of consequence not only to those persons and things which are in heaven, but also to such as are in hell; for God is everywhere, and from eternity to eternity the same. He saith also Himself, that "He maketh His Sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. v. 45.) But the reason why evil persons and things are still evil, arises from the persons and objects themselves, in that they do not receive the love of God according to its true quality and inmost influx, but according to their own qualities or states, just as the thorn and nettle receive the heat of the sun and



the rain of heaven. The second essential of God's love, *to desire to be one with others*, is manifest also from his conjunction with the angelic heaven, with the church upon earth, with every individual therein, and with every good and truth which enters into the constitution of man and the church: love also, in its own nature, is nothing but an endeavour towards conjunction; wherefore, that this constituent of the essence of love might take effect, God created man in his own image and likeness, that He might have conjunction with him. That the Divine Love continually intends such conjunction, appears from the words of the Lord expressing His desire, 'That they may be one, He in them, and they in Him, and that the love of God may be in them.' (John xvii. 21, 22, 23, 26.) The third essential of God's love, *to make others happy from itself*, is recognised in the gift of eternal life, which is blessedness, satisfaction, and happiness without end: these He communicates to those who receive His love in themselves; for God, as he is love itself, is also blessedness itself; and as love gives forth an emanation of delight, so the Divine Love gives forth an emanation of blessedness, satisfaction, and happiness to all eternity. Thus God maketh the angels happy, and men also after death; which is effected by conjunction with them.

"That such is the nature of the Divine Love, is discoverable from the sphere of its emanation, which pervades the universe, and affects every one according to his state. This sphere more especially affects parents, inspiring them with a tender love towards their children, who are out of, or without them, and with a desire to be one with them, and to make them happy from themselves. It affects also the evil, as well as the good; and not only men, but beasts and birds of every kind. For what is the object of a mother's thoughts, when she has brought forth her child, but as it were to unite herself with it, and to provide for its good? Or what is a bird's concern when she has hatched her young, but to cherish them under her wings, and with every mark of endearment to feed and nourish them? This universal sphere of the Divine Love *affects in a particular manner*, those who receive the love of God in themselves; as all those do who believe in God and love their neighbour; the charity which reigns with such being the image of that love. Even what is called friendship amongst men of the world, puts on the semblance of that love; for every one when he invites his friend to his table, gives him the best his house affords, receives him with kindness, takes him by the hand, and makes him offers of service. This love is also the cause and the origin of all sympathies and tendencies of homogeneous minds towards an union with each other. Nay, the same divine sphere operates also upon the inanimate parts of the creation, as trees and plants; but there it acts by the instrumentality of the natural sun, and its heat and light; for the heat, entering into them from without, conjoins itself with them, and causes them to bud, to blossom, and to bear fruit, which operations may be called their state of bliss; and this is effected by the sun's heat, inasmuch as this corresponds with spiritual heat, which is love."\*

\* We beg, that when our Correspondents adduce passages from Swedenborg, they will always state the work and number where they can be found.—ED.

I fear, my dear Jane, that I shall be growing too lengthy and tedious for you. I should not have burthened your mind with such a long extract, but that I feel persuaded, you will appreciate the sentiments it contains, and that they may be of use to you.

I think you will find no difficulty in regarding our heavenly Father as *one* in the Person of the *Great Saviour*. This is very plainly taught in the prophecies of Isaiah, foretelling His coming: "Unto us a Child is born, unto us a Son is given, and His name shall be called Wonderful, Counsellor, the *Mighty God, the Everlasting Father*, the Prince of Peace." And again, in announcing the coming of John the Baptist, he says, "The voice of one crying in the wilderness, Prepare ye the way of *Jehovah*, make straight in the desert, a high way for our *God*." Hear then, dear Sister, the Saviour's own gracious words: "I am the *Way*, and the *Truth*, and the *Life*; no man cometh unto the Father but by *Me*. If ye ask any thing in my name, *I will do it*; ask and ye shall receive, *that your joy may be full*." To ask in His name, means to ask in his quality, namely, of meekness and humility; for name signifies quality. This is plain, from expressions prevalent among men; for we often hear of persons having a good name, and a great name, by which we mean, the quality of the mind. That quality is meant, is also very clear from the Lord's words in the Revelation, where he says, "*He that overcometh* will I write upon him my *new name*, and I will give him a white stone, and in that stone a *new name* written, which no one knoweth but he that receiveth it."

Look then, dear Sister, with all confidence to this our almighty Saviour and Redeemer, who so affectionately and invitingly mourns over our apostate race, when He says, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Ye will not come unto me, that ye might have life. Come unto me, all ye that labour and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me; for I am *meek*, and *lowly of heart*, and ye shall find *rest* unto your souls; for my yoke is easy, and my burden is light."

With these views of the excellence of the Divine Character, is it too much to suppose, that the Divine Love attends us in a very particular manner, when we are called to put off this mortal and imperfect covering, and appear in the spiritual world, in a spiritual and substantial body; not subject to any of the decay and imperfection of this lower world, but every way more fitted to the capacities of the immortal spirit? Or can we doubt, that the Divine Love does not make ample provision for our reception, when we are landed on the eternal shore? It is an

opinion that I have long entertained, (for I have always had an anxiety to make my mind familiar with this subject,) that instead of death being, as appears to our senses, a cessation of life, it is, to the resuscitating spirit, a continuation of real life. That after the soul is fully delivered from the trammels of the flesh, it rises into the spiritual world, and appears there in a spiritual but substantial body, and in a perfect human form,—comely and beautiful, in proportion as the mind has been regulated by a regard to our heavenly Father's will and the welfare of our neighbour;—but deformed and ugly, if the mind has been governed by self-love and sensual passions.

I am talking to you, dear Sister, as if you were going to leave us. That may not be the case; yet it is well to be always ready. It will be a happiness to me to have the pleasure of your society here for many years, if we are spared so long; but it will be a much greater happiness for me, if it should be our Lord's good pleasure to take you to Himself, to reflect that you are fitted for participation in the joys of those happy beings who "shine as the stars in the kingdom of their Father."

I now conclude, with devout prayer, that our Lord may bless you, and keep you; that He may cause His face to shine upon you; that He may lift up His countenance upon you, and give you peace,—and remain, with my affectionate regards to Mother and Sister,

Your affectionate Brother,

G. S.

---

#### SUPPOSED INCONSISTENCIES IN THE STATEMENTS OF SWEDENBORG.

---

CONSIDERING that all things in the universe are related to each other, it seems to follow, that as nothing has an absolute existence independently of all other things, every thing, when spoken of in connexion with other things, must be spoken of relatively; and because every thing may stand in more than one relation to other things, it may be necessary to speak of a thing in a different manner on different occasions. If a comprehensive view be taken by the hearer, or reader, this will be seen to arise from the different aspect in which a thing is seen, according to the relation contemplated in which it stands to other things. If these different relations are seen, the different aspects in which a thing is seen, and thence described, will be viewed harmoniously; otherwise they will appear to be inconsistencies; and so one person taking a narrow view in one direction, will adopt for his

opinion one of the *supposed*, and perhaps asserted, inconsistent statements, while another, of a similar character, in respect to narrowness of view, but having a different bias, will take the other seeming inconsistency for his opinion; and both will be wide, more or less, of that pure harmonious truth, which results only from a just and harmonious construction of the relations implied in both statements. Both parties will equally do injustice to their author, and both will be wanting in the *duty* which a reader owes to a writer,—that of, first charitably assuming that he knows what he is talking about; and, secondly, taking a reasonable amount of pains to understand him, under the impulse of an earnest desire to do him justice.

All even friendly and attached readers of Swedenborg have not always dealt thus fairly and reasonably with his writings. Some few have been too ready to *assume*, that his statements are sometimes *really* inconsistent, and instead of patiently and intelligently proceeding to harmonize them, they have taken the liberty of making their election of one statement, leaving the other to readers of a different taste.

It is in the same manner that the Word is dealt with by those who pervert it. Take the two following statements as an example:

- (1) "Choose ye this day whom ye will serve." (Josh. xxiv. 15.)
- (2) "Ye have not chosen me, but I have chosen you." (John xv. 16.)

The Arminian takes the former, and leaves the latter; while the Calvinist adopts the reverse course. Thus, also, the Trinitarian *takes* the passages that speak of the Divinity of the Lord, and *leaves* those which affirm his dependance on the Father; while the Unitarian takes the opposite course.

Swedenborg, like a wise and just interpreter of Scripture, teaches how to harmonize both the statements, so as to see them equally true, and to deduce a view of truth from their *combination* not otherwise perceptible.

Since Infinite Wisdom *could not* cause the written Word to be free from these apparent inconsistencies, is it wonderful, or a just ground for suspicion or reproach, that even the noblest compositions of a merely finite creature should contain similar appearances? If the above principle be just, it can scarcely be otherwise, except when the subjects treated of are of the most superficial description. Nay, even exterior things may be spoken of truly, and at the same time with apparent inconsistency. We will suppose a Chinese to meet with a political work written by a high party man of this country, which speaks of the Sovereign as ruling by a sacred right; and by and by he

meets with another which speaks of the sovereignty of the people ; he is confounded, and concludes that the two writers are irreconcilable. But what is the truth of the matter ? Is it not this, that both statements are true ? For the consent of the people with whom the power originally and abstractedly resides, and thus with whom the sovereignty originates, creates the sacred right by which the sovereign rules, and which is rendered a sacred right by the ceremonial of inauguration, in which a covenant with the sovereign is entered into in the face of heaven, accompanied with supplication for the divine blessing upon his administration of the laws mutually agreed upon. Thus the sovereignty potentially vested in the people becomes by transfer *actually* vested in the sovereign, whom the people consent to obey while he rules according to law, and so long as their consent shall not *actually* be withdrawn, by a successful revolution, to which the majority accedes.\* This illustration shows how the same fact regarding one party may be differently stated, in consequence of the relationship of that party to another party. Taking the leading idea from the sovereign's *present* relation to the people, it is affirmed truly enough, that the sovereignty is with the monarch ; but taking the leading idea from the *origin* of that relation, and the possibility of a recurrence to it, it is affirmed with equal truth, that the sovereignty is with the people. These different, yet equally true propositions, have been seen as utterly inconsistent and irreconcilable by opposite political parties, which have therefore been ready to destroy each other, in order to eradicate the *seemingly* opposite opinion to their own ! The philosopher stands, in such case, calmly by, and seeing that both parties are right in their affirmation, wonders at the madness of " the people !"

These remarks have originated in a communication from a friend, suggesting the apparent inconsistency of the following statements of E. S.

\* No one will suppose we are introducing a political subject for any other reason than its aptitude to illustrate our general proposition. There will then be no precedent furnished here for introducing politics. In fact, whether the proposition be controverted or not, the *intention* being seen in citing it, it will equally show how two apparently opposite statements can both be true : so that it may be said with equal truth, that the sovereign rules the people, and the people rule the sovereign ; the former assertion is the truth which is obvious, the latter, that which is more recondite. Thus, also, it is said that the husband obviously rules the wife, while the wife (by the exercise of a power peculiarly her own) *secretly* rules the husband. If this *be* the case, it is equally true that the husband rules the wife, and the wife rules the husband, although the two statements appear, on the face of them, utterly contradictory.

(1) "The body only serves the spirit altogether as what is instrumental is subservient to a moving living force: it is said, indeed, concerning an instrument, that it acts, moves, or strikes, but to believe that this is of the instrument, and not of him who acts, moves, or strikes *by it*, is a fallacy."—*H. H.* 432.

(2) "A *mutual intercourse* subsists between the body and soul, which are two substances distinct from each other, but yet reciprocally united: the soul acts in and upon the body, *but not by or through it*, for the body acts *of itself*, from the soul."—*T. C. R.* 154.\*

Supposing these two passages to be *really* opposed to each other, we should be compelled to abide by the latter, as being the author's last, and most matured opinion; and then we ought to suppose, that the successive enlargement of his ideas on the subject, without really contradicting those he possessed when he wrote the first passage, required a mode of expression to convey them so different from what he had previously used, that, in the second passage, an apparent contradiction in terms was the unavoidable, and, as some will regard it, the unfortunate consequence.

In *T. C. R.* 153, 154, the author is remarkably elaborate and express in describing the nature of the very complex relation existing between the soul and the body; while he shows that a precisely corresponding relation subsists between the Lord's Divinity or Soul, and his Humanity or Body. There is, perhaps, no portion of his works in which he has spoken so carefully, so extensively, and so decisively, on this important subject of doctrine and philosophy, as in this passage; and what is very remarkable, he sums up all with an endeavour powerfully to

\* A still more remarkable apparent contradiction is found in *D. L. W.* 387, where it is said, "Doth not the body do whatsoever the mind thinks and wills? Is the body thus any thing but *obedience* to its mind? [Then follows a sentence in one line, here omitted, and the author proceeds.] Is it consistent with reason to think that the body acts from *obedience*, because the mind so wills?"—The omitted sentence, referring to the explanation previously given of the *nature* of the connexion of mind and body, shows that the apparently contradictory questions above cited, though containing similar terms, require to have those terms taken in a different acceptation, the "obedience" mentioned in the second case being *obviously* not of the same nature as that first mentioned. Had these questions occurred at a distance from each other, the reconciliation of them would have been far more difficult. But we must not here go further into *this* subject. No reader of E. S. would suppose, that a writer of such transcendent talents could directly contradict himself in *the same* paragraph. This appearance, then, of contradiction may furnish reason to suppose, that apparent contradictions at a distance from each other, are no more real contradictions than those which here occur in immediate connexion with each other.

impress those who are *receivers* of his instructions, by saying, "This is an arcanum revealed from the Lord Himself, intended for the use of those who shall become members of his New Church." The importance of great attention being paid to *such* an intimation, need not here be insisted on.

The passage first above cited, describes the body as *like* a dead, passive instrument, but the extent to which we carry this comparison, must be regulated by the fact, that the body while alive (though *in itself* dead) is a *living*, and *not* a dead instrument, for it possesses *as its own*, all the life of the soul; and the peculiarity attendant on this fact is clearly explained in the second passage, which says, that the soul does not act by the body, (that is, as something void of sensitive life, and merely passive,) but it acts by it in the *peculiar* way proper to a *living* reagent, deriving all its power of reacting from the superior agent, on which it is dependent; and the *peculiarity* of this action of the soul by its living instrument is described by saying, that "the body acts *of itself*—FROM THE SOUL."

It is remarkable, that even in the case of a dead passive instrument, such as the bat used to strike a ball, the bat *receives* the motion from the hand, and imparts it to the ball; but the *living* instrument, the body, takes, and imparts the motion to the bat, *according to a peculiar and different law*, from its soul. Those who think of the *living* body, as an instrument to the soul, from the idea of a *dead* body, think of the former as if it possessed conditions of existence which do not really belong to it, and which its living state precludes. The best way to avoid this is, to *think* over carefully the contents of *T. C. R.* 153, 154.

Our author *very expressly* affirms, and *pecially* directs our attention to his affirmation, that the Lord's Body or Humanity *acts of itself* FROM its Soul or Divinity, and that this is taught in John xvi. 26, 27: but there are passages of the Word still more express than this, and which we will cite, contrasting them with other passages, when it will be found, that the passages so contrasted, possess the same features of apparent difference as those above cited concerning the *soul* and *body* from E. S., and it will, of course, be borne in mind, that the parallel between the relation of man's soul and body, and the relation of the Lord's soul and body, is affirmed by E. S. to be so express that *only in proportion as one is understood, can the other be understood.\**

\* "He who is acquainted with the [nature of the] union of the soul in the body, and the resemblance of the former in the latter, may, in some measure, know the [nature of the] union of the Divinity and the Humanity in the Lord, and the resemblance of the one in the other."—*A. C.* 10125.

(1) "Whatsoever ye shall ask the Father in my name, HE *will give it you.*" (John xvi. 23.)

(2) "Whatsoever ye shall ask in my name, *that will I do.*" (John xiv. 13.)  
Again.

(1) "The Holy Spirit, *the FATHER will send* in my name." (John xiv. 26.)

(2) "*I will send unto you* from the Father the Spirit of truth." (John xv. 26.)

Again.

(1) "*I will pray* the Father, and *he shall give* you another comforter, the Spirit of truth." (John xiv. 16.)

(2) "I say *not* that I will pray the Father for you, for the Father Himself loveth you :—" "I will not leave you comfortless, *I will come to you.*" (John xvi. 26: xiv. 18.)

The principle on which these apparently opposite passages are to be reconciled, is given to us in these words :—

"The Spirit of truth shall receive of mine, and shall show it unto you; all things that the Father hath are mine; therefore said I that he shall take of mine and show it unto you." (John xvi. 14.)

The passages marked (1) describe the Divine Soul as acting by or through the Divine Body, yet *not*, as we find from the passages marked (2), as a *dead, passive* instrument, but as a living, reactive instrument, or medium which, because it acts *of itself* from its principal, is personified by the apostle as "*the Mediator* between God and men,—the MAN Christ [or the Anointed] Jesus." (1 Tim. ii. 5.) If we think of the Lord's Soul and Body in the order of—from the former to the latter,—we shall think in a manner corresponding with the passages marked (1) : but if we think in the order of—from the latter to the former,—we shall then think in a manner corresponding with those marked (2).

So if we are thinking of the soul and body of man in the order of—from the former to the latter,—our expressions would tally best, in that state of thought, with the phraseology in *H.H.* 432 : but if in the order of—from the latter to the former,—our expressions would then correspond with those in *T.C.R.* 154. Such a variation of expressions, corresponding with the variations of really harmonious thoughts, giving rise to an *appearance* of inconsistency of language, appears to be the unavoidable result of that complexity of the relations of things to each other, and especially when they are viewed interiorly, which has been already pointed out.

The greatest care is requisite in interpreting the Word (and, indeed, in interpreting all important, deep-thinking authors) so as to maintain



the unity of the body of truth. This can only be done by the interpreter having no preference or bias towards one sentiment or member of truth more than another. This impartiality will exist so far as the interpreter unites *in his own character* JUSTICE with JUDGMENT, for these will then unitedly form the regulating principle of his interpretations of the language of others, and of the Word. Just the reverse must be the case, if judgment be *not* united with justice in the character of an interpreter. This is the origin of all heresies, because it is the origin of a fond, partial preference of one point of doctrine to another, (already illustrated by a reference to the proceedings of Calvinists and Arminians; Trinitarians and Humanitarians;) and which E.S. adverts to in the following interesting passage :—

“ The origin of heresy is the being intent on some particular article of faith, and giving that the precedence; for such is the nature of man's thought, that *while* he is *attentive* to some one particular thing, he *prefers* it to another, especially when his imagination claims it as a discovery of his own, and when self-love and the love of the world conspire to work upon the imagination. In this case every thing tends to administer fresh proof and confirmation of his opinions, so that he is ready to attest their truth in the most solemn manner, when, nevertheless, they may be utterly false !” (A.C. 362.)

“ How true this is !”—will every one involuntarily exclaim who has attentively marked the movements of his own mind. Whatever we are “attentive” to, attracts and engages the corrupt proprium, or selfish appropriating principle, ever watchful and ready to make an acquisition, and this seizes upon it, if not guarded against, and drags it down to its own region of phantasy, in which all that it favours is seen in extravagantly magnified proportions and importance, while all that it does not favour, is diminished almost down to nothing. E.S. proceeds to state, that “because those called *Cain gave precedence* to faith over love, and thence lived without love, they became confirmed in their false doctrines both by self-love, and by the phantasy therein originating.” Similar would be the result, also, of giving precedence to love over faith, *to the injury of the just claims of faith* to regard and attention. And similar, we may venture to add, would be the result of giving precedence to man's soul over his body, or to the Lord's Divinity over his Humanity, to the injury of the just claims of the latter, or *vice versa*. It is for want of giving a due regard to the soul and the body respectively, that those who have given undue precedence to the soul, and thus dealt unjustly by the body, have run into the extremes of the spiritualist or immaterialist; while those who have given undue precedence to the body, to the injury of the claims of the soul, have run

into the other extreme of the materialist. Similar, also, would be the result of depreciating the Lord's Humanity, as is done by the Trinitarian, or depreciating his Divinity, or denying it, as is done by the Humanitarian.

"Judge not according to the appearance, but judge righteous judgment," (or the judgment of justice) is a principle of universal application, equally necessary to guide us to a just conclusion concerning men's opinions, as concerning their personal character.

If the assertion of parallelism by E.S., as already pointed out, be just, then justice requires that it should be faithfully adhered to. Hence it follows, that as the Lord could say, "I will send the Spirit from the Father," so the *body* can say, (figuratively speaking) "I will send operation from my soul:" and as the Lord could say, "'The Father will send the spirit in my name," so the *soul* can say, "I will send operation by and through the modifying, mediating quality of the body." The truth does not receive justice by being confined to either class of declarations, taken separately, for this would be to violate the unity of the body of truth;—it would be like destroying the symmetry of the human body, by doubling the size of one member, and cutting off another. The two classes must be taken together, and be allowed to aid each other, then will they unitedly and reciprocally minister to maintain the unity and just proportions of the majesty of Truth. One must be interpreted by the other, but this is not done by one being taken in preference to, and thus to the supersession of the other. Both must contribute something to the general idea formed from them conjointly, or injustice is done to the one or the other. Although the body *in itself* is dead, by *union* with the soul it is the possessor of all the soul's life. Because it is dead *in itself*, it is constrained to say, "I can do nothing of myself;" but because by union with the soul its *essentially* dead state is overruled by the *actual* participation of life, it can truly say "all that the soul has is mine." No passive instrument (such as the bat already mentioned) could say (speaking figuratively) all the strength of the body is mine; for there is only an *adjunction* between the hand and the bat, but between the soul and the body there is *union*,—an actual insertion, or inter-penetration of the one into the other,—and thence a mutual possession by each of the other, and participation in each other's peculiar properties. As the Lord said, "I am in the Father and the Father in me," so the body can say, "I am in the soul, and the soul in me."

The Unitarian turns aside our argument, when he finds that he cannot refute it, by saying,—“there are insuperable difficulties on all

sides, and so I leave the subject by choosing that side which I think has the fewest;" but the New Church advocate does not feel that such a course towards the Word of God is just, or consistent with the *high designation* awarded to it by all Christians. Where then are we to look for the origin of this difference in estimating the Word? We answer,—it is found in the fact, that the view taken by the Unitarian of the nature of the Bible, *does not admit* of his placing *unlimited* confidence in it, while the view taken by the New Church-man, *DOES*. A similar exhibition will be presented in the treatment of the Writings of E. S. by a reader whose confidence in his own *first* impressions does not allow him to place *full* confidence in his accepted teacher, and a reader whose confidence is *perfect* in the wisdom, consistency, and literary ability and accuracy of his author. The self-confident interpreter will not hesitate to conclude, that E. S. *may be* inconsistent, and, *consequently*, that his reader is *at liberty* to take one, and *leave* the other, of two seemingly inconsistent statements, instead of taking the *necessary* trouble to seek out a fair method of reconciling them. But the just and teachable interpreter will come to a different conclusion. It is to such as give E. S. their *full* confidence that we appeal, and on the ground of that confidence affirm, that inconsistency *ought not* to be presumed until *all* endeavours at reconciliation have *confessedly* failed. Those who do not entertain this confidence, we do not hope to satisfy by the above remarks. Still less should we undertake the hopeless task of satisfying prejudiced opponents of E. S., who necessarily *wish* to conclude him liable to objection. In this case, the understanding being enslaved by the will, is ready to perform its "dirty work" of falsification; for whenever "the wish is *thus* father to the thoughts," it is found, that reasoners, who on other occasions are the most fair and logical, do not hesitate to violate their own cherished rules at the bidding of the prejudiced will; and because they *wish* to see a writer in the wrong, they will labour, in defiance of all truth and candour, to prove him to be so. And even favourers of E. S., who have drawn from his writings an idea which, whether right or wrong, they are pre-determined not to part with, may be found preferring rather to doubt the consistency of their author than the accuracy of their own interpretation of his words. The apostle James says, "*the tongue is a world of iniquity*," and never is it more so, than when it is employed in dealing out a false argument, framed by the self-hood of him who maintains it.

JUSTICE.

LETTERS OF THE LATE REV. J. CLOWES, IN ANSWER  
TO CERTAIN QUERIES.

---

*To the Editor of the Intellectual Repository.*

SIR,

On looking over some papers the other day, I accidentally met with the following MS. letters of the late Mr. Clowes, addressed to a friend of mine in this neighbourhood, who with the writer is now in the spiritual world. Knowing that you will agree with me, that any thing from the pen of the venerable Clowes cannot but be interesting to the Church at large, and worthy to be recorded for the use of future generations, as they are already recorded in the archives of heaven, I venture to send them for insertion in your widely-circulated *Repository*. I have not a copy of the *queries* referred to; but these may easily be collected from the letters. They are copied and underlined verbatim.

I am, &c,

T. MASON.

Embsay, 19th March, 1843.

---

Manchester, December 15, 1817.

MY DEAR SIR,

I received on Saturday your kind favour of the 9th, and lose no time in replying to the interesting queries which you propose. You appear perplexed about the Lord's *residence* in Infants, and also in evil spirits and evil men, because you conceive that where the Lord resides Goodness and Truth must reside also. But it is to be considered, that when our Author speaks of the Lord's residence with evil spirits and evil men, he describes it only as a residence in the *very inmost* principle of Life, but not in the voluntary and intellectual principle. Thus, in consequence, the evil spirit, or evil man, *hath life*, which otherwise he could not have; but inasmuch as he doth not make that life his own, by forming his voluntary and intellectual principles in agreement with it, he consequently perverts it, so that in its descent it becomes *evil life*, in like manner as the sun's heat and light are perverted by certain natural objects, so as to become the sources of all filth and defilement.

In regard to *Influx*, it is not quite correct to say, that *common* and *particular* Influx is the same with *immediate* and *mediate* Influx, since *common* and *particular* Influx hath relation to subjects which are in order, and which are not in order, thus *common* Influx hath relation to

the *brute* creation, and *particular* Influx to the *human race*; whereas *immediate* and *mediate* Influx applies solely to the human species, *immediate* Influx appertaining to all, whether good or evil, but *mediate* Influx appertaining only to the *good*.\* You ask "what is meant by saying in the above No. (5850) that into man there is only a *particular* Influx?" I reply, that nothing of the kind is said in that number. It is said indeed, that man is a subject of *particular Influx*, but not exclusive of *common Influx*, and therefore it is not proper to add the word *only*.—Excuse these hasty remarks, and believe me to remain, with christian love to your Society, and devout prayer for you all,

Dear Sir, affectionately yours,

J. CLOWES.

Mr. \*\*\*\*\* Skipton.

Manchester, April 7, 1818.

MY DEAR SIR,

Your favour of the 28th of March would have received an earlier reply, had not my time been lately much occupied in writing an article for the *Intellectual Repository*, and also an answer to Mr. Proud's remarks on "*Separation from the Old Church*," as they are given in the 32d section of his *last Legacy* to the members of the New Church.

Having now discharged these duties, I hasten to give you all the satisfaction in my power on the subject of the two interesting queries, about which you are desirous to know my sentiments.

In regard to the *first* of these queries, I would observe, that all difficulty appears to me to vanish, if the words, "*In that day ye shall ask me nothing*," be connected with those which immediately follow, "*Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, He will give it you. Hitherto have ye asked nothing in my name: ask and receive that your joy may be full.*" For from this context it is evident, that the Blessed Jesus was not willing to be supplicated as a Being *separate* from the ETERNAL FATHER, but as a Being who was *one* with Him, and that therefore He was further willing that a new form of supplication should be adopted amongst his followers, which he called *asking in His name*, by which he manifestly means, addressing the FATHER *in Union with the Son*, or the DIVINITY *in Union with the assumed glorified HUMANITY*, thus addressing the DIVINE HUMANITY, as the only proper object of all worship and adoration, He therefore adds, that in such case *they should receive*, and

\* The good are the subjects of mediate influx from heaven, and the evil from hell.—ED.

*their joy would be full*, to denote, that in such case they would attain full conjunction of life with their HEAVENLY FATHER, which is all that can be *asked*, because it is the all of true *joy* and happiness.

In regard to your *second* query, respecting the passage in the first Epistle to the Corinthians, chap. xv. 24, and following verses, I wish only to remark, that it is difficult to see what the apostle meant by Jesus Christ *delivering up the kingdom to God, even the Father*, unless he had in view the Glorification of the Humanity, certain it is that he never intended to say that Jesus Christ was to cease to exercise spiritual dominion as the Supreme God of Heaven and Earth, because in another of his Epistles he asserts that the Kingdom of the GREAT SAVIOUR was to be an *Eternal* Kingdom. But (if you wish it) I will send you a copy, or copies, of a pamphlet at present reprinting by our Society, in which the subject is discussed more at large than my paper will at present allow me to do, and which I think will give you all the satisfaction that you can wish.—Waiting for your answer, I remain, dear Sir, with devout prayer for yourself and your Society,

Affectionately yours,

J. CLOWES.

Mr. \*\*\*\*\* , Skipton.

---

#### REMARKS ON A MINISTER'S APOLOGY FOR NOT WEARING AN OFFICIAL DRESS.

---

*To the Editor of the Intellectual Repository.*

SIR,

"A Minister" having taken occasion from a suggestion of mine, at page 31, to present the readers of the Magazine with a long article on the *principle* of wearing official Ministerial Dresses; possibly, if his observations were quite unnoticed, it might be considered, either that his objections are valid and unanswerable, or that my silence implied want of courtesy. But agreeing with him, in considering that the pages of the Magazine may *not* be most usefully occupied in discussing the particular subject of his communication, I shall not intrude upon your readers, any attempt at a formal reply, or proof of the principle advocated in my suggestion. In fact, the *onus* does not rest on me; my article has only been seized as an opportunity to attack the *whole principle* involved in the use of Ministerial Dresses; and it is for the compilers of the Liturgy, and nearly the whole body of Conference Ministers to defend the principle they have adopted;—that is—  
if they think it necessary.

"A Minister" says, page 108, that against my individual experience

of the usefulness of an official Dress, he begs to set his individual experience to the contrary; but I beg to remind him that my experience is in harmony with the *practice*, and thus, I judge, of the experience of the majority of Ministers in the Church, and that he is comparatively alone in his; so that the *weight* of experience is, at present, decidedly on my side.

I am glad to find my opinion borne out by that of the late Mr. Hindmarsh, quoted, page 104; "that an official Dress is desirable on two accounts; first, because it induces on the wearer a ministerial state; and secondly, because it induces on the spectator a sentiment of respect for the Minister, well calculated to cause the hearer to hearken with advantage." These reasons appear to me, to evince a good knowledge of the state and workings of the human mind. However we may wish the New Church to be "*what it ought to be*," yet, when we descend from theory to practice, we must, if we would act wisely, consider things *as they are*; and I believe that the minds of the majority of worshippers, are favourably impressed by the use of becoming ministerial vestments, and that they tend to induce a respectful reverential *external* in public worship, which may form the basis of a reverential *internal*; and when they are thus esteemed, or this effect is produced, I consider them *useful*, and therefore *orderly*. But among a people who evinced a dislike to any external form, or particular order of worship, I should say that a Ministerial Dress, from not being agreeable, would not be *useful*, and therefore not *orderly*.

I should no more think of searching the New Testament for authority either for or against the use of a Ministerial Dress, than I should of looking to the same source for direction as to the forms or decorations of places of worship. If the apostles constantly wore their ordinary apparel, so they usually preached in dwelling-houses; and there is no evidence in the New Testament that they even preached in a building erected solely for Christian worship, or dispensed the sacramental elements from a communion table or altar. The reason is obvious; these things belong to a state of more general reception, or at least, toleration of the doctrines of Christianity, than the records of the New Testament furnish an account of. And I think it would be just as reasonable to argue against well-built, decently decorated places of worship and communion tables, on the ground that there is no allusion to such things in the New Testament, as it is to argue against the use of a Ministerial Dress because the apostles did not wear one. Both the one and the other, ought, and, I conceive, will be regulated by the principles of order and taste, prevailing in any particular age, or among any particular people.

And here I am reminded, that my suggestion for investing the chosen Leaders in a surplice, has occasioned the remark, "truly there is no accounting for taste!" Indeed there is not. But whether there is more correct and refined taste in the decent order I recommend, or in that *ultraism* to which your correspondent's remarks tend, I leave to be decided by your readers.

In reference to the remarks at page 104, on the difficulty of determining the correspondence, form, colour, material, &c. of Ministerial Vestments, and where "A Minister" says, "who shall decide when doctors disagree," I beg to quote a passage from the truly admirable Preface to the Liturgy, in which the "doctors" of the Church *have agreed*; and which is perhaps not so well known as it deserves to be:—

"No directions are given in the Rubrick as to the *Dress* of Ministers, except in regard to the surplice to be worn at the time of Ordination; because the Conference has not thought proper to make the use of a particular dress obligatory upon the Ministers in its connexion. Nevertheless, in the Minutes of the Sixteenth General Conference, No. 52, is a resolution, declaring white to be the *proper colour* of the dress which should be worn by the Minister in his sacred ministrations. Whether any particular dress be worn, or not, is perhaps a matter of much indifference: but where one is worn, it ought certainly to be expressive of the functions performed in it. But no colour is so appropriate to the whole of the functions, as *white*. White robes, especially of *linen*, are significative of genuine truths, grounded in goodness; now it is by genuine truths grounded in goodness, that the Minister, in the devotional part of the service is supposed to approach the Lord; and it is from genuine truths grounded in goodness, that in the discourse, he is to instruct and exhort the people."

Then, after some remarks on the inappropriateness of *black robes*, &c., we read,—

"The Ministers, therefore, of most of the principal Societies of the New Church in this country have adopted the use of *white robes*, resembling in form those worn by the Ministers of the Church of England; which practice, *will doubtless become general*, except when particular circumstances, such as the unsuitableness of the place of worship, render it inexpedient."

Not wishing to occupy more of your readers' attention on this subject, I will merely add, that I freely concede to "a Minister" his right to adopt such a form and habit of worship as he considers best and most useful. On the modes and ceremonies of external worship we may differ in opinion; but on the more important Principles of Internal worship, and the True Object of Christian adoration, I trust we are entirely agreed.—I am, Sir, yours, &c.,

Leigh, March 8th, 1843.

J. W. H.



## MATERIALS FOR MORAL CULTURE.

(Continued from page 101.)\*

## XXXVII.

We are accustomed to regard the human *mental trinity* as consisting of will, understanding, and active powers (or operation); and to say, that the two first become *fixed* by action from them, in the last; but it is not always considered, that the active powers themselves acquire by exercise a *fixed* nature, called habit, and that it is in *this* (or in good or evil habits) that corresponding principles of the will and understanding become fixed, as on their natural basis.

## XXXVIII.

Habit, good or ill, seems to act like a mighty mechanical power, *intended* to propel us forward, under the impulse of the will which has become inherent in it, with an ever accelerating force. This power is equally effective in propelling forward, and keeping us, in the direction of wisdom, or folly, accordingly as we make our election, either to move in the way of life, or the way of death.

## XXXIX.

As when a man purchases a house, he proceeds to adorn it to his own taste, so, when the will has adopted as its own any thing which it calls *good*, it forthwith sets the understanding to paint it of its own favorite colour. Hence it is that vices come to be painted by their owners with the names of virtues; while other people's virtues, with equal perverseness, are labelled (or libelled) as vices, whensoever it seems *good* to the selfish will so to depreciate them.

## XL.

Unquiet feelings are produced by the action of things upon unquiet principles. Were there no principles in us but good and truth, nothing could possibly disturb us. A right view of every thing would be taken by the intellect, and only a peaceful feeling would be manifested by the will respecting it. Nothing can move or shake principles which rest firmly on the Eternal Rock. Hence comes the settled peace of the angels, for in them the activity of the proprium has ceased.

\* The reader is requested to correct an error of the press in the last line of No. XXII. (page 99) where "accompanied" is printed instead of unaccompanied.

## XLI.

"I did the best I could," is too often considered a sufficient excuse for, and almost a justification of error. But can the *previous* neglect to improve the judgment, in which that error originated, be so easily justified ?

## XLII.

It is both a duty and a privilege to love and esteem the good on account of their quality ; but such is human infirmity, that (because no love of the good can be wholly abstracted from their person, and be exclusively fixed on their quality) so far as the love of the virtuous becomes *personal*, it has a tendency to blind the judgment to the true character of their weaknesses, (from which none are exempt) and to entice it to call evil good, and good evil, according to their bias or opinion.

## XLIII.

Whatever is from the Supreme has a tendency towards Him, and thus to the interiors. The judgment of man while he is in a natural state, dwells in effects, in a spiritual state, it ascends to causes. Hence the good tenderly love each other more from a perception of their ruling desire *to become* better, or on account of their love of goodness hoped to be attained, than for their degree of goodness actually realized. It is in the boundless desire towards good, and not in (at the best) the limited attainment of it, that the idea of the connexion of good with its Infinite Source, is presented.

## XLIV.

While man is upon earth, every idea of thought is a mixture of what is of the Lord through the Internal Man, and what is of self in the External Man. By how much the former prevails, the idea is lucid, just, and wise ; by how much the latter prevails, it is obscure, unjust, and unwise. The great struggle of regeneration is especially felt in that earthquake of the mind, when the latter is shaken and removed by Divine power, from its connexion with the former ; and this process is gradually going on, but is never fully accomplished, in this world.

## XLV.

Who would sin with the certainty of detection ? But is not all sin detected by the all-seeing eye ? Every one's sin *must* find him out, if unrepented of, when repentance is too late ! How important, then, to cherish the idea at all times, that " God is acquainted with all our ways."

(To be continued.)

## THE DEAD LANGUAGES.

---

[We have received another paper on this subject, signed T. C., but as we consider, that to continue this subject would not be profitable and agreeable to our readers, and further, that W. M. has granted by anticipation all that T. C. demands, we must decline inserting it. We have no doubt that our respected correspondent T. C. will concur in this decision, when he adverts to the fact, that W. M. has guarded his readers against supposing, that he, in the least, *disparages the study of the "dead languages;"* on the contrary, he acknowledges the great utility of that study, both on account of the Word and the Writings of Swedenborg, as well as being a means of cultivating the rational faculty, and rendering it more receptive of wisdom from the Lord. All that he contends against is, the vain supposition and conceit, that the mere acquisition of the dead and living languages constitutes intelligence, whereas they are only *a means* to this end, and to mistake the means for the end is sure to inflate the mind with conceit and with self-derived intelligence.—See *H. H.* 353.]—ED.

---

## DEATH.

---

AN expression in the last number of the *Repository*, page 90, at the bottom, seems to indicate, I find, that the writer, where he is speaking of *death* as the consequence of the *fall* of man, uses the word "death" simply in the sense of departure from the natural to the spiritual world. Undoubtedly this is the sense of the word "death" in common discourse, but the theological sense of the word is, departure *caused by disease*. Before the fall, departure was without disease, and was *caused* only by the gracious decree of the Father of mercies, to call his children to a higher state of being, without the intervention of disease as a second cause of their removal. But now, death means the extremity of disease rendering the body unfit for the abode of the spirit. That this is the sense of the word death when used theologically, is evident from the following extract from our author:—

"Inasmuch as death is from no other source than from sin, and sin is all that which is contrary to Divine Order, it is from this ground that evil closes the smallest and altogether invisible vessels of the human body, of which the next greater vessels, which are also invisible, are composed; for the smallest and altogether invisible vessels are continued to man's interiors. Hence comes

the first and inmost obstruction, and hence the first and inmost vitiation in the blood. This vitiation when it increases, causes disease, and at length death. But if man had lived the life of good, in this case his interiors would be open to heaven, and through heaven to the Lord; thus, also, the smallest and invisible *vascula* (it is allowable to call the delineaments of the first stamina *vascula* by reason of correspondence,) would be open also, and hence man would be without disease, and would only decrease [in bodily energy] to ultimate old age,\* until he became altogether as an infant, but a wise infant; and when, in such case, the body could no longer minister to its spirit, he would pass *without disease* out of his earthly body, into a body such as the angels have; thus out of the world immediately into heaven.—A.C. 5726.

H. C.

---

### REVIEWS.

---

*Thoughts on the Study of the Holy Gospels, intended as an Introduction to a Harmony and Commentary.* By the Rev. ISAAC WILLIAMS, B.D., late Fellow of Trinity College, Oxford. Rivington, London, 1842. pp. 429. (*Second notice.*)

In our last we adverted to this work with much interest and pleasure, and stated it as our opinion, that it is one of the many signs now so frequently appearing in the mental horizon, of great changes taking place in thinking minds in relation to theological views and sentiments. After an extract or two which we adduced from this interesting volume, we observed that one great object of the School to which this writer belongs, is to prove that there is a Spiritual Sense in Holy Scripture. What the author states on the "Rule of Scriptural Interpretation" is important, and may eventually lead to the adoption of the *right rule*,—the "Science of Correspondences," which explains the relation between things natural and spiritual, and thus discovers to the devout and enquiring mind the Spiritual Sense of the Holy Word:—

"THE RULE OF SCRIPTURAL INTERPRETATION FURNISHED BY OUR LORD.—*Not Literal, but Spiritual.*—The mode of explaining the Gospels, adopted in the commentaries which it is intended to pursue, may appear to some not to adhere sufficiently to the first literal sense, but to require too much to be granted by faith; and we now proceed to show that something of this kind is the only right method of explaining the Scriptures, as being that mode which is furnished by our Lord Himself.

\*Are we to conclude from this passage, that before the fall of the Adamic Church, none died in infancy, nor, indeed, until extreme old age?

"We have observed that our Lord often spoke in such a manner as not to be clearly understood, and that He often seemed so to speak designedly; and that to understand the meaning of His words depended on the moral character of the hearer, not on the intellect. So much was this the case, that He appeared to have been better understood upon the whole by the illiterate, and by those whom he termed "babes;" and the least of all by the Scribes, and those learned in the Scriptures, whom He termed "the wise and prudent." It is natural to suppose, therefore, that when He speaks to us in the Scriptures, by Prophets and Evangelists, He speaks to us in like manner, and is to be understood in like manner, as when He spake in the flesh. And this is confirmed by Himself in His use and application of the Scriptures.

"For as our Lord did Himself often bring forward and explain the Scriptures, so we shall find in His own use of them the best rule of Scriptural interpretation. When speaking to the Scribes and Pharisees, He almost invariably appeals to the Scriptures; it is His peculiar mode of teaching them; and it may be observed, that in bringing forward the Scriptures, He interprets them in a different manner to what they do. They seem to have been themselves extremely well versed in the Scriptures, and to have been keen and correct in the interpretation of them, as far as the letter, and according to the natural reason, (as may be shown hereafter,) while they entirely failed in the right and spiritual understanding of them; and it will appear that our Lord did explain them after quite another mode of interpretation.

"It is remarkable what a show of reason and knowledge the Scribes and Pharisees displayed in their application of Scripture, so as to have raised insuperable difficulties in the minds of humble believers. But it is evident, that in all these cases, good men came by degrees to understand the Scriptures rightly, and in the mean time to believe rightly, in spite of difficulties, while others were blinded, even as it may seem with reason and Scripture on their side. And this leads us to look with especial interest to our Lord's own mode of expounding the Scriptures. For it is very clear, that unless we have that faith which is of God, we may be deceived and entangled, not only by external circumstances, but even by the letter of Scripture itself, taking precepts, and figures, and prophecies, not according to the spirit, as unfolded to faith and obedience, but according to the false light of the natural reason.

"Now there appear to be two modes of interpreting and understanding the Sacred Writings. Some persons with a scrupulous and religious jealousy would contend that we should consider nothing as binding on the conscience, unless it can be supported by express warranty in the very words of Holy Scripture; or would perhaps allow as a great matter, that this acceptance and belief should be extended to deductions, legitimately and logically drawn from the sacred text. While others would consider that the whole of Scripture admits of higher and spiritual interpretations, whereby "mysteries are revealed unto the meek," who are led on by faith into all the treasures which are hid in Christ.

"Now this latter we shall find sanctioned, I think, not only by the Church Catholic of all ages, and the practice of Fathers, and Apostles, and Evangelists, but even by the divine authority of our Lord Himself. In all the instances in which He cites passages from the Old Testament, they are such as do not prove the point in question, in a manner to satisfy a rationalistic, curious, and captious enquirer. If we may venture so to speak of His divine and awful sayings, the inferences to be granted cannot be logically deduced from the words referred to; they are rather appeals to the faith of the hearer than to his reason; arguments addressed to the heart more than to the head; being the tests of his own life and conscience, rather than submitting themselves in deference to his understanding; searchers and discerners of him rather than to be searched and discerned by him.

"It is not only to the Scribes and Pharisees that our Lord appeals to the Scriptures; His language to all is, 'Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me.' Yet He nowhere implies, that unassisted reason was of itself sufficient to understand them: on the contrary, we find that even disciples could not, until Christ 'expounded to them in all the Scriptures the things concerning Himself,' nor could the apostles, until He 'opened their minds that they should understand the Scriptures:' which very expressions would imply, that our Lord's proofs from the Old Testament were not of such a nature as to be palpably obvious to the intellect. And it seems reasonable to expect, in accordance with this, that He Himself (whether as infallibly residing in His Church, or as enlightening the individual conscience,) may furnish us with a key to unlock therein the things concerning Himself, which we should not otherwise arrive at. As when He sent the blind man to the pool of Siloam, He had Himself first anointed his eyes; in like manner, though He sends us to the Scriptures, He still requires a preparation of heart which is of God before we can perceive. 'How can I understand except some man should guide me?' is the exclamation of the natural man, although the words of Holy Scripture may be in his hands. And this natural exclamation was made in a case so approved of that it was thought worthy of an especial mission of God's favour. And we find our blessed Lord's disciples were reproved by Him for not perceiving the force of the Scriptures, in the same way as they were for not understanding our blessed Lord's own words; not as implying in them slowness of reason, but of faith: 'O simple ones, and slow of heart to believe all that the prophets have spoken!' are our Lord's words to His two disciples who were going to Emmaus. Add to which, that as divine knowledge is always spoken of, so emphatically, as the especial gift of God alone, and it is said that 'no man can come to Christ excepting the Father, which hath sent Him, draw him,' this would lead us to suppose it probable that so great an avenue or access to knowledge as that of the Holy Scriptures, and so important a means of being brought to Christ, would depend for its interpretation on something of a higher nature than the mere reason; something more particularly to be considered of a divine nature." pp. 146—150.

*The Juvenile Magazine: designed for the use of Day and Sunday Schools.* Manchester: Sunday School Union of the New Jerusalem Church.

THIS useful periodical which has hitherto been so ably and so successfully conducted; has more than realized the sanguine anticipations of its friends. Its circulation has gradually increased, and its usefulness in our Sunday Schools and families is abundantly evident. It is like a beautiful field in spring where children delight to roam and to sport, and to pluck the beautiful flowers,—emblems of the delightful, heavenly sentiments of innocence and truth with which this little juvenile periodical abounds. Since the commencement of the new year, the form of this little work has been enlarged, and through the kind assistance of Mr. Agnew, one of our most active friends in the cause of New Church education, the wood-cuts are greatly improved. The contents of each number are nicely varied, and the style both in prose and poetry is well adapted to the juvenile mind. They who wish to benefit children by training their minds to receive the pure sentiments of genuine truth, would do well to present them every month with a copy of this little messenger of innocence and peace. It is, however, better that the children themselves, which is the case in our Sunday Schools, should be induced to purchase it, and that they should be taught that a *penny* cannot be expended on a more valuable acquisition.

---

*The Young Farmers; or, the Franklin Family.* Hodson, 112, Fleet-street, London. pp. 96.

ONE of the most useful efforts that has been made of late years in the cause of New Church literature, is to bring out works especially adapted to the young. Of these efforts many have been very successful; but the very interesting tale of the "Young Farmers" before us, is, in our opinion, the most successful of all. It is a reprint from an American work, and greatly are we indebted to our American brethren for such works as this. A pious father and mother, enlightened by the New Church Doctrines, are here represented as working their way through difficulties, and concentrating their energy in the training up of their children in that genuine Christian life of love, wisdom, and use,—of charity, faith and good works, so powerfully inculcated by the doctrines of the New Jerusalem. The family, from a change of circumstances, being obliged to retire into the country, and to cultivate a farm, are instructed in the most important uses of life, and they are practically taught, that "the world of nature is a theatre" on which the Lord's

kingdom is manifested to view, and that the Science of Correspondences is that which brings us acquainted with the interior, spiritual things to which the objects of nature, and, above all, the literal sense of the Holy Word correspond. The dying scene of the sister Amy is peculiarly affecting, and many truths concerning the spiritual world, and the state of man after death, are exhibited in a very simple and beautiful light, and impressed upon the youthful mind in a very striking and affecting manner.

### LETTERS FROM AMERICA.

WE are much delighted to insert the following letter from our esteemed friend Mr. A. Haworth, who left England in the autumn of last year on a visit to the United States:—

#### LETTER I.

*To the Editor of the Intel. Repository.*

Sir,—You repeatedly expressed a desire that, on visiting America, I would address to you, for insertion in your periodical, one or more letters, containing any particulars which might appear calculated to be of interest to your readers. I intimated some reluctance; but it has since appeared that I ought to endeavour to perform a use by complying with your request.

I left England in the middle of September last. Among our passengers there were several preachers belonging to different religious parties, and many other persons, both able and willing to discuss religious subjects. We had, accordingly, a fair share of controversy, which helped us to pass away the tedious time. From two American clergymen who were returning home, I learned that Puseyism was an exciting subject in America, where it had made considerable progress. One or two bishops of the Protestant Episcopal Church, had avowed themselves adherents to its principles. I was much pleased with one American passenger,—a very intelligent and respectable member of the body of Hickite Quakers or Friends, who assured me, after I had described the leading doctrines of the New Church, that there was a great similarity between these views and those which he and his party professed. These Hickites are so called from a Mr. Hicks, who several years ago, preached earnestly amongst the

body of Friends against tripersonalism, the atonement, and justification by faith only. There was a split amongst them in consequence; those who followed Hicks, being they who stood up for the “inward light,” for holiness of life, and the unity of God. All this they maintained to be consistent with Quaker orthodoxy; on which account they are called in America the Orthodox Friends. The seceders were advocates for the doctrines usually called Evangelism. These taunted the Hickites with being Unitarians, while the Hickites in their turn call the “evangelical” doctrines of the others, irrational and absurd. The passenger I have alluded to, appeared much pleased with the New Church views, accepted gladly some tracts, and promised to acquaint himself more fully with the doctrines of Swedenborg.

In about a month we arrived at New York. On the first Sunday morning I attended the worship of one of the New Church Societies in that city. Their place of meeting is a room, neatly fitted up, in a large edifice called a Lyceum. The congregation numbered nearly one hundred and twenty persons, many of whom appeared to be but recent receivers of the doctrines. Just as the worship was about to commence, an adult person, a female, went up to the minister, and received the rite of baptism. The ceremony was performed much in the way that it is in England. This baptism,



associated as it was with the worship, and done in the face of all the people, produced a pleasing impression. The usual service was then proceeded with, the pieces sung being three chants from their Book of Worship, and the prayer offered up being the Lord's prayer. Two lessons were read from the Word, and then the commandments. No hymns were sung, and no prayer but the Lord's prayer was made use of. A sermon was preached as with us. It was a written discourse, and well composed,—the language being as near as possible that of E. S., whose writings were quoted in support of the views put forward. The minister did not wear robes, nor was his dress altogether black, but he had on a white vest, because of the fact, as I was given to understand, that white has a good correspondence. The service occupied much less time than such services usually do in England. The minister was the Rev. Mr. Barrett,—whose lectures in New York not long ago were so favorably received. I had the pleasure of being introduced to him, and spent a part of that day in his company. I found him a very intelligent and amiable man. He has been a preacher among the Unitarians; but on meeting some years ago with the writings of the New Church, he soon saw that the doctrines contained in them were true, and he embraced them; since which time he has become a zealous advocate of them, and a minister in the New Church. He is young, and is altogether a valuable acquisition to the good cause. His Society had only one religious service on the Sabbath I was there; indeed, the Societies in America have generally but one service. They had, in the evening of that day, according to custom, a social meeting at the house of one of their members, to read, and converse a little upon the Writings of E. S. I went to that meeting, and found there a numerous and respectable party. The Society which I am speaking of, is called the First New Church Society in New York. There is another under the pastoral care of the Rev. Mr. Doughty, called the Second New Church Society; but this is rather smaller than the other. They say, in a Convention Report, that their Worship is attended by eighty to 120 persons. I was not present at their worship, for it took place at the same hour as that of the First Society, and they, like the First, have only one

service on the Sabbath. I was told that they conduct their worship in the same way as the other, with the exception that they sing a hymn or two out of the English hymn book. This Society, and its pastor, take part with the new Convention which has been established, called the Central Convention, while the First Society and its pastor are joined to the previous Convention, with which the English Church has hitherto corresponded.

I soon became acquainted with some members of the New Church in Providence. I learned from them, that although they were not increasing, still they had some cheering information to give me. They mentioned several men in eminent stations connected with religion and literature in that country who were becoming readers of Swedenborg. Their Society does not exceed twenty members, but their Sabbath worship is attended by more than twice that number of persons. They have no stated pastor, but are visited at intervals by one minister or other, especially by Mr. Barrett of New York. They desired me to preach to them on the Sunday I was there, and as they had no pastor I consented. I found their place of meeting exceedingly neat, being a spacious room, fitted up tastefully, and having in it an excellent piano to aid them in their singing. They sung chants from their Book of Worship. Their leader read one or two lessons from the Word, the Commandments too, I think, and he repeated the Lord's prayer. When my turn came, I made free to address myself to the Lord in a prayer of "human composition," as our American brethren term it, which was an innovation, but it was with the previous consent of their leader. The congregation numbered more than fifty, several of whom were old friends from Accrington, in England, now residing in that neighbourhood. Their custom is for males and females to sit apart, and for all, while prayer is being made, to kneel in such a manner that their faces may be turned to one another in some degree. Such a position in prayer is thought by our brethren in that part of America to be a good correspondence, and they like to observe it also when they engage in family worship. Our brethren at Providence observe the custom of having but one Sabbath service, and that in the forenoon.

I next visited the town of Pawtucket, which is four miles from Providence, and

saw some members of the New Church in that place. These brethren are formed into a small Society, and have worship on the Sabbath, but have no minister. They have a leader who conducts the worship as at Providence, and reads a discourse from some New Church minister. He does not preach his own sermons, for that would be contrary to order, as understood in America. Some intimation was made to me that they would have been glad to have me stay over the following Lord's day, and assist them, but my time did not permit me to do so. I was afterwards at Warwick, some ten miles from Providence, where there is a small Society, but I did not see any of the leading members of it. I saw one or two of the brethren from Accrington, who were situated there, and they said that they occasionally attended the Sabbath exercises of this Society.

It would have afforded me great pleasure to have visited Bridgewater, Boston, and several other places, where there are so many receivers of our doctrines, but I was prevented by the consideration that it would occupy much time, at a season when winter was coming on, and would greatly delay the journey which I was in haste to make to the Far West. I returned, therefore, to New York, and mixed again with some New Church friends. Among these was the Rev. J. Doughty, who is the highly-esteemed pastor of the Second Society. I was urged to stay over the coming Sabbath, and officiate for one of the Societies; but I declined to do this, alleging my great unwillingness to act against their rules of order, which forbid laymen to preach, and observing too, that they did not, as at Providence, stand in need of assistance.

Allow me here to mention a circumstance which is not without interest. While in the house of a friend in New York, a gentleman was introduced to me as a countryman, who proceeded to say that he had not been born in the New Church, but had been educated in the New Jerusalem Free School, London, which had been the cause of his eventually embracing the religious views there taught. He came to New York, and was there left to pursue his own course in the choice of a religion. As he thought on the subject, he called to mind the teaching he had received in the London School, and decided that the views he there received were the truth. He ac-

cordingly adopted them, and joined the Church in New York. He mentioned others, then residing at the Cape of Good Hope, who had also been educated in that School, and had, after leaving England, embraced the heavenly doctrines. I mention these matters to shew that the New Jerusalem Free Schools in England are certainly of use.

I left New York on the 29th of October, for Philadelphia, where I arrived the same day. The day following, being Sunday, I was present at the religious service of the First New Church Society there. Their place of meeting is a spacious room, which they hold for that purpose. Sixty to eighty persons were present. Chants were sung from the American Book of Worship, with a hymn from the English hymn book. Their minister, the Rev. R. Decharmes, being absent, a layman had to conduct the worship. He did not, of course, preach a sermon of his own, but read one from a book, announcing before he began who the author of it was. Mr. Decharmes had formerly been their pastor, but was now only their minister,—a difference which I will by and by explain. One of the motives which had induced him to resign his place as their pastor, was, a difference of opinion between himself and his flock, as to its being orderly for a layman, in the absence of a minister or pastor, to pronounce the benediction on closing a religious service. I went in the afternoon to the place of worship occupied by the Second Society, of which the Rev. M. B. Roche has been, until lately, the pastor. I found that it was their school-hour, it being a custom with them, as with most other Societies, to instruct for a while, during the Sabbath afternoon, the children of New Church members in the heavenly doctrines, and in reading the Holy Word. I learned that they were without a minister, and that the number of their worshipers now was very small. Their place of worship is a handsome edifice, and in a good situation. It was built for Mr. Roche, at the time when he, with many of his congregation, came over from the Protestant Episcopal Church, of which he was originally a minister. Some members of this Second Society have joined the First, and so have augmented its numbers. The First Society is connected with the new, and the Second with the former Convention. I was sorry to hear that Mr. Condy Raguet,

so much known and esteemed in the Church, had been recently removed to the spiritual world. The good cause appeared to be in a somewhat drooping state at Philadelphia.

After staying a few days in this city, I proceeded to Baltimore, where I soon saw a few members of the New Church. They have a very neat place of worship, but their Society is rather small. At this time, the question of the two Conventions was agitating their minds, and differences of opinion were entertained on the subject. A large majority, however, had joined the new Convention: they had at the same time ceased to use the Book of Worship prepared by the General or Eastern Convention, and had adopted the English liturgy and hymn book. They were without a pastor, the Rev. Mr. Hargrove having died some years ago.

I went from Baltimore to Washington, where there are also a few members of the New Church. They are formed into a Society, and have Sabbath worship, but have no pastor. They join the new or Central Convention.

After seeing Washington, I set out for the Far West. I stopped a few days on my way at the town of Lancaster, in Pennsylvania, where there is a New Church Society, consisting principally of Germans. As they had no pastor, I officiated for them on the Sabbath. Their little congregation did not exceed fifteen adult persons, but I was pleased with their orderly appearance, and the Christian feelings by which they seemed to be animated. They have a small but very neat place of worship. They join the Central Convention.

From this town I proceeded to Pittsburgh, where there is a small Society, but I did not see any of its members. I took a passage by a steamer for Cincinnati, going down the river Ohio. We stopped a short time at Wheeling, where there are a few receivers, but I was not able to visit any one. In two days and a half we reached Cincinnati, where I had previously determined for a short time to stay.

In this city, Cincinnati, the good cause has been more successful than in any other city of America, with the exception of Boston. The receivers here, amounting to some three hundred, are a very respectable body of men, and the New Church is in very good repute. There

are three Societies, called First, Second and Third, each having its own pastor. The First Society, under the pastoral care of the Rev. M. M. Carl, is by far the most numerous, and appears to the greatest advantage. They have a beautiful place of worship, named the New Jerusalem Temple, resembling in some respects the temple in Salford, but rather more neat, and more tastefully decorated, though not quite so large, nor by any means in so eligible a situation. To erect, as they did, some years ago, so handsome a place of worship as this temple, and defray at once the whole cost of it, being seven thousand dollars, does great credit to the congregation, and sufficiently testifies to their resources, their zeal, and their liberality. They have an organ and an excellent choir of singers. They have lately had but one service on the Sabbaths, but they are now returning to their former practice of having a second service. Their services are very short, unceremonious and simple. The pastor does not officiate in robes, nor is he restricted to any particular form in conducting the worship. He reads two lessons from the Word, offers up usually a general prayer, and repeats the Lord's prayer after it. Hymns are not sung at present, but two chants and a glorification are sung, from the Book of Worship before mentioned. In the afternoon, the children of members are assembled in the temple, to receive the usual Sabbath instruction. The Second and Third Societies meet in rooms which they hire for the purpose. Their numbers may be fifty or sixty each. In the former, extemporaneous prayer is made at their worship, a lesson is read, and three hymns are sung, but no chants. In the latter, the minister reads a part of an English liturgy; a hymn is sung from our hymn book, and two chants from the American Book of Worship. Each of these two Societies has but one Sabbath service. Our brethren here are not formed into three Societies because of the temple being insufficient to hold them all, nor yet because of any difference in opinion as to doctrine, but because of not quite agreeing as to some matters relating to Church government.

A small portion of the members here, called the Theosophic Society, meet on the morning of every Lord's day, for the purpose of reading the Writings of E. S., and conversing upon them. The mem-

bers of the Third Society have also a social meeting every Sabbath evening for the same purpose. But such meetings as you have weekly and quarterly in Lancashire, for the discussion of Scripture passages, and for consociation, do not now exist here, nor any where else, I believe, in America. Nor are there any coffee meetings, or Free Day Schools such as the New Church has in England. There are, I believe, a few day-schools belonging to our brethren, in the eastern states, but not for children out of the New Church. An objection is entertained against admitting the children of Old Church parents, lest the amalgamation should be prejudicial to the minds of New Church children. A laudable practice exists among the female members here, or a portion of them, who meet once a fortnight, for the purpose of sewing and knitting together for a while, and raising by this kind of pious industry, a little fund to be employed in the purchase of New Jerusalem tracts for gratuitous distribution.

You are aware that there is a Convention held here yearly, called the Western Convention of the New Church. It was begun some ten years ago, partly because some rules made by the General Convention were not applicable to the states of people in this region, and partly because of the great inconvenience felt in sending members to that Convention from so great a distance. The parties composing it are not delegates representing Societies, but are individual members only. They meet from various parts, chiefly members in Cincinnati, to the number of one hundred and fifty. This Convention is independent of the other two in every respect. A magazine was begun under its auspices, entitled the Precursor, but it has now ceased, after appearing for, I think, six years. A small periodical entitled the Errand Boy was published for a while at Chillicothe in this state, but this also has ceased. Another magazine to succeed the Precursor is expected to be soon established.

You will perceive that I have used the terms "General or Eastern," in reference to the Convention with which the English Church has corresponded. The parties composing it, give it the former title, while those of the Central and Western Conventions give it the latter, denying that it has any just claim to be called "general." That it is not a

General Convention is true enough, since only a part of the Church adheres to it; but I suppose it must be felt as very inconvenient to renounce a title so long enjoyed, and, also, it is probably hoped that all the Societies may eventually join it again. I say "General or Eastern" that I may not be thought to speak disrespectfully of it by giving it the latter title, nor be blamed by others for calling it a General Convention when it is not so in reality.

The English Church, in Conference assembled, will be at a loss how to act in its intercourse with the Church in America, having its three Conventions, each independent of the others. Hitherto the English have addressed the whole American Church through the medium of the General or Eastern Convention. I conceive, however, that a continuance of this practice will not be satisfactory in this country. The other two Conventions are now sending addresses, and to these they will expect to receive kind and courteous replies. Can the English decline thus to answer them? Must they not do this even in common courtesy? They may hesitate to do it, from a wish not to encourage divisions any where, or from a want of information as to the necessity for these new Conventions, and the principles upon which they are constituted. Suffer me here to say,—as I shall shew more at large in a future letter,—that if the men of the Central Convention have made correct statements, they are, in my view, fully justified in the course they have adopted. The principle which has caused their separation is a most important one. They form, as you may see from their reports, a numerous and respectable party; and their Magazine, entitled *The New Churchman*, displays great talent, as well as a numerous list of subscribers. This Convention, too, has every prospect of permanency. With respect to the Western Convention, it does not differ in its principles from the Central one, and yet it must necessarily remain distinct from it, because of the great distance at which its people reside. These are numerous, especially in the state of Ohio, and must have their affairs regulated by a body nearer home. The English, however, have no occasion to concern themselves about these matters; it is enough for them to know that three Conventions do and will exist in this country. They

may regret to see divisions, but they cannot help them. They have only to answer the addresses they may receive, in the spirit in which they are written.

I may here notice a few characteristics of the New Church in America. One is, that its members have generally adopted the temperance plan of abstaining from the use of alcoholic drinks. Another is, that the Homœopathic system of medicine is much in favour amongst them, and is adopted to a great extent. Another, that they cherish, as a religious denomination, a more exclusive spirit, or, as they themselves would perhaps term it, assume a form of greater distinctness, than is done by their brethren in Britain. Again, their ministers, or pastors, have more external authority than ministers have in England, while the laity are in a more passive state. The case is in this respect, much as it is in the English Episcopal Church. Lastly, there is much done—too much, I fear—in the way of legislation, with a view to bring the Church into a complete state of external order. I purpose, in future letters, to take these subjects into consideration.

Allow me to add, that the New Church is in a prosperous state in these parts. Two missionaries who have recently been out, one of whom has visited other states adjoining Ohio, give pleasing accounts of their successful exertions. One of them has organized two or three new Societies. Intelligence has also been recently received from Boston, of some valuable accessions having been made to their number; also that a Presbyterian minister, at some distance from that city, had embraced and openly avowed the doctrines of the New Church. He had proposed to leave his flock, but was urged still to remain among them, and preach the truth, as he understood it.

Having now addressed you at sufficient length, I beg to subscribe, &c.

Cincinnati, Jan. 7th, 1843. A. H.

[We beg to state, that although we have made many efforts to obtain the American Periodicals called the "Precursor" and the "New Church-Man," our efforts have hitherto been in vain, and we trust, that our American brethren will take this as a sufficient apology for our not having adverted to these periodicals. Arrangements, however, are now made, by which we hope regularly to receive them.] ED.

## MISCELLANEOUS INFORMATION.

**CENTRAL DEPÔT AND SHOP IN MANCHESTER FOR THE SALE OF ALL WORKS IN THEOLOGY AND LITERATURE CONNECTED WITH THE NEW CHURCH.**—The want of an institution of this kind has been long and deeply felt in Manchester, which may be considered the central point in Britain where, and in the surrounding country, the greatest attention has been awakened in behalf of the New Church doctrines. The Societies of the New Church are consequently more numerous in these parts than in any other throughout the kingdom, and the demand for New Church publications is greater in the same proportion. The late Rev. J. Clowes was, of the divine Mercy, the active apostle who laid the foundation of most of these Societies, and who by his visits, translations, and useful publications, awakened great attention in the minds of the pious and sincere, to the new and wonderful light arising from the opening of the Spiritual Sense of the Word, and the promulgation of the genuine doctrines of Chris-

tianity in the Writings of Swedenborg. These Societies were also greatly strengthened and increased by the unwearied diligence of the late Rev. Robert Hindmarsh, and other Missionaries who frequently visited them, through the assistance of the Manchester Missionary Society. A central depôt is now opened at No. 7, Cateaton-street, Manchester, by Mr. Kenworthy, for the sale of all New Church publications, and we hail its establishment as a medium of great good to the Church. It is intended that every work connected with New Church theology and literature shall be here sold at the lowest price, and that every exertion shall be made to supply Societies, schools, families and individuals with the works as soon as ordered. All kinds of useful stationery will also be sold, and a very convenient apartment may be had as a Committee-room for the Missionary, Tract, School, and other Committees, to be accommodated with fire, candle, &c., at a moderate annual charge. Friends from the country, who

have often a short time to spare after business, may here resort to converse with each other on the affairs and doctrines of the Church, and to hear the latest intelligence concerning the progress of truth; it is also intended to establish a library for their use, and those friends who have duplicates of any New Church work are respectfully solicited to assist in the formation of this library. Mr. Kenworthy, who is so well known through his active missionary labours for several years past, and whose useful services have been highly esteemed wherever he has preached the truths of the New Church, has undertaken this establishment, which, with the divine blessing, we are certain will be of great utility to the Church in these parts, and if it meet with the friendly support anticipated, Mr. Kenworthy will be running no risk in the undertaking. Mrs. Kenworthy also, who has long been known to be most sincerely attached to the doctrines of the New Church, will take the superintendence of the shop, and render every assistance in her power to its efficiency and success.

#### PROPOSAL TO PUBLISH THE SCIENTIFIC WORKS OF E. SWEDENBORG.—

In our last we gave an explicit statement of what is required to enable the learned translator of the "*Regnum Animale*" to complete the design which he has long laboured to accomplish,—that of presenting to the English reader the most elaborate, scientific, and philosophical work on the human body that has ever been written. We are glad to see that our appeals to the public have been loudly re-echoed by the repeated expression of the wish to see this work in the English language, and many have nobly seconded the wish by liberal subscriptions, the sum of which in our last amounted to about £150. This sum, however, still falls considerably short of the amount required (£260) to enable the translator to bring out the first volume with the superior wood-cuts with which it is desirable to illustrate the work. We are glad to subjoin the following additional subscribers:—

	£	s.	d.
Mr. Roger Crompton .....	5	0	0
Mr. Robson, Alnwick .....	6	6	0
Messrs. E. and J. Bogg, Louth	3	3	0
A Friend by Ditto .....	0	10	6
Mr. Griffin, Louth .....	0	10	6
Miss Attwood, Birmingham ..	1	0	0

Mr. Stocker, London .....	£1	1	0
Mr. T. Robinson and Friend..	1	1	0
Mr. De Soyres, Bristol .....	2	2	0
Dr. Sharpey, Professor of Anatomy and Physiology in University College, London,	1	Copy.	
Mr. Bradley, Liverpool .....	1	Do.	
Mr. C. Spooner .....	1	Do.	
Mr. John Newbery .....	1	Do.	
Miss Morice .....	1	Do.	
Friends at Embury, Yorkshire,	3	Copies.	

#### INTELLIGENCE FROM LIVERPOOL.—

In our February number we announced that a course of Lectures had been delivered at the Society's place of worship, in Russell-street, Liverpool, by the Rev. J. Cull; we are glad to state that these lectures have excited considerable attention, and we sincerely trust that many will be induced to read the doctrines which they have heard so ably explained and defended. Mr. Cull has received the unanimous invitation of the Society at Liverpool to become their Minister, and he has already entered upon the performance of the pastoral duties of his office.—The Society have also established a dépôt for the sale of New Church publications.

#### HOXTON SUNDAY SCHOOL.

*To the Editor of the Intellect. Repository.*

SIR,—I have the pleasure to inform your readers, that the friends of the above School have, at length, succeeded in procuring the advantage of a more eligible room, which is also excellently adapted for the delivery of Lectures. On Tuesday the 14th February a meeting was held in the new room in Francis-street, for the purpose of making arrangements to effect the removal, at which H. Bateman, Esq. was present, and kindly took the chair, and although numerous attended, the greatest unanimity prevailed, and the subscribers were well satisfied with the arrangements. The friends and subscribers to the Hoxton School are now informed that the Committee appointed to effect the removal have completed their pleasing task, and on Sunday the 15th of March the children were conducted by their teachers to the new room, which was shortly filled by them and the friends of the Church, all the standing room and the stairs being occupied, and the place was crowded to excess. The Rev. Mr. Shaw,

assisted by Mr. Bateman, conducted the service. A very beautiful and appropriate discourse was preached by the Rev. Mr. Shaw, from Psalm xxxiv. 11: "*Come, ye children, hearken unto me, and I will teach you the fear of the Lord.*" This Psalm was appointed to be read in the regular course of the service, but had one been especially selected, it could scarcely have been more appropriate. It is intended that a course of lectures, explanatory of the Creed, which were recently delivered at the Free School, shall be repeated at Hoxton, and we earnestly entreat all ministers from the country, and all persons in town, who are qualified to preach, to assist in keeping up and extending the interest in behalf of the heavenly doctrines which is excited in this place. They can signify their willingness to do so either to the Secretary of the London Missionary Society, or to Mr. H. Bateman, Church Row, Islington. On the Wednesday

after the opening, a tea meeting was held in the same place, when the room was decorated with flowers and evergreens. A numerous party assembled. After which the usual Wednesday evening lecture was delivered for the first time in this room; several hymns were sung, and a delightful sphere pervaded the meeting. It is also intended to establish a library, which Mr. Bateman has assisted by a donation of books. Many other uses will follow, which, under the divine blessing of the Lord, may have the desirable effect of promoting the cause of the Church in this quarter. The present great end is the establishment of a School for the young on a permanent basis, and as a rallying point for the friends in this district.—Subscriptions will be thankfully received by the Treasurer, Mr. Rich, 11, Clinger-street, Hoxton.—I am, &c.,  
Hoxton, near London, E. D.  
March 18, 1843.

### OBITUARY.

DIED, of consumption, on the 12th January, 1843, aged 29 years, Mary, the second daughter of the late Mr. Thomas Leeming, of Salford.

The deceased had been initiated from early life into the doctrines of the New Church, and at the age of 20 years, was admitted into the Salford Society, and continued to be a worthy member of it to the period of her death. During her illness, which lasted about two years, it was manifest that the doctrines of divine truth had made a deep and salutary impression upon her mind, in the consolations they afforded her when contemplating her approaching entrance into eternity, and in the patient resignation with which she was enabled to bear a long affliction.

She was much delighted with reading or hearing the Word; and, next to that Sacred Book, the "Treatise concerning Heaven and Hell" appeared to be her greatest treasure, which, she would occasionally remark, was invaluable.

The writer of this notice frequently visited her, particularly during the last four months, and although her bodily strength was evidently sinking apace, and her pain sometimes acute, yet her mind was uniformly tranquil, and she often spoke of her death, as a real commencement of life, with the most pious

composure and cheerfulness. By her desire the Lord's supper was administered to her, and yielded much spiritual comfort to the inward affections of her heart, and added strength and confirmation to her faith and hope.

In a few days afterwards her spirit quitted its earthly tabernacle in peace, leaving a well-grounded conviction, in the minds of her relatives and friends, that her entrance into everlasting life would be hailed with the blessed welcome, "Enter thou into the joy of thy Lord."

The following verses were composed, on the occasion of her funeral, by one of her female friends:—

She is gone to the grave, this life's journey is o'er,  
She has landed in safety on heaven's blest shore,  
Her body will fade, yet her spirit above  
Will constant watch keep o'er the friends of her love.

Weep not for her.

Methinks I can hear her blest spirit address  
The friends whom her death caused the keenest distress,  
"Take comfort, for with me death's conflict is past,  
I am safe in my Father's blest kingdom at last."

Weep not for me.

Read God's Holy Word, and frequently pray,  
And your Father will guide you thro' life's chequered way,  
His merciful arms He'll extend to receive  
Your souls, when their earthly frail bodies they leave.

Weep not for me.

February 16th, 1843.

D. H.

THE  
INTELLECTUAL REPOSITORY  
AND  
NEW JERUSALEM MAGAZINE.

---

No. 41.

MAY, 1843.

VOL. IV.

---

THE FIRST THREE CENTURIES.

---

"The Christian Church, from its earliest infancy, began to be infested and rent asunder by schisms and heresies, and, in process of time, was torn and mangled, much like the man we read of that went down from Jerusalem to Jericho, and fell among thieves who left him half dead. The fate of the Church in this respect, may be compared with that of a ship, laden with most valuable merchandize, which hath no sooner weighed anchor and left its port, than it begins to be tossed with storms and is presently wrecked, and sinks to the bottom of the sea, and then its rich lading is partly spoiled by the water and partly torn to pieces by fishes. That the Christian Church has been thus tossed is plain from ecclesiastical history."—*Swedenborg's Theology*, 378.

---

THE above paragraph of Emanuel Swedenborg is of singular use, at this eventful crisis, when the principles of theology and the researches into ecclesiastical history have become so interesting and so important. By it we are enabled to detect the fallacies which have been first admitted and afterwards confirmed in the mind, without just inquiries or critical examination of the sources in which they originate, and the means employed to secure their preservation. Controversies and disputes, which are endless, have thus been perpetuated, by principles falsely admitted, as so many axioms or self-evident truths.

The different sects and parties, into which the Christian world has been divided, have been led astray by the appearances of truth, when in reality they are equally false, groundless, and defective. As, for instance, it has been generally, if not universally admitted, that the first three centuries of the Christian era present us with the purest specimens of our holy religion; that the rituals, and forms, and ceremonial observances, which were then adopted, are binding on posterity; that they contain the surest models for our imitation, and the safest patterns for our conduct;—whereas the first element upon which the proposition is formed is defective and inconclusive,—at variance with all our knowledge and experience, and with the gradual process by which the divine dis-



pensions have been uniformly conducted in the history of mankind,—not in harmony with the growth of the human mind, and the degrees of perfection of which it is capable,—and neither is it in harmony with those deductions which naturally arise from an examination of the laws of order, which are apparent in the arrangements of divine Providence.\* As well might we expect purity and perfection to be attained by the first converts to Christianity, among the inhabitants of New Zealand or the Polynesian Islands of the Southern Ocean;—nay more,—as well might we expect, that the principles of the New Church are to be suddenly developed, and that its early converts should be models of perfection, and that their conduct and practices should be binding on posterity, as to suppose, that the external institutions adopted in primitive times, should be the patterns from which we are to deduce all our practical knowledge. According to Emanuel Swedenborg, it appears that the human mind is like ground, capable of receiving the elementary principles, both of good and evil; and that they are equally capable of increase,—of multiplication, in proportion to the cultivation of the soil, and the principles of truth or falsehood, which have been implanted therein, and realized by the practical habits of the life. And that they are alike productive in their hereditary properties, and so transmitted to future generations.

If we carefully examine the principles of theology as a science, and connect it with the facts of ecclesiastical history; if our minds are seeking the truth, from the love of truth, we shall soon be convinced, that the influence of systematic and secular prejudices, with the many inducements originating in the love of self and the loves of this world, have so far operated even upon many ingenuous minds, as to report favourably of those measures and men, by whom the prevalent opinions owe their establishment, while contempt and odium have been uniformly cast upon the unsuccessful and unpopular party. Inquirers after truth should therefore very cautiously examine for themselves the foundations upon

\* “Human catastrophes hang together by many an unseen link; and if a wider range of speculation were allowed to mankind, they would immediately perceive that the simplicity which ascribes the events of history to their proximate causes is ignorance. Every thing that is, is a consequence of every thing that has preceded; and all that remains to be acted in the great drama of the world is now unconsciously preparing. A more striking example of this truth could not be found, than the change which took place in France toward the end of the last century,—a change not only prodigious in itself, but productive of a more rapid succession of varying fortunes to empires, whom long civilization and the exercise of much thought ought to have placed beyond the reach of casualties, than any which could be found in the annals of mankind.”—*Quarterly Review*. Vol. XXV. p. 536.

which such principles and practices have been framed, and receive with caution and hesitation the statements which are given of the calumniated parties.\*

To a candid and a reflecting mind, who will cautiously examine the history and practices of the early Christians during the first three centuries, many important conclusions will engage his notice. The swarms of heresies and divisions which immediately sprang up on the first promulgation of Christianity, multiplying and increasing like the briars and thorns which choked the ground, and supplanted the simple and elevating truths of the gospel, present an awful picture of that apostacy for which these early Christians were more or less distinguished, and the infancy of the Church was so completely infested.† The traditions of the elders or Christian Fathers soon began to increase and multiply, by which means a hedge was planted around the writings of the New Testament, which, like the Mishna and Talmud of the Old Testament, was thus introduced, and became of equal value and of like authority.‡

\* "Ecclesiastical history is a very important branch of study, but one which is attended with many difficulties. The widely-spread and diversified circumstances of the Christian Church, even from the earliest period, render it difficult to arrive at satisfactory views of many events in which it was concerned. Those events were seldom recorded at the time, or by the persons who lived on the spot. The early writers who undertook to give the history of the Church, were not well skilled in the laws of historic truth and evidence, nor always well fitted to apply those laws. Opinions and statements scattered over the pages of the Fathers and their successors, are often vague, discordant, and unsatisfactory, presenting almost endless perplexity, or matter of debate. While these and other causes contribute to render ecclesiastical history very difficult, they who have devoted themselves to it in modern times, look at the subjects of their investigation through mediums which tend to color or distort most of the facts passing under their review. Their associations and habits of thinking lead them unconsciously to attach modern ideas to ancient terms and usages. The word *church*, for instance, almost invariably suggests the idea of a body allied to the state, and holding the orthodox creed. The heretics of church history are generally regarded as men of erroneous principles and immoral lives. Councils are bodies representative, and clothed with something approaching to infallible authority. Bishops are not regarded as pastors of particular congregations, but ecclesiastical rulers of provinces. All these things tend greatly to bewilder and perplex an inquirer into the true state of the profession of Christianity during a long succession of ages, and from their distracting influence, even the strongest minds can scarcely be protected. Impartiality is commonly professed, and, in most instances, honestly intended, but very rarely exercised."—*Encyclopædia of Religious Knowledge*. America, 1839. p. 485.

† 1 John ii. 18.

‡ The Mishna, containing the traditions of the Jews and their interpretations of the Hebrew Scriptures, is supposed to have been compiled in the latter end of the

The New Testament may be classed under three separate divisions: 1. The four Gospels; 2. The Acts and the Epistles; and 3. The Apocalypse. Each of these divisions has peculiar and distinct claims upon our notice and attentive considerations.

The four Gospels are preeminent; these contain the substance of the law and the prophets,—the full manifestation of the divine truth of the Word, or of God manifest in the flesh, as orally given and settled by the Lord himself repeatedly in his public and private instructions to his disciples. In the publication of the Gospels consisted the chief and most essential part of their apostolic characters, as the depositaries of the divine truth of the Word which they were commissioned to receive and to publish to the world. The Holy Spirit—as the Spirit of all truth, was to open their understandings to the reception of the good things of the divine love and wisdom which the Word is adapted to impart. “*But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*”\* And the commission given to the disciples after the resurrection, as the teachers and instructors of mankind, by the publication of those principles and truths which had been so often repeated and inculcated by himself.† It is in the Gospels, as so published by the four Evangelists, that we are now to look for those precepts and commandments as containing the sum and substance of genuine Christianity. To seek for this knowledge, that is, a knowledge of what the Gospel definitely contains in any other sources, is to seek the living among the dead, or it is leaving the substance and pursuing the shadow, or following down the rivulets and neglecting the fountain. It is, in fact, paying that adoration to men, which belongs to the divine Lord and Redeemer himself, “*who is the Way, the Truth, and the Life.*” The oral traditions of the Fathers, those briars and thorns which sprang up in the early parts of the Christian era, amidst legendary tales, and the grossest frauds and superstitions; defiled, corrupted, and obscured the heavenly and divine principles already published in the Gospels. The permission, undoubtedly, like all other evils, was of divine Providence, to prevent greater degrees of profanation,—a lesser evil to prevent a greater, which second, or the beginning of the third century, by Rabbi Jehuda; the Jerusalem Talmud about the third or fifth century, by Rabbi Jochanan; and the Babylonian Talmud, by Rabbi Asci. The Mishna edited by Surenhusius, in 6 vols. folio, was published at Amsterdam, 1698; the Babylonian Talmud, at Berlin and Frankfort, in 12 vols. folio, 1715; and the Jerusalem Talmud, at Amsterdam, in folio, 1710.

\* John xiv. 17.

† Matt. xxviii. 19—20.

is often permitted in the economy and order of the divine government, to promote the most interesting and important results. Whoever has a competent knowledge of the history of these times, and the corresponding states of the Christian Church, may find ample confirmations of the truth of these remarks. Without just views of the states of the Christian Church in these early periods, the religion of Christ too often appears to the natural mind as "a mass of anarchy and confusion, and totally unworthy of the Author from whom it proceeded."\* It is, however, to be remembered, that the genuine principles of the gospel have wrought wonders on the states of mankind wherever they have been permitted to operate; but these advances have been slow, in harmony with the progressions of civilization, and the diffusion of the scriptures, and of scientific knowledge; the primary cause, as the basis of the whole, being the dissemination of the principles of the Word of life. External forms in religion are secondary; but it is the internal, or living principle, which gives them animation and support; for in all cases it is the substance which originates the form, which is accommodated to times and circumstances, and to the changes belonging to the natural world, as preparatory to eternal ends and to the uses in which they terminate hereafter.

In the second division of the New Testament, we may consider the Acts of the Apostles a most interesting document, and its truthfulness and accuracy, when geographically and historically considered, surpasses every other document of primitive and antiquarian Christianity. No other record is to be put in competition with it, either in ancient or modern times.† This document should be carefully and diligently studied, for the right understanding of the Epistles or the Apostolic

\* "The measure of restraint thus imposed on the liberty of thought and action, seems to be the very least which is consistent, with maintenance of any fixed faith, any established order, any church communion whatever. *If men are at liberty to misinterpret scripture, in direct opposition to the authority of their spiritual pastors, confirmed by the united judgment of Christians in all ages, Christianity must speedily become a mass of anarchy and confusion, totally unworthy of the Author from whom it has proceeded.*"—*Palmer's Treatise of the Church of Christ*. Vol. 1, p. 5.

Here the hidden quality, or the cloven foot, peeps out, and is easily seen by the intelligent mind. By this class of writers the Catholic doctrines of Vincent of Lirin are unblushingly put forth,—*that which has been held always, everywhere, and by all as true*. Let us understand what is signified by the *all and everywhere*. Such a fallacy as this, can only deceive the stupid and the ignorant. To destroy the freedom of the mind in spiritual things, and to render man like a machine, or an automaton, is opposed to the spirit and design of Christianity.

† Vide "*The History of the First Planting of the Christian Religion,*" by Dr. G. Benson, 2nd edition, 4to, 1756, and chiefly drawn from the Acts and the Epistles.

writings which follow. It comprehends all these distinct points of the progress of the early Christian Church, that is really useful or necessary for a just conception of the social institutions that were formed during the first thirty years after the crucifixion. Whoever attempts to understand the Apostolic writings which succeed, without an intimate acquaintance with this document, will be liable to gross errors and mistakes upon many important points of doctrine, about which the Christian world has often been divided. It is common with many to refer us to the usage of the Christian Church during the first three centuries, as to customs which are not only lawful and expedient to follow; but such persons have not sufficiently reflected upon what was the state of that Church during its infancy.\*

The first three centuries was the period in which the seeds of corruption were implanted, the superstitious forms and hidden qualities of the Babylonish power were nurtured and established, by which all its institutions were more or less associated. Beyond the Acts of the Apostles, we have no historical document upon which we can fully and cordially rely. Every vestige of antiquity afterwards was so corrupted and perverted as to afford no certain data to satisfy the inquiries of an intelligent mind. And with respect to the Apostles themselves, certain preliminary inquiries should be made, and distinctly resolved for the right understanding of the subject,—such inquiries as these: How far did their inspiration extend? Had they, or had they not, any secrets in reserve beyond what we find in the Apostolic writings? If they had, where are they to be found, and with whom are they deposited? If

§ "In this respect, the Christian institution may be said to have been but in its *childhood*, even under the Apostles. We find it for some time mixed with Judaism, and subject to carnal ordinances: the Apostles of the circumcision seem not to have any distinct knowledge of the general freedom from the ceremonial law: St. Paul is forced to conceal his preaching to the *idolatrous Gentiles* for several years: a distinction of days, of meats and drinks, and other legal ceremonies are observed, to gratify the Jewish converts and avoid giving offence to weaker brethren: they are obliged to comply with such in the toleration of many things burdensome to the flesh, and unprofitable as pertaining to the conscience; and the observance of some is judged necessary to be enjoined, or at least recommended to certain proselytes, by a public decree, which has in some places been insisted on for several ages after all the ends and uses of it ceased. The many extraordinary gifts of the Spirit, which attended the church at that time, were no less evident signs of its weakness,—which stood in need of all these interpositions,—than the frequent appearance of *angels* had been heretofore: whereas in its more confirmed and settled state, these helps became unnecessary, the natural and ordinary evidence, the regular stated methods of instruction, being abundantly sufficient."—*Bishop Law's Theory of Religion*. 1820. pp. 175—177.

such were the case, let the cabinet be unlocked, and let them be published to the world. On the contrary, were not the first Apostles left, in all secondary matters, such as their social institutions, their ritual observances and external rights, to the agency of their own minds in accommodation to the prevailing states of society and the direction of the established laws of the divine Providence; and were they not decided in their course by the results of experience and the changes to which they were the subjects? From the Acts of the Apostles, and the whole of the Epistles, is it not evident, that all these things were adjusted by their rational and moral agency and by the expediency of circumstances, which became the trial of that agency in the career of life to which they were called, as aided and guided in their course by the precepts and injunctions of the Gospel,—the secondary always yielding to that which is primary? May we not rest assured, that the essential principles of the Gospel were never left to the skill or the authority of its first teachers, or to the uncertainty of vague and oral traditions, combined with a mass of legendary tales, aided by fraud and imposture?\*

Subsequently to the day of Pentecost, Peter had no idea that the Gospel was intended for the Gentiles as well as the Jews. A special revelation was consequently afforded him, which consisted in a dream. And when he returned to the Apostles, they expostulated with him for what he had done. In his defence, he does not appeal to their superior illumination, but to their reason. He narrates how he was circumstanced, the dream which he had received, and how he interpreted that dream. When he had told them all these particulars, he submits to their judgments, whether he did not interpret his dream correctly; and as they agreed with him, they glorified God, and approved of Peter's

\* Vide "*Daille's Right use of the Fathers.*" A new edition has lately been published: it is a reprint of the old translation. Had it been properly edited, it would have been more acceptable to the public. It is however an invaluable work. Concerning the Fathers, Dr. Campbell observes: "I may add, that an unbounded respect for the Fathers was, till the commencement of the sixteenth century, the prevalent sentiment of Christendom. Since that time their authority has declined apace, and is at present in many places totally annihilated. I own that, in my opinion, they of former generations were in one extreme, and we of the present are in another. The Fathers are not entitled to our adoration, neither do they merit our contempt. If some of them were weak and credulous, others of them were both learned and judicious. In what depends purely on reason and argument, we ought to treat them with the same impartiality we do the moderns, carefully weighing what is said, not who says it. In what depends on testimony, they are in every case, wherein no particular passion can be suspected to have swayed them, to be preferred before modern interpreters or annotators."—*Preliminary Dissertations to the Gospels*. Diss. 4. § 9.

conduct. These proceedings, it is to be observed, were all *argumentative* and *conclusive*; and prove that the divine influences with which they were favoured were not irresistible, but in connexion with the free exercises of their rational powers.\* In many cases their proceedings were like those of ordinary men, of like passions with themselves. In the choice of a successor for Judas, the determination was settled by prayer and the casting of lots, according to the practice of the Jewish synagogue. For it thus appears that Peter, after he had received the extraordinary gifts of the Holy Spirit on the day of Pentecost, was the subject of Jewish prejudices, superstitions, fears, and false associations not easily to be removed; and when apparently removed, still preserved, and in all probability never fully eradicated.† And those Jews who

\* "The Apostles, after they had received the Holy Ghost, consulted together with the brethren at Jerusalem, whether the converted Pagans were or were not obliged to observe the ceremonial law. Their illumination was gradual, and nothing hindered one of them from knowing more than another, even in things spiritual. The Spirit, says Christ to them, shall lead you to all truth; into all such knowledge as is absolutely necessary to enable you to exercise your apostolical office. It is not to be supposed that this instruction in the truth was bestowed upon them in an instant, but successively and by degrees, as the event itself and the history of the Acts of the Apostles testify."—*Dr. Jortin's Sermons* (18th) on the *Apostolic Authority*.

† "The Apostles, we know, acted on the rule of 'becoming all things to all men;' that is, of complying with men's habits and avoiding all shock to their feelings, as far as this could be done without any sacrifice of principle or detriment to the great objects proposed. It is incredible, therefore, especially considering that for several years the only converts were persons frequenting the synagogues, Jews or devout Gentiles, that they should have utterly disregarded all the existing and long-reverenced institutions and offices, which could so easily be accommodated to the new dispensation. To have established everything on a perfectly new system through mere love of novelty,—to have erected, as it were, a fresh building from the very ground, when there was one standing which, with small and easy alterations, would answer all the same purposes, would have been to raise up wantonly difficulties and obstacles to their own success. They did not, indeed, no doubt, think themselves bound or authorised to adhere blindly to existing institutions in any points in which there were at variance with the spirit of the Gospel, or were capable of being changed for the better; and, doubtless, they introduced from time to time (and designed that their successors should do the same,) such alterations in the functions of the several officers and in all regulations respecting other non-essential points, as circumstances of time and place might require. But we cannot suppose that they arrived at originality for its own sake, or altered for the sake of altering. And the correspondence, accordingly, which has been traced by learned men between the synagogue and the Church, is no more than what we might have antecedently expected. As for the distinctions drawn between making tradition on the one hand 'an authority co-ordinate with Scripture,' on the other hand 'sub-ordinate and blended with Scripture,' I cannot but think it worse than nugatory.

first received the Gospel through the medium of Peter, were of a like character,—persons of stubborn and unconquerable prejudices, deeply-rooted in the mind, amidst all the light and intelligence which had been communicated by the Apostolic ministry.

From the same document of the Acts of the Apostles, is it not evident then, that Peter the Apostle to the Jews was convinced by a miraculous vision, that the prejudices of himself and of the Jewish converts were unfounded, and that their ritual ceremonies were to be abolished by the introduction of the gospel dispensation? And yet under this conviction, for fear of the Jews, he dissembled it, and even joined that party afterwards among the Jews, who were strenuous for their observance. Paul, also called to be the Apostle of the Gentiles, being aware of the private sentiments of Peter as similar to his own, publicly upbraids him for his conduct; and yet the same Apostle Paul, under difficult and painful circumstances to pacify the Jews, affected a zeal, by the advice of James, who was then president in the church at Jerusalem, for their ritual observances. Examples like these, shew to us the states of trial and moral agency to which they were subjected, and that they were neither immaculate nor infallible in their arrangements and in the objects of their pursuits.

ALEPH.

(To be continued.)

## ON THE NECESSITY OF SELF-EXAMINATION, AND OF REDUCING THE TRUTH TO PRACTICE.

WHEN a person of common abilities, but who has paid little attention to self-government, and has never examined particularly any Christian formulary or creed, happens to hear of the doctrines of the New Church, his disengaged mind perceives in them a degree of clearness, rationality, and beauty, which he never imagined *could* belong to any of the

The latter doctrine I have no scruple in pronouncing the worse of the two; because, while it virtually comes to the same thing, it is more invidious and less likely to alarm a mind full of devout reverence for Scripture."—*Archbishop Whateley's Kingdom of Christ.* p. 194.

"The forms adopted by the Apostles (which must have been not only wise, but the very wisest for those times and persons,) they had no reason to hold themselves absolutely bound to adhere always and everywhere to those original models."—*Ibid.* p. 252.



various systems of Christianity. He also finds, that the people professing those doctrines, form an intelligent, although but a small portion of the community; and having neither the ability, nor the inclination to oppose their views, he falls in with their claims to his acceptance, and becomes willing to consider himself a *heartly* receiver of them.

But here, too frequently, lurks an unseen mistake, the hiding-place of an unseen evil. He receives them merely as truths,—truths, indeed, of a more shining, genuine, heavenly lustre than any he has previously known; but still, merely as knowledge, or as truths constituting a valuable addition to his knowledge. He is unaware as yet of the necessity of making use of those truths, in performing the important duty of close and impartial self-examination. He is satisfied with renouncing the errors of the old doctrine, although retaining, at the same time, the evil heart, the unsubdued passions of “the old man, which is corrupt according to the deceitful lusts.” Consequently, what with self-love being deeply engrafted in human nature, and the deceitfulness of the heart, it is not surprising that, after some time has elapsed without his making any real internal improvement, he should be led to fancy he discovers in himself good corresponding to the truths received into his memory, just in the same manner as the enthusiastic Methodist will *feel* that he is pardoned by God, when he is very anxious to feel so, and when he is told that he cannot be justified and saved without his feeling it. Vanity, in either case, will produce the required result.

He reads with pleasure the works of Swedenborg, or possibly of some New Church controversialist, and the more he reads, the more he admires; and, mistaking intellectual approbation for sincere practical love, the more he *admires himself*, as if he had already appropriated in his life and conduct, the truths which memory presents so vividly to his thoughts. Unhappily for his peace, he does not employ truth to the regeneration of the soul, as the true and spiritual “blood of Christ,” to be applied to the heart, to purify it from its unholy desires and imaginations; but he complacently contemplates it as valuable property, accumulated to astonish and confuse those of the Old Church, and to surround him with a halo of self-satisfied superiority. He delights to converse occasionally with a New Church friend on the beauties of the heavenly doctrines, because truth seems a respectable property common to them both, investing them alike with a sort of intellectual rank above the mass of mankind. Thus he learns to look down with pity on those whose intellectual advantages will not bear a comparison with his own, for he cannot but know, that he is rich in

treasures of truth, of which people in general are not possessed, because they are not sufficiently grounded in the love of truth and good, to become recipients of them.

Should any temptation to evil, peculiar to his temperament in this state of mind, present itself, some confused idea of sin may enter, but he does not wish to think about it *just then*. He suffers his understanding to be dazzled, and almost for the time annihilated, by the lively images produced in his excited imagination by the evil affections of the will. Thus too often he is lead captive by Satan for a time, and yields, almost without a struggle, to the infernal agency,—oh how expressive the phrase!—of the powers of *darkness*. When restored to himself, he wonders how *he*, who was *such* a lover of truth and goodness, should be thus overcome of evil. He had forgotten that an habitual yielding to the inclinations of the natural mind in what are termed *trivial* things, without examining himself as to the correctness of his usual motive to action, and its unison with the line of rectitude, would necessarily deprive him of the power of withstanding temptations of a more serious nature; or he had allowed a *knowledge* of duty in reference to himself, to be confounded with, or to be practically regarded as, the same thing as a discharge of duty; although, in reference to *others*, no doctrine would have drawn from him a more decided, or stronger degree of reprobation.

Such is often the inconsistency of even sincere receivers of truth in their early days, that while they pronounce the doctrine of salvation by faith alone detestable, they exhibit in their spirit, or behaviour, a state of thought seemingly analagous to it, a practical reliance on truth alone, not joined with its partner, goodness.

A careful examination of our own hearts, with a sincere reliance on the Lord for guidance and direction, in applying the truths received into the memory to their appointed use, will prevent the affections from going astray, and the judgment from being dazzled, while at the same time it will afford a clearer and more satisfactory evidence that we regard the sacred truths of the New Church, not merely as affording agreeable subjects for conversation, or occasions for intellectual display, but as being applicable to our immortal nature, purificatory to our affections; divine in their origin, and therefore more holy in their nature; the greatest blessing man can receive, or heaven bestow.

T. N.

## THE SYMBOLICAL, OR SPIRITUAL MEANING OF COLOURS.

(Continued from No. 34, p. 370.)

WE have already extracted from the interesting work of M. Portal an historical sketch of colours, proving from the highest antiquity down to the present time, that colours have had a symbolical meaning. We shall now proceed to adduce from the same able writer the *Principles* on which this symbolical meaning is founded:—

“Before we endeavour (says M. Portal) to reestablish the catalogue of symbolical colours, it is necessary to know the grammatical rules, or principles, of this language. Proceeding by analysis in the course of these researches, it will, perhaps, be difficult to comprehend the formation of these symbols, unless we explain beforehand the principles which govern the system. In physics, seven colours are recognized, which form the solar ray decomposed by the prism. These colours are, violet, indigo, blue, green, yellow, orange, and red. Painting only admits of five primitive colours: the first and the last are rejected by physics; these are white, yellow, red, blue, and black. From the combination of these five colours arise all other colours.

“According to symbolical science, two principles give rise to all colours, viz., light and darkness. Light is represented by *white*, and darkness by *black*; but light can only exist from fire, the symbol of which is *red*. Proceeding from this basis, symbolical science admits two primitive colours, *red* and *white*; black was considered as the negation of colours and attributed to the spirit of darkness. *Red* is the symbol of divine love; *white* that of divine wisdom. From these two attributes of God,—love and wisdom,—proceeds the creation of the universe.

“The secondary colours represent the various combinations of the two principles. *Yellow* proceeding from red and white, is the symbol of the revelation of love and wisdom from God.\*

“*Blue* proceeds, in like manner, from red and white; it denotes the divine wisdom manifested by the life, by the spirit or breath of God; it is the symbol of the spirit of truth. *Green* is formed by the union of *yellow* and of *blue*, and it represents the manifestation of love and wisdom in act. It was the symbol of charity and the regeneration of the soul by good works. In this system we recognize three degrees: 1. Existence in itself; 2. The manifestation of life; and 3. The act which hence results. In the first degree *love*

\* Symbolical science does not intend to say, that yellow is composed of red and white, since these two colours combined form the *rose* colour; but the symbol of yellow proceeds from the symbol of red and from the symbol of white; thus the divine revelation represented by yellow proceeds from the divine love and wisdom represented by *red* and *white*.

governs the desire or the will denoted by *red* and *white*; in the second degree appears *intelligence*,—the Word,—denoted by *yellow* and *blue*; and in the third degree the realization, or the act, finds its symbol in the colour *green*. These three degrees, which relate to the three operations of the human mind,—the will, the intellectual or reasoning power, and the act, are also found, or represented in each colour. We there observe three significations according to the greater or less degree of light: thus the same colour indicates three orders of ideas according as it appears in the luminous ray which it colours, or modifies, secondly in translucent bodies, and lastly in opaque bodies.

“Painting could not reproduce these differences, which, we shall prove, existed in the written monuments of antiquity. Thus, the garments of God shone like the lightning, like the flame of fire, like the radiance of the sun; it was the coloured light which revealed to the prophet the love and will of the deity. The transparent precious stones formed the second degree indicated by the light reflected interiorly; they relate to the interior of man, or to the spiritual world; and lastly opaque bodies, as stones, and garments of linen, which project the light by their surface, indicate the third degree, or the natural, which manifests itself in the act. It will not be necessary to occupy ourselves much with these differences; it is, however, necessary to point them out, in order to appreciate the absolute value of symbols. *White*, for instance, signifies wisdom in the three degrees; but, in the first the shining light indicates divine wisdom, which is goodness itself; in the second degree, the diamond and the crystal are the symbols of spiritual wisdom, which possesses interior intelligence from the divinity; and, lastly, in the third degree, the white and opaque stones and the garments of linen indicate wisdom in the natural degree, or faith in the external degree which produces good works.

*The Rule of Combinations, or of Colours when mixed.*

“After these five colours, came those which are mixed, viz., rose, purple, hyacinth, violet, grey, brown, &c. These colours receive their signification from those which compose them; the colour which governs gives to the tint its general signification, and that which is governed modifies it. Thus *purple*, which is of an azure red, signifies the love of truth; and *hyacinth*, which is a purple blue, represents truth from love. These two significations appear to be confounded at their source, but the applications will shew the difference which exists between them.

*The Rule of Opposites, or of Colours in their opposite signification.*

“The rule of opposites is common to the language of colours as well as to all symbols in general; it attributes to them the signification opposite to that which they possess directly, or in a good sense. In Genesis the serpent represents the evil spirit, and the Fathers of the Church call the Messiah the ‘good serpent.’ In Egypt, water was the symbol of regeneration, and the sea was consecrated to Typhon, the type of moral degradation. In like manner,

red signifies love, egotism, and hatred; green signifies celestial regeneration and infernal degradation,—wisdom and folly. This rule, far from causing obscurity, or fancy in the signification of symbols, gives them an energy unknown to the common language of mankind.

“The symbolical language of colours might have dispensed with this means, but it has preserved it as one of its greatest beauties. Indeed, *black*, when united to other colours, gives them a contrary signification. *Blackness*, the symbol of the evil and the false, is not a colour, but the negation of all colours and of that which they represent. Thus, *red* represents divine love, but when united to black it becomes the symbol of infernal love, of egotism, or self-love, of hatred, and of all the passions of man in his degraded state.”

(*To be continued.*)

### CANONS OF NEW CHURCH THEOLOGY.

(*Continued from page 21.*)

CHAPTER VI.—*That the Lord so far as He was in Divine Truth as to His Human Nature separately, so far He was in a state of Exinanition,\* and so far as He was conjoined with Divine Good, so far He was in a state of Glorification.*

1. That the Lord had two states, one which was called a state of exinanition, the other a state of glorification.

2. That the state of exinanition was also a state of humiliation before the Father, and the state of glorification was a state of union with the Father.

3. That the Lord, when He was in a state of exinanition or of humiliation, prayed to the Father as though *absent* or remote; and that when He was in a state of glorification or union, he spoke as with Himself, whilst with the Father, altogether as are the states of the soul and body in man, before and after regeneration.

4. That the Lord, when He was in Divine Truth separately, was in a state of exinanition, since that could be attacked by the hells, or by the devils there, and be reproached by men; wherefore the Lord, when He was in that state separately, could be tempted and suffer.

5. But on the contrary, that the Lord, when He was in Divine Good conjointly, could not be tempted and suffer by devils in hell, nor by men in the world, since that could not be approached, still less invaded, or assaulted.

6. That the Lord, when in the world, was alternately in those two states.

\* The term “*exinanition*” means a pouring or emptying out, and it involves what is said by the prophet: “*He poured out (or exinanated) his soul unto death.*”

7. That the Lord could not otherwise become Justice and Redemption.

8. That similar things happen with man, who is regenerated by the Lord.

9. This can be shewn from experience, reason, and the Sacred Scripture.

CHAPTER VII.—*That the Lord united Divine Truth with Divine Good, and Divine Good with Divine Truth, thus the Humanity with the Divinity of the Father, and the Divinity of the Father with the Humanity, through temptations, and fully by the Passion of the Cross.*

1. That the Lord, whilst He was in the world, admitted into Himself and underwent grievous and dreadful temptations from the hells, and that to the last of them, which was the passion of the cross.

2. That the Lord combated in temptations with the hells and overcame and subjugated them.

3. That by this means he reduced the hells to order, and at the same time the heavens where the angels are, and the church where men are, since one state continually depends upon the other.

4. That the Lord also by temptations and reprobations, and lastly by the passion of the cross, represented the state of the Church, such as it then was as to Divine Truth, thus as to the Word.

5. That the Lord by fulfilling the Word, and by temptations, and fully by the last of them, which was the passion of the cross, glorified the Humanity.

6. That thus He took away the universal damnation which threatened not only the christian world, but also the whole universe, and likewise the angelic heaven.

7. That this is understood by His bearing and taking away the sins of the world.

8. That He underwent temptations and reprobations whilst He was in a state of truth separately, which was a state of his exinanition.

9. That the conjunction of the spiritual man with the natural, and of the natural man with the spiritual, is effected by temptations.

CHAPTER VIII.—*That after the Union was accomplished, He returned to the Divinity in which He was from Eternity, together with and in the Glorified Humanity.*

1. That Jehovah God from eternity had a Humanity such as the angels in heaven have, but of infinite essence, thus Divine; and that He had not a humanity such as men on earth have.

2. That Jehovah God assumed the Humanity such as men on earth have according to His own Divine Order, which is, that it should be conceived, born, grow up, and successively be imbued with Divine Wisdom and Divine Love.

3. That thus He united this Humanity with His Divinity from eternity, and thus He went forth from the Father, and returned to the Father.

4. That Jehovah God in this Humanity, and by it, exercised justice, and made Himself the Redeemer and Saviour.

5. And that by His union with His Divinity, He made Himself a Redeemer and Saviour to eternity.

6. That Jehovah God, by the union of His Humanity with His Divinity, exalted His Omnipotence, which is understood by "His sitting on the right hand of God."

7. That Jehovah God in this Humanity, is above the heavens, illuminating the universe with the light of Wisdom, and inspiring into the universe the power or virtue of Love.

8. That they who address Him as a Man, and who live according to His precepts, receive these two principles freely from Him.

9. That Jehovah God alone is fully a Man amongst or with the angels.

CHAPTER IX.—*That Jehovah God successively put off the Humanity from the Mother, and put on a Humanity from the Father, and thus made that Humanity Divine.*

1. That the soul of the offspring is from the father, and that in the womb it puts on a body from the substances of the mother; analogically as seed in the earth, and from the substances of the earth.

2. That hence the image of the father is implanted in the body, first obscurely, then more and more evidently, as the son applies himself to the studies and offices of the father.

3. That the body of Christ, inasmuch as it was from the substances of the mother, was not life in itself, but a recipient of life from the Divine in Him, which was Life in Itself.

4. That Christ, as He successively exalted the Divine Wisdom and Divine Love in Himself, took upon Himself the Divine Life, which is Life in Itself.

5. That Christ, in the degree that He took upon Him life in Himself, from the Divine in Himself, so far He put off the humanity from the mother, and put on the Humanity from the Father.

6. That Christ, by this means, made His humanity Divine, and from the son of Mary, He made Himself the Son of God.

7. That Jesus Christ could not otherwise be in angels and men, and angels and men in Him.

8. But because Mary, His mother, afterwards represented the Church, that in this respect she is to be called His mother.

9. That Christ, when He was in the humanity from the mother, was in a state of exinanition, could be tempted, reproached, and suffer.

10. That, in this state, He prayed to the Father, because He was then as though absent from Him.

**CHAPTER X.**—*That the Divinity from Eternity and the Humanity assumed in Time, united as Soul and Body, are One Person, who is Jehovah.*

1. That in Jesus Christ, the Divine from eternity, and the Human assumed in time, are united as soul and body in man.

2. That union was and is reciprocal, and thus full.

3. Consequently, that God and Man, that is, Divinity and Humanity, are one Person.

4. That all the divine things of the Father exist together in the Humanity of the Lord.

5. That thus the Lord is the one and only God, who had all power in heaven and on earth from eternity, and will have to eternity.

6. That He is the First and the Last, the Beginning and the End, who was, who is, and who is to come, the Alpha and the Omega, the Almighty.

7. That He is the everlasting Father, Jehovah our Righteousness, Jehovah the Saviour and Redeemer, Jehovah of Hosts.

8. That they who go to Him, as Jehovah and the Father, and are united to Him, become His children, and are called "the sons of God."

9. That these are the receptacles of His Divine Humanity.

(To be continued.)

---

## ON THE USES OF TEMPTATIONS.

---

*To the Editor of the Intellectual Repository.*

SIR,

I now send another valuable extract from a letter of the late Mr. Salmon, earnestly desiring that all who read it may receive benefit and



comfort therefrom. May all your labours of love prove their own reward, which they assuredly will, if they are the result of pure benevolence.—Yours, &c.

Stroud, 11th Dec., 1842.

MARIA WATHEYS.

“I am made more sensible than ever that every good thought, and every the faintest desire, proceeds only from Jesus Christ, who is the Author and Fountain of life, happiness, and salvation. In Him alone we live, move, and have our being; and, therefore, under a sense of his adorable presence and living power, I wish ever to breathe this happy language, ‘Father, not my will but thine be done.’ Yet I am not without my temptations and internal conflicts, and those of a very grievous nature too; but, thanks be to our Lord, he protects me, preserves me, and giveth me the victory. For some time past, the infernal influx has flowed on my external man like a flood; but, nevertheless, my internal has remained in perfect peace and rest. In passing through these states of temptation, the ship appears tossed to and fro on the boisterous waves, but our Lord is in the midst, yea, in the ship, and in his own due time saith ‘PEACE, BE STILL!’

“I speak of these states for the comfort and encouragement of those who are tempted, and ready to say, ‘What can this mean? Why am I thus beset behind and before? Why am I bereft of all consolation, even that consolation from which I thought never to have been excluded? Lord Jesus, what have I done? What sin have I committed? Wherein have I departed from thy blessed will? Why go I mourning all the day long? Why am I as a sparrow alone on the house top?’

“Through these states of tribulation some of my Christian brethren are doubtless passing as well as myself, for the promotion of further purification. O that, in these states, we may have the following words applied to our minds, ‘If need be, ye are in heaviness through manifold temptations.’ Let us remember, my dear friends, that ‘All things shall work together for good to them that love God,’ and that in these temptations and conflicts, the vessels are opened for the divine influence to flow more freely; and thus, in these states, the soul attains a further experience.

“Temptations, my beloved friends, are not internal but external,—the internal is kept secure; for, in all these conflicts, the Lord Jesus is the most present, and then aids, in a peculiar manner, the distressed and suffering soul. I feel certain, if there is any difference, He is then more intimately present than when we are favoured with the sweetest frames

and feelings; though, it must be acknowledged, it appears far otherwise. My dear friends, without temptations there can be no purification, regeneration, or glorification.

"My dear companions in tribulation think of these things, and be assured of it that the remembrance of our blessed Saviour's sufferings, and those of his faithful followers, will be a powerful support under all our various exercises and trials, which most certainly will, sooner or later, 'work out for us a far more exceeding and eternal weight of glory.'

"J. W. SALMON."

---

### ON THE TERMS TRANSLATED IN THE COMMON VERSION OF THE NEW TESTAMENT, THE DEVIL, SATAN, DEVILS, &c.

---

AN anonymous writer has lately published some statements on the above subjects, which may possibly be useful to members of the New Church in their social controversies, in illustration and defence of their doctrines; they are, therefore, selected, as follows, and interspersed with occasional observations.

The words, devil and devils occur one-hundred-and-twenty times in the common translation of the New Testament. The original terms for these words are two,—in thirty-eight instances, *diabolos*, or its derivatives; and in eighty-two instances, *daimon*, or its derivatives; according to the following table:—

*Diabolos*, or *Diaboloi*.—Matt. iv. 1, 5, 8, 11; xiii. 39; xxv. 41. Luke iv. 2, 3, 5, 6, 13; viii. 12. John vi. 70; viii. 44; xiii. 2. Acts x. 38; xiii. 10. Eph. iv. 27; vi. 11. 1 Tim. iii. 6, 7, 11. 2 Tim. ii. 26; iii. 3. Titus ii. 3. Heb. ii. 14. James iv. 7. 1 Peter v. 8. 1 John iii. 8 (thrice), 10. Jude 9. Rev. ii. 10; xii. 9, 12; xx. 2, 10.

*Daimon*, or *Daimones*.—Matt. viii. 31. Mark v. 12. Luke viii. 29. Rev. xvi. 14; xviii. 3.

*Daimonion*, or *Daimonia*.—Matt. vii. 22; ix. 33, 34 (twice); x. 8; xi. 18; xii. 24 (twice), 27, 28; xvii. 28. Mark i. 34, 39; iii. 15, 22 (twice); vi. 13; vii. 29, 30; ix. 38; xvi. 9, 17. Luke iv. 33, 35, 41; vii. 33; viii. 2, 27, 30, 33, 35, 38; ix. 1, 42, 49; x. 17; xi. 14 (twice), 15, 18, 19, 20; xiii. 32. John vii. 20; viii. 48, 49, 52; x. 20, 21. Acts xvii. 18. 1 Cor. x. 20 (twice), 21 (twice). 1 Tim. iv. 1. James ii. 19. Rev. ix. 20.

*Daimonizomai*, or *Daimonizomenous*.—Matt. iv. 24; viii. 16, 28, 33; ix. 32; xii. 22; xv. 22. Mark i. 32; v. 15, 16, 18. Luke viii. 36; x. 21.

*Diabolos* is derived from *diaballo*, which means to pierce through, and also to calumniate; hence *diabolos* means a false accuser. *Diaboloi* is rendered in 1 Tim. iii. 11, slanderers; in Titus ii. 3, *diabolous*, and in 2 Tim. iii. 1, 2, 3, *diaboloi*, is rendered "*false accusers*," because the term is predicated of mortals, and not of supernatural beings. Probably when the Lord made the declaration in John vi. 70, the disciples understood him as if he had said in English, "I have chosen you twelve, and one of you is (*diabolos*) a false accuser;" meaning his betrayer, Judas Iscariot. And when it is said that the Devil, and by another evangelist, Satan, which means an adversary, put this into the heart of Judas, it might not be improper to understand by "the devil," the false accuser,—the infernal principle of evil which calumniates and hates good, and which rules in those evil spirits who in the aggregate are called "the Devil," because they act as one in opposing the Divine Goodness, and all that is thence derived; and by Satan, to understand the adversary, the false principle which rules in those evil spirits who act as one in opposing the Divine Truth, and all that is thence derived. Whether the abstract principles of false accusation and enmity, signified by the devil and Satan, be thought of, or those spirits of darkness who are the *very embodiment* of those principles and the agents of their influence, it amounts to the same thing. Probably Eph. iv. 27 might be more properly translated, "*Give no heed to the slanderer*," rather than "*Neither give place to the devil*." And in 1 Tim. iii. 6 and 7, the word *slanderer* may be substituted for *devil*: the context appearing to warrant these changes. In 1 Peter v. 8, there is, perhaps, no solid reason why the passage should not be rendered, "your adversary [*antidikos*, an opponent at law], the false accuser, [*diabolos*] as a roaring lion, walketh about," &c.

*Daimon* appears to have a somewhat distinct meaning from *diabolos* and *Sathan*, and in this way; the former word describes the *subjects* (evil spirits) of the principles implied in the latter terms. Thus *daimons*, or demons, are either devils or satans, accordingly as they take their ruling and distinguishing character from evil, the calumniator of good; or from falsehood, the adversary of truth. Although it is a fact that the Lord did cast out "*devils*" in the sense of *evil spirits*, (where the original word is *daimones*), yet it would have been better to have rendered the word *daimons* evil spirits rather than devils, for the following reasons:—

Mr. Farmer has shown extensively that the Greek writers used the word *daimon* to express human spirits of departed people. The Greeks held further, as appears from Lucian, that departed human spirits,

*daimones*, had the power of taking possession of other human beings. The Latins also entertained the idea, that departed human spirits sometimes possessed the living. Cicero states that those whom the Greeks called *daimones*, the Latins call *lares*. Varro, says Arnobius, asserts that the *lares* are the souls of the departed. Josephus, the Jewish historian, asserts, that those called *daimonia* are the spirits of wicked men, who enter the living, and kill those who receive no help.

*Daimonion* means the possession of a person, or the *daimon* as located, as it were, in the person possessed by it.

*Daimonizomenos* is the person possessed by *daimones*.

It is a very satisfactory illustration of the doctrine of the New Church concerning human redemption, that the word *daimon*, and its derivatives, refer most certainly to those evil spirits, the souls of the deceased wicked, whose usurped power over the human race rendered human redemption necessary.

*Satan* occurs thirty-six times in the New Testament. It is a Hebrew word (*Satan*.) and occurs *seventeen* times in the Old Testament; in *fourteen* instances whereof it is translated adversary, or adversaries, and in the remaining three cases it is left untranslated, *Satan*. The word *Satan* does not necessarily involve the idea of badness of character, as it is commonly supposed it must do; in Numbers xxii. 22, we read that the angel of Jehovah stood in the way for an adversary (*Satan*) against Balaam. See also 1 Kings v. 4. *Satan*, then, may mean an adversary of any kind (to be determined by the context), either one of good or evil intentions, and which may also be either a man, or a spirit; or it may mean evil spirits in the aggregate, (when in Hebrew it has the article before it, *the Satan*.) indicating their adverse state to truth and goodness, in which case it is used as a noun of multitude, like "an army," "a nation."

\*\*\*.

## ANALOGY BETWEEN THE MATERIAL AND SPIRITUAL WORLD.

[Extracted from the Rev. I. Williams' *Work on the Four Gospels*, reviewed in our two last numbers.]

"THE whole of this subject of analogy goes upon the supposition, that it is of a nature so intricate and so extensive, that we cannot attempt to do any thing more, than to point out glimpses and indications of it;—sufficient to show that there does exist such analogy as far as it goes;—but with no idea of tracing out its infinite relations, and the mutual correspondence of various analogies; or indeed any single one entire.

A small part may be seen of a vast and complicated web, sufficient to indicate coherence, and adaptation in the texture, and a course of mechanism and design; but not so much as to allow us to trace its various ramifications, nor the centre from which they are suspended, and to which they tend. The Divine Wisdom may not be fully perceptible to man in the Word of God any more than in His works; in both alike 'she dwells in high places, and her throne is in a cloudy pillar. She alone compasses the circuit of the heaven, and walks in the bottom of the deep.' In both we doubt not but that there is the perfection of exquisite order, and arrangement of parts, and mutual adaptation, all variously harmonizing and combining to form a whole, which must infinitely surpass all comprehension of men: but casual developments may occasionally appear and come to view, and show themselves to be links of a chain, which extends to the throne of God. It may perhaps be sufficient if we can point out some indications of another course of analogy; and we now proceed to inquire if there is not a correspondence to be observed in things bodily and spiritual; and this but a part of a more extensive system of analogy between the external visible world and that which is internal and invisible; the invisible and eternal being comparatively real and true, and the visible and transient but shadowy, and typical of those things which are to endure for ever.

"Now, first of all, let us take the case of *bodily and mental maladies*. And with this view let us consider our Lord's miracles of healing, in the light which is thrown upon them from the Old Testament; or rather as if we ourselves had been previously schooled by the law rightly to understand the actions of Christ when He came. Now one great preparation which the Old Testament was calculated to afford was this: to train mankind to look for spiritual lessons of wisdom in things sensible, material, and external; to connect something mental and internal with visible objects, and therefore of course implying some analogous relation between them. Thus the Tabernacle itself being formed 'according to the pattern showed in the mount,' was but typical and emblematic of something unrevealed, and was in itself but as the centre of that vast system, whereby external representations set forth things heavenly. To holy men thus educated, and taught to pass on from the letter to the spirit, from the body to the soul, from external cleansings to internal purifications; consider how the miracles of our Lord, on the bodies of men, must have naturally tended to carry out and fulfil such intimations in the Jewish dispensation. For in this light they appear at once, not merely as indications of a divine power, which had authority to command, but also as themselves the vehicles of spiritual instruction. For

it was evident that the greater part of the ancient ritual, the distinctions of animals, and external washings, and diseases considered legally unclean, must have contained some great moral and spiritual lessons, which were worthy of that divine economy; and thus were they understood by the better part, who had eyes to see; and unconsciously suspected by others to do so. To the mind therefore of a Jew, instructed in these lessons of wisdom throughout the Old Testament, our Lord's miracles, when apprehended as divine, must have appeared different to what they do to us, and been at once calculated to carry on his thoughts to something better beyond, on account of that religious discipline through the means of things sensible, to which he had been accustomed. Bodily diseases, and the removal of them by the power of Christ, would necessarily have suggested to a good man spiritual maladies, and the removal of them also in the new kingdom of Christ on the prayer of faith. And of this reference from bodily to spiritual maladies the law itself had given distinct intimations, not only by its general character, but also by some express particulars; this was sufficiently indicated in the case of leprosy, which was inflicted in many instances, as in that of Miriam, of Gehazi, and King Uzziah, as the punishment of sacrilege; and was a disease which, having all the characteristic contagiousness of vice, bore the strongest mark of legal uncleanness. Add to which, our Lord Himself in His cures did sometimes studiously connect the external malady with the diseases of the soul; or we may say, seemed earnestly to endeavour to turn the thoughts of the bystanders from the bodily disease to the sins that occasioned it, and were connected with it; as by using the words "thy sins be forgiven thee," instead of merely dispelling the disease. And this too He did to the great offence of the Pharisees; and strongly reproved those who did not perceive, that His power of remitting the bodily disease implied His power of forgiving sin. And of course a good man would not limit the instruction, thus conveyed, to those particular instances themselves; but would consider them rather as intimations of a great system, and of an extensive correspondence in the evils of the body and soul, which we know not how to limit, any more than we can limit the divine order and arrangement of all things. But thus far we see, that the death of the body is but a figure and emblem of a worse death; and Christ's victory over the first death implied His victory over the other, of which it was but the emblem and figure: and all things respecting the first death tend to teach us by a lively image of the second death, the worm of the soul that never dies, and the fire consuming in death. And Christ declares Himself to be 'the resurrection and

the life," not of our bodies only, but also of our souls. From all this analogy, the thought will occur to one, whether every bodily distemper may not be but the analogy or figure of some corresponding malady of the soul, not of course existing in the same person, as they are often most free from any such connexion; but implying some resemblance in the diseases and distempers which prevail in the two worlds of matter and spirit. And this gives a very peculiar and forcible instructiveness to our Lord's miracles, as indicating that He who removed one on the prayer of faith, would also in His Church remove the other also on the prayer of faith; when we take into the account, of course that difference which must arise from the relative importance of the two, and the greater difficulty of restoring the soul from those spiritual maladies which are, as it were, the paths that lead to the second death; and therefore such require greater perseverance and faith, to obtain their permanent removal; but the analogy may be complete and perfect, that to recover us from the vices or maladies of the soul, Christ is equally present, and faith equally powerful to procure His aid. Now all this is indeed so obvious that it readily suggests itself, and is often appealed to in practical exhortations by way of illustration and practical comment. And yet, at the same time, it is not considered how substantially true this is, and how deeply founded in the philosophy of divine wisdom, that what offers itself for illustration on the surface is but a casual indication of a vast system.

"Now our Lord's expressions are such that they often necessarily indicate this connexion; that is to say, that they are such as suggest it to every reader. And this we cannot but suppose must have been foreseen, and therefore intended by our Lord, when He spoke the words, and had them recorded by His Evangelist. Such an allusion appears to be contained in that expression, "this kind goeth not forth but by prayer and fasting," when speaking of the possession of an unclean spirit. Perhaps there is no attentive reader, but would at once conclude this to be implied of a spirit of impurity: whether it is spoken of a spirit of uncleanness going forth, or of the faith required to eject him, in either case we cannot confine the words to the immediate case of bodily possession, but we naturally pass on to the other. And in doing this we necessarily infer, that this visible and sensible possession of the unclean spirit is but the figure of the evil habit of impurity possessing the soul. For we have the confirmation of our Lord's words, on another occasion, telling us that what we call an evil habit is in fact the possession of an evil spirit. And in this case, the very name "unclean spirit" suggests the association, the driving him through fire and water,

the difficulty of the expulsion, the dwelling among the tombs, are all most closely applicable to that viciousness of heart which 'will not leave him till death.'

"Again, the disease of the paralytic is so exact a figure and resemblance of the infirmity of the human will, in the case of the weak and irresolute, that Aristotle makes use of this analogy to describe the state of mind of such a person. The case is exact in its correspondence throughout, and if the paralytic limb means that part of the soul which has lost some power of good, some principle and habit which it ought to recover, then the promises in the Gospel, and its analogous miracles, are such as to promise, that by the power of Christ it may be recovered. 'I can do all things through Christ which strengtheneth me;' 'lift up the faint hands and strengthen the feeble knees;' the strength of Christ is 'perfected in weakness,' all these passages are spoken of the removal of diseases of the soul. Therefore there is a power above nature in the kingdom of Christ to restore such a limb of the soul, when it has apparently lost all power. The case of the paralytic would express this by a most lively figure. It is done also in the sight of all men (like that miracle in the Gospels\*), when by some instance of God's grace in conversion, any one is observed to do those good things which before he did not perform, and was thought by all incapable of doing.

"In like manner other cases of sickness, as that of the fever and of the dropsy, are so analogous to the fever of passion and the incurable swelling and weakness of the soul, accompanied with an ever craving thirst, that they afford an obvious and apt illustration to describe it in writers both sacred and profane. And a reference to the bodily senses and their defection, is a mode of speech sanctified by the most constant use of it throughout the Scripture. Nothing is more frequent than the words of hearing and of seeing, and of deafness and blindness, as applied to the soul. Our Lord Himself repeatedly uses this figurative language; and on one remarkable occasion, connects the lesson of spiritual blindness with that of the bodily eye, and draws the attention from one to the other; for on healing the man that was blind from his birth He declared of the Pharisees, 'I am come that they who see not may see, and that they who see may be made blind.'"—pp. 246—253.

\* Luke vi. 8.

(*To be continued.*)



## REVIEWS.

**Eman. Swedenborgii Diarii Spiritualis Pars Quarta, Sive Diarium Minus.** E. Chirographo ejus nunc primum edidit Dr. Jo. Fr. Im. Tafel, Tubingæ.

*The Spiritual Diary of Emanuel Swedenborg; the Fourth Part, or the Lesser Diary, now first edited, from his own Handwriting, by DR. TAFEL, Tubingen.* William Newbery, Chenies-street, Bedford Square.

DURING several years past, successful efforts have been made to bring out from the archives of the Royal Academy of Sciences at Stockholm, the manuscripts of Swedenborg. The members of the New Church, particularly those who are more ardently delighted with the study of spiritual things, and of eternal realities in relation to the human soul, could not remain satisfied under the impression, that valuable MSS. on most important matters relating to the Word, and to the spiritual world, lay buried in obscurity, and subject, through various causes, to deterioration and decay. Since 1840, the whole of the *Adversaria*, or the notes of Swedenborg on Leviticus, Numbers, Deuteronomy, Joshua, Judges, Samuel, Kings, and the prophets Isaiah and Jeremiah\* have, through the able editorship of Dr. Tafel, been published, and the studious members of the New Church may now have their desire gratified, as to a knowledge of what those MSS. contain. Although these MSS. containing Swedenborg's notes on the books of the Word mentioned above, were written during the early period of his illumination, when he was profoundly studying the Scriptures, and before he began to write for the press, they are, nevertheless, an acquisition to the Church, and when an able commentator arises, who will humbly and devoutly endeavour to give a connected view of the Spiritual Sense of those historical books of the Word, these *adversaria*, or notes, will render him a valuable assistance.

Swedenborg's Spiritual Diary, which is now being published by Dr. Tafel, forms another class of his MSS. This Diary is an account of his experience in the spiritual world,—the *audita et visa*,—"the things heard and seen," are here described as they occurred to his experience. Some important fact or other in relation to man's spiritual state, and the influences either good or evil with which that fact is connected, are

\* These works may be had from the London Printing Society, through their agents, Hodson and Newbery. See a review of the *Adversaria* on Leviticus in *Intel. Repos.* 1840. p. 380.

here brought to the rational perception of man. The deceitful, the hypocritical, the cunning, the fraudulent, the envious, the malicious, the revengeful, the slanderous, the adulterous, the covetous, the avaricious, the tyrannical, the profane, in short, almost every genus and species of evil is here seen in its true and dreadful colors, and vividly impressed upon the thoughtful mind. The opposite states of holiness, virtue and bliss, are likewise depicted with the utmost simplicity of diction, and the general impression left upon the mind during the perusal is an intense horror of evil and sin, and an ardent longing after immortality in the realms of goodness, of virtue, and of peace. What the author has stated in his Diary for his own especial remembrance, is, however, more or less incorporated in his voluminous works, and interwoven with his statements and explanations concerning things in the spiritual world. This, the extensive reader of the author's writings will readily discover. There are, however, many things both confirmative and illustrative of what is stated and described in his published works, which add weight and interest to his statements; and as it is important that every written sentiment and thought of *such a mind* should be preserved, we trust that the publication of this Diary is under the superintendence of that divine providence which accompanied the publication by Swedenborg himself of those works which constitute the walls and the bulwarks of the New Jerusalem. When we follow Swedenborg through the perusal of this Diary into his retirement, and consider what he thought in private, and also the facts of his wonderful experience, the publication of which he most probably never dreamed of, we find him to be the same man as when he comes forth and presents himself through the press before the world,—the same sincerity, piety, simplicity, and consistency mark his thinking and doing whether we view him in the privacy of retirement, or in his public character as an author enlightening the world on subjects of paramount and eternal interest to mankind.

As it is important that the reader should know the circumstances under which this Diary has been published, we will adduce the Preface of Dr. Tafel, in which the necessary information is given:—

"This Diary of Emanuel Swedenborg (says Dr. T.), in his own handwriting, was kindly communicated to me by an English friend, about five years ago, that I might make a use of it; it contains 134 pages in small 8vo., and is written, for the most part, with very small letters, and in a contracted form. It is, therefore, that lesser Diary which is described at No. 13 in the catalogue of the MSS. of Swedenborg, which were delivered by his heirs to the Royal Academy of Sciences at Stockholm for preservation.\* A copy of this MS.

\* See this catalogue in the *Intellectual Repository*, January, 1836, page 25.

which had some time been made, and which belongs to Mr. Wornum of London, was kindly sent to me by friends at Paris, who desired to see it printed; a fragment also of another copy was sent to me by a Swedish friend, a theologian, for the same purpose. After I had obtained a general permission from the Royal Academy at Stockholm to publish Swedenborg's posthumous works, and after I had, in consequence, published several of them, such as that part of his *Itinerary* written in Latin (in 1840), and also the first three fascicles of his *Adversaria*, or notes, on the books of the Old Testament, containing parts II. and III., first edited in 1840—1842; and also after I had this year completed the second edition of the *Arcana Cœlestia* in 13 volumes, I had no wish that I had longer cherished, than to satisfy the desires of those friends who wished it, by publishing that part of the *Diary*, which I have as yet been able to procure. Which work I have undertaken on this condition, *that fidelity and truth shall be my only law* (in editing this *Diary*); and on this account I have indicated every, even the slightest emendation and correction in the critical notes; which I have also considered it to be my duty to do in my translations into German, which I have published since 1823, because such translations into the vernacular, or German language, should supply the place of the original edition; wherefore, wherever in the 'Memoirs of Robsahm' any thing appeared which was not well substantiated, or doubtful, although I considered it should be omitted, yet I have not only openly indicated the omission, but I have also inserted the entire words in Swedish of the writer, and stated the cause of the omission.

"On this account I have not been able to satisfy the wishes of some, who have recommended that all personalities should be omitted. If our author had intended that such things should be omitted, he certainly would not himself have published many things relating to individual persons; and he also would have prevented such things from being transmitted to posterity; as also in this *Diary* he would not have expressly omitted those things which he says at page 66, 'it is not permitted to promulgate;' which words manifestly involve, that those things which he has committed to paper might be published. Many of his expressions also plainly indicate his intention of promulgating these things, such as the following phrases which frequently occur, '*prius dictum est*,'—it was before stated,—as at page 76, and similar words, by which he did not wish to recall any thing into his own memory, but into that of his readers. Thus also in the greater *Diary* he says, (3434) '*Frigidum percipio—volunt spiritus boni, ut scribam multum frigus*,'—'I perceive a coldness—good spirits wish that I should write much cold.' Not to mention a spiritual sense, which in general he ascribes to writing, which is, 'to transmit to posterity for remembrance.\*' I have also discovered nothing in such things relating to persons, which might be obnoxious,—nothing which might not, especially as things now are, be of use to the Church and to the Sciences; and that such benefits might be accessible to all, and always at hand, it is necessary that his manuscripts, to prevent their being consumed by moths, or otherwise destroyed, should be committed to the press, and thereby preserved.

\* *Apoc. Rev.* 63, 639, 816, 886.

And necessity urges that this should be done, since a great part of the paper, at least of the greater Diary, is already torn and destroyed in the margin, and many lost words can only be restored by the help of that copy which Benedict Chastanier made from the year 1789 to 1791.

"The latter parts of the greater Diary, in the author's own handwriting, from 3428 to 6096, together with two indexes, also in the handwriting of Swedenborg, and also a copy of each Diary, made by the said Mr. Benedict Chastanier, (of the greater Diary, from number 973 to 6096,) besides other copies of Swedenborg's posthumous writings, amounting in all to 11 volumes, which were liberally sent to me by the Society instituted in London\* for the Printing of the Theological Works of E. Swedenborg,—these works I received on the 3rd of November of this year. The former parts of the Diary in the author's handwriting, of which vestiges have been found, our Swedish friends will immediately investigate, and as soon as they can procure them, they will kindly send them to me. But those parts of the manuscripts which I have received, and which will be restored by the London Printing Society to the Royal Society at Stockholm, I shall, if the divine Providence of the Lord permit, put to press without delay.

"The account of each Diary will now be evident: this lesser Diary, the paragraphs of which begin from the number 4545, wants the former part, but it is a continuation of the second part of the greater Diary, which not only after 4544 has rather a large space intervening, so that only the eleventh part of the opposite page (151) is filled, but also the time agrees, as the last date which I have discovered before that paragraph, (at p. 130 after 4389) is the 15th September, 1749, and the only date which is in this lesser Diary is found at the last page (134, and in this printed copy at p. 84,) and is the 18th and 19th November, 1751; but the following part of the greater Diary, immediately after 4550, (p. 153,) has 11th January, 1752. Nevertheless, as our author has not continued the paragraphs, or numbers, of this lesser Diary either to the end, or quoted them in the Index of the Diary which he has left, but rather its pages (1—134) and its contents; and whereas, he has not quoted the pages of the greater Diary, and the paragraphs, or numbers, the series of which he has not interrupted, but immediately after that intervening space in the opposite page (152) has continued the series of numbers from 4545 to 6096;—I could not designate this lesser Diary the *third*, but rather, not considering it as to time, the *fourth part of his Spiritual Diary*.

"I have said above, that many phrases, which occur in this Diary, prove that the things which our author has written, according to his own judgment, might be published; but I would not be understood to mean, that the author would have published them precisely in the state in which they now appear. He has certainly extracted many things from his Diary, as occasion required, and inserted them in the works printed by himself, but not *verbatim*, nor without omitting many particulars and circumstances; but whether he has

\* See the Thirty-second Annual Report of the Society, 1841, p. 26—33; also the Thirty-third Annual Report, 1842, p. 14—20.

inserted all those things, which he has crossed out by transverse lines, as some assert, may well be doubted. The reasons which prevented him from publishing his entire Diary, do not now, after nearly 100 years, appear to exist, and particularly as in the Library of the Royal Academy at Stockholm all his posthumous works are open to the public;\* but the things which he has crossed out are certainly not those from which his own constant opinion can be proved. All things considered, I nevertheless can agree with a friend at Paris, A. M., who wrote to me on the 13th April, 1841, saying: 'I believe after what I have read in the MS. of Mr. Wornum, that the Diary is a document of immense importance. It contains a multitude of facts which Swedenborg has kept silent, and which, nevertheless, are serviceable in illustrating and confirming his theories, or doctrines. The *naïveté* with which he describes all his impressions appears to me to produce an irresistible conviction. We are induced to believe, that we experience the same impressions ourselves, and we are astonished at the sight of his wonderful experience, and we are lost in admiration at the wonders, of which he avows he could not fathom the bottom. In these pages, more than in any others which have proceeded from his pen, it appears as though we could touch, like Thomas, the realities of which he speaks. It is because different from other things, these have been written for his own use, and not for publicity. Swedenborg considered as an *improvisé*, (as an extemporaneous, or off-hand writer,—*impromptu*) is even more persuasive than when he prepares that which he wishes to say to the world.'

"Tubingen, 6th November, 1842."

---

*Home.* By Miss SEDGWICK. pp. 38, double columns, large paper. Wm. Smith, 113, Fleet-street.

THIS very cheap publication we venture to recommend strongly to our readers. It is calculated to delight and instruct every age from youth upwards. To describe "*Home*" as a beautiful tale, would be to give no adequate idea of its character. It is a narrative descriptive of the operation of love and wisdom in union in a family, presenting, in consequence, a near approach to an image of heaven upon earth. It is a description of human character which *we* imagine can only be realized to any extent, by the unrestricted carrying out of the principles of the New Church, in family education and discipline. Miss Sedgwick's writings are deservedly in great favour in America, which is honoured as that lady's birth-place, and in this country; but we fancy that to *our* readers none will prove more delightful than the work which we are recommending, and which may be had for the small cost of ninepence.

\* See the Report of the London Printing Society for 1842, in which there is a communication from the celebrated Berzelius concerning the MSS. of Swedenborg.

## POETRY.

## THE SPIRITUAL SENSE OF THE FIRST PSALM.

O happy man! who seeks for hidden streams  
 Of happiness; for peace by Virtue won  
 From foes within; who no insidious thought  
 Approves, nor suffers worldly ends to lure  
 His purposes, nor on the lap of sense,  
 Scorning divine reproof, at ease reclines.  
 His heart upon the Oracles of Grace  
 Supremely fixed, in states of Heavenly light,  
 Or Nature's darkness, all his anxious thoughts  
 Are wrapt, steadfast in Faith; the Book of Life  
 Still cheers and animates his soul, and crowns  
 The labors of his hands. O! contemplate  
 His heritage—how blest! Within him flow  
 Rivers of waters—holy truths from God,  
 Cleansing, life-giving; his perceptions, tow'ring  
 In spiritual strength, are, in due season, fraught  
 With useful offerings; his mental bloom  
 Knows no decline, and all his efforts thrive.

Not such, alas! *their* lot, who are not born  
 Of God. Their grovelling principles, devoid  
 Of inward life, no fruitful virtues yield:  
 Thus empty, by the All-purifying Power  
 They're driven amongst their like,—those in whose breasts,  
 Dispersed, no good remains—*the useless chaff!*  
 For when the inevitable Judgment comes  
 That all the soul unmasks, if unrenewed  
 By Truth Divine,—ah! who may then endure  
 The searching trial? who a mansion share  
 With the Redeemed?

Oh! there is One to whom  
 The heart,—that secret place, by man concealed  
 From man, and even—too often—to itself  
 Still darker,—there is One who ever sees,  
 In light ineffable, its inmost states.

The Wonderful ! to Whom, in oldest strains  
 Of inspiration, patriarchs, prophets, kings,  
 Bear witness ; Who, Incarnate, knew the thoughts  
 Of men,—of subtle pharisee—disciple,  
 Faithful and treacherous, and, amid the throng,  
 Of penitent sincere ; by Works Divine,  
 As well as Words, giving stupendous proofs  
 Of Deity Supreme !—the Holy One !—  
 Ancient of Days !—confounding wicked men—  
 Curbing demoniac fury—and the good  
 Deeply astounding ! Who cannot discern  
 In Jesus, Him Who was, and is, and is  
 To come ? The First and Last—God over all ?

Who at Thy Holy Name, O Lord ! can doubt  
 To bow the knee ? for Thou hast opened wide  
 Thy Sanctuary of Glory, in Thy Word  
 Of Testimony, and in the rational soul,  
 Thy dwelling-place ; Thy guileless sheep Thou knowest,  
 And callest them by name ; they hear Thy voice  
 And follow Thee, and Thou dost freely give  
 The precious things of the eternal Hills,  
 That Thou in them and they in Thee may form  
 One Shepherd and one Fold. But those who live  
 In disobedience, by a fatal choice  
 Estranged from Thee, and into doleful deeps  
 Rushing headlong, from Thy saving Presence cast  
 Themselves, and perish in the stifling gulph  
 Of self-tormenting lusts.

R. A.

---

GUSTAVUS WERNER,  
 THE NEW CHURCH MISSIONARY IN GERMANY.

---

THE following account is translated from a German Periodical of March 25th, 1843, entitled "*Der Berge-dorfer Bote*," which appears weekly, and is published by a "society of Christian friends" at Hamburg. As it will doubtless be highly interesting to our readers, we have much pleasure in publishing it in our Miscellany. The German editor introduces the narrative by saying : "We have already had an opportunity to relate, that the Rev. Gustavus Werner, of Walddorf, in Wurtemberg,

has commenced preaching beyond his own parish, and has gone forth as a travelling preacher into other parts, by which he has made himself liable to the suspicion of cherishing and spreading Swedenborgian errors. Lately a pamphlet has appeared with this title: '*Three Days in the house of Gustavus Werner the Travelling Preacher.*' It is published by the Rev. H. Werner, the pastor of Schwarkheim, in order to enlighten the public concerning the said Gustavus Werner, and his proceedings. And as Gustavus Werner is a peculiar phenomenon among the signs of the present time, and as he stands as a guide-post on the way, we consider it to be our duty, in connexion with this periodical, to publish further information concerning him; at the same time we beg our readers to observe, that the Rev. H. Werner is in no way related by blood with Gustavus Werner."

"GUSTAVUS WERNER, a native of Reutlingen, became the clergyman of Wald-dorf, not far from Tübingen, and he soon found admission to the hearts of his flock. Many of them frequently requested permission to read over and over again his written sermons, after he had preached them, in order to edify themselves again by the perusal. In this manner it happened that copies of his sermons without his knowledge were sent to Stuttgart, where they were read in a small circle of pious women of a respectable and educated class with peculiar approbation, which gradually increased to that degree, that they could not forego the pleasure of reading every sermon which he wrote; and at length they invited him to pay them a visit at Stuttgart, when they hoped to enjoy more instruction and edification, if he would read to them his discourses, and by conversation give them further explanations and elucidations. Werner considered it to be his christian duty to accept of this invitation, and he went at first every month once or twice for this purpose to Stuttgart.

These meetings, and the blessings which hence arose, soon became more known, and at Reutlingen, his native place, a similar small Society was formed, and Werner went also thither to visit it. Here the meetings by degrees increased so much, that the room where they met was no longer large enough to contain them. Hence the friends of these edifying meetings, without Werner's knowing anything about it, sent a petition to the Church authorities of the town, that they

might be permitted to use the hospital church for their meetings. By this step the matter became public. The Church authorities not only refused the petition, but sent information about the proceeding to the highest Church authority, who thought it proper to warn Werner, through their General Superintendent, against his imprudent conduct, and to recommend him to be more careful and circumspect; he was also advised to discontinue the meetings entirely, rather than give rise to any disturbance. Werner could not make up his mind to follow this advice, particularly as he considered it to be the judgment of the world, and of the enemies of the divine Word, and of the genuine Christian life; he accordingly indicated to the ecclesiastical authority, that he was resolved to continue his discourses at the meetings as before. The consequence of this resolution was, that on the 29th Nov., 1839, the Royal Evangelical Consistory officially informed him, that pursuant to the regulation of the 8th of Oct., 1757, the holding of private meetings by a clergyman out of his own parish is forbidden. After a due consideration of the circumstances in which Mr. Werner now found himself, he preferred to leave his parish, and to go forth and devote his services to the Lord in a wider circle. He resigned his office, and went on the 14th Feb., 1840, to Reutlingen. He was, however, not alone when he took this step; five years previously to his resigning his office he had engaged an apartment and a sleeping-room, and with the assistance of a female teacher



he opened an infant school at Walddorf. He engaged this person to take charge of a destitute orphan child, and engaged to provide for their support. He soon took in other children, so that the place became too small for them, upon which he had resolved to build a small house; and his parishoners and friends would willingly have contributed towards the building, and also towards the support of the children. In this manner he had gathered around him eleven children when he resigned his office, and with these and the teacher he proceeded to Reutlingen, firmly trusting in the Lord, that He would support him, and not suffer him to be put to shame. At Reutlingen he hired a suitable dwelling for himself and his neglected children, and he paid the expenses of house-keeping chiefly by the offerings in money which were given at the religious meetings which he held. The expenses for the support and clothing of the children, to which the societies and the parents to whom the children belong contribute, did not amount to 300 gulden (about £25); but the Lord granted his blessing, and everywhere his mercy and his help were conspicuous. The number of the children has increased, and the expenses for their support have increased in the same proportion; but never yet has want been experienced in the household of Werner. According to the latest information, the number of children was 29 boys and 13 girls, in all 42; and the blessing of God is amongst them. Of these children there are 12 who are quite gratuitously provided for and instructed. For the remainder, from 8 to 50 gulden (from about 16s. to £4) is paid for each child per annum. The sum of 50 gulden is only paid for one child. The expenses, in all, now amount to 651 gulden (about £65.) Until very lately small subscriptions in money were put into a box at the places where Werner preached, by those who heard his sermons, in order to assist his institution; this, however, was not done by Werner's own suggestion, but by the spontaneous desire of his hearers; as, however, these collections have been represented by his enemies as being raised for selfish purposes, he has declined to receive them. As to the rest, his institution is supported by the labour of the members of his household, and by the contributions of the friends of his cause.

About a year since Werner took to himself a wife, who, filled with the same spirit

and zeal as her husband, has devoted herself in faith and love to the Lord, and to the mutual performance of those works of love to which they have both dedicated their lives. But the children are not the only inmates of the house. Another labour of love which is carried on in the establishment of Werner is the care of the sick; and, by degrees, a place of refuge for the aged and the infirm is being formed, who employ as much as they can their remaining strength in performing various uses to the establishment, for which they receive attendance and support. They also who are afflicted with mental weakness and insanity have been admitted into the household of Werner, and through the kind treatment they have experienced, have found relief and comfort. Lastly, we may mention, that a community of workpeople (*Arbeitergemeinschaft*) have attached themselves to the establishment. Werner endeavours, if possible, to make the house support itself from its own means and resources. To this end the members of the establishment consider it to be their duty, together with the children who are capable of labour, to work, not for themselves, but for the common good of the household. Whilst the elder female members are preparing articles of superior make for the market, to sell in behalf of the institution, the children are, at the same time, preparing things for domestic use of inferior value. Several families and individuals, amounting in all to ten persons, have already associated themselves with this small circle of mutual co-operation; who, without any specific reward for their labour, have habitation, clothing, support, and, in cases of sickness, the kindest attentions. Thus there is a shoemaker in the house, who takes care of the feet of this little community, and also sends his goods to the market; there is also a sack-maker, a carpenter, and there are likewise other artisans who have joined this community. Those male members who understand agriculture take charge of this department; and, together with the stronger boys, work in the fields.

Three days in the week,—on Friday, Saturday, and Sunday,—Werner is at home; the other four days he works as a travelling preacher, or missionary, and there are three districts which he visits, so that he comes to each district once in every three weeks. His career, however, since he left Walddorf, has not been un-

molested; for, in February, 1840, he was interdicted by the ecclesiastical authority from holding any meetings whatever. The reason of this was, because Werner was suspected of preaching and propagating Swedenborgian doctrines. And it might have been expected that Werner would have cleared himself from this suspicion; this, however, he did not do; but, in his reply to the Consistory, he gave them an account of his institution, and told them what he was doing. Upon this the consistory persisted in its interdict, and now Werner was reduced to the necessity of either discontinuing his missionary labours, or of making an appeal to the minister of the interior (or home department). The result was, that he received permission to preach in Reutlingen and Stuttgart. Nevertheless, Werner's enemies would not be at peace, and the '*Christian Messenger*,' a periodical of great influence amongst the pietists of Wurtemberg, raised its voice against him. He was repeatedly charged with maintaining and preaching Swedenborgianism; and, it is really surprising, that Werner never made any effort to clear himself of this accusation, and to remove this stumbling-block from his path by making an open confession against Swedenborgian doctrines. As he is so much concerned in his own proceedings, his silence in respect to the charge of Swedenborgianism must lead to the conclusion that he is in reality attached to the 'New Church,' notwithstanding his assertion that he is no Swedenborgian.

The church authority found itself then necessitated to address five questions to him, and to request his answers; this they did on the 13th April, 1841. The questions were as follows:—1. They requested to know what his position was in relation to the national evangelical Church, and also his relation to the so-called "New Church?" 2. Whether he acknowledged it to be his duty as a clergyman, to profess the orthodox doctrines, and also the constitution and order of the national evangelical church? 3. Whether he thought he could reconcile his unauthorized missionary travels, and his religious addresses in so many various places with the standing order and constitution of the national church? 4. How he could allow himself to hold meetings in various places without first asking permission of the clergymen of the parishes where those meetings were held? 5.

Whether the report be true, that he takes as a foundation for his religious instruction in his school and institution the catechism\* of Swedenborgian doctrines published by Dr. Tafel, and whether he also spreads those doctrines?

Here again Werner had a suitable opportunity of openly declaring himself, but he did not do so; he did not enter into the particulars of his doctrine, and he treated the questions in a brief manner, some of which he scarcely replied to. He believes that the Holy Scripture has a spiritual sense, which is within the literal sense. He returned his reply to the Consistory on the 25th April, 1841, and on the following 5th of November a mandate was sent to him, which made the holding of private religious meetings and preaching by strangers dependent on the approbation or permission of the church authority of the parish or district where the meeting is intended to be held. It, consequently, now depends on the church authorities of the respective parishes, whether Werner is to have permission to preach amongst them or not, and thirty of which have already granted that permission. Where Werner has received permission to preach, his hearers are constantly gathering round him in greater numbers, and in the meetings there appears to be an awakening and animating power. As a travelling preacher, he is a new element of usefulness, working to the advantage of the communities, or flocks, and assisting the activity of the resident clergy. That unbelieving, worldly-minded preachers should endeavour to put every obstacle in Werner's way, is, of course, to be expected, but many sincere ministers do the same; because they think it an invasion of their province, when he comes to work in their vineyard. And such an idea cannot fail to be entertained, because the subject is still new; and since Werner has increasing numbers who hear him with approbation, and as he exercises an edifying and soul-enlivening power, experience seems to teach us that it might be useful in our church to appoint travelling, or visiting preachers, wherever suitable men of this class can be found, to co-operate with the resident clergy, to whom the constant care of the flock is entrusted; and in this manner to revive and awaken the religious feelings and

\* This is the Conference Catechism which has been translated and published by Dr. Tafel.

sentiments of the people. In a mutual co-operation of this kind, according to a plan agreed upon by the parties, much good might be effected. Order should certainly prevail in the church, but order must not degenerate into lifeless inactivity. Free activity can also be regulated by order. Order, properly understood, can only exist where all relations and circumstances are regulated and properly arranged. When that which is freely active can within the bounds of order still be freely active, then are the regulations of order properly made, and consequently calculated to serve the end for which order is established.

At the present time the part of the quack doctor is acted in relation to the church, and various remedies are proposed in its behalf; and many are busy in putting all kinds of patches upon the old garment. It is much to be regretted that amidst so many efforts and exertions to do something, the signs and the necessities of the present times are not taken into consideration. These signs should be observed and watched, when it would be more easily discovered what is necessary for the times. In Wurtemberg, a new hymn-book has been introduced (into the national church), and a new prayer-book is also contemplated, and they are about to introduce an ordination-service for preachers, which did not before exist; whether these means will bring to pass that success and blessing which such missionary exertions, and such a sphere of activity as that of Werner's have produced, remains to be seen. If the flocks

require a better hymn-book, let them have it; but if they do not require it, but desire to have travelling preachers, let such preachers go forth to preach to them. The church authority should not, in such case, be passive, but active in promoting such a use; if this is not done it will not keep itself up to its duty.

We consider it to be very important, that Werner is not only active as a travelling preacher, but that he has also an institution, (such as is described above,) in which he can recruit himself, and realize his benevolent and useful purposes. It is this fact which inspires us with good confidence in the man, and which tranquillizes us when we think that he is secretly devoted to Swedenborgianism; for nothing is more suitable to bring extravagant modes of thinking within their proper boundaries than such a sphere of operation (as Werner's) on the field of active Christianity, and an attempt to realize it in life; viewed also on the other side, Werner's example is in many respects peculiarly calculated to give rise to plans, by which such a sphere of beneficial operation may be carried out. We must give Werner credit, that he has an acute eye in discerning the defects and the wants of the Christian social life, and that he possesses a warm zeal in endeavouring to remove those defects as much as he can, and to ~~show~~ by his proceeding, the means by which this can be done. His institution together with the blessing which rests upon it, should be a sign for us."

---

Thus concludes the interesting account of the Rev. H. Werner, who, as the German editor observes, is not related, although of the same name, to the subject of this narrative. There is no reason to suppose, that the writer of this account is a receiver of the doctrines of the New Church, and it appears to be drawn up with great impartiality, which does credit to the unprejudiced mind of its author, and of "the Christian Society of Friends" who publish the "*Berge-dorfer Bote*." As some of our English friends occasionally visit the delightful countries of the Rhine, and extend their journey into Baden and Wurtemberg, they would, no doubt, experience much pleasure in visiting the institution of Gustavus Werner at Reutlingen, which is a small town about seventeen miles south of Stuttgart.

Manchester.

EDITOR.

## LONDON MISSIONARY AND TRACT SOCIETY.

REV. E. MADELEY'S INTENDED VISIT TO LONDON.—In order to carry into effect a wish that has been often expressed, for an effort in the metropolis itself, the Committee have succeeded in arranging for Mr. Madeley to deliver four Lectures at the *Western Literary and Scientific Institution*, Leicester-square, and four at the *New Church School*, Francis-street, near Whitmore Road, Hoxton. They would doubtless have been delivered some time ago but for the great difficulty of obtaining a suitable place for the purpose: on the one hand, religious bodies believe our views erroneous, and are, therefore, unwilling to assist in their promulgation; and on the other, it behoves us cautiously to guard against the risk of being classed with certain parties whom Christians in general regard as denying the fundamental doctrines of our holy religion.

The first-mentioned place is usually attended by persons in search of natural science; and we may encourage the hope that some of them may be attracted to hear and examine, perhaps for the first time, what a New Church Minister has to offer for their consideration. At Hoxton some inquiry has already been excited, and the lectures to be delivered there are calculated to continue and extend the excitement.

The Subjects are, at the *Western Institution*:—1. Monday, May 1. On the New Era, or "the Signs of the Times,"—an Evidence of the End of the First Christian Church; and on the Descent of the New Jerusalem.—2. Wednesday, May 3. On the Exclusive Divinity of the Lord Jesus Christ, proving that God is Only One Person: for that in the single Divine Person of the Lord Jesus centres the Divine Trinity of Father, Son, and Holy Spirit.—3. Monday, May 8. The Scriptural Doctrine of the At-one-ment, which is not a Vicarious Sacrifice offered by One Divine Person or God, to appease the

Anger and satisfy the Justice of Another Divine Person or God.—4. Wednesday, May 10. On the True Character of the Word of God, shewing that it can be rationally interpreted only by the Science of Correspondences, and that all Infidel Objections to its Sanctity and Divinity are groundless.

At the *Hoxton School*:—1. Tuesday, May 2. The first chapter of Genesis not a literal History of the Creation of the Universe, but a representative description of Man's Regeneration; or, Science not at variance with Divine Revelation.—2. Thursday, May 4. The Scriptural Doctrine of Salvation, as opposed to the Popular but Fallacious Doctrine of Salvation by Faith Alone.—3. Sunday, May 7. The Scriptural Reason why Joseph refused to see his Brethren unless Benjamin was present.—4. Tuesday, May 9. The Resurrection of the Material Body from the Grave, at the last day, no where taught in the Word of God. The Lecture on Sunday to commence at half-past three in the afternoon; the others at eight in the evening precisely.

THE TWENTY-SECOND ANNIVERSARY is fixed to be held at the *London Coffee House, Ludgate Hill*, on Thursday, May 11th, the Rev. A. Clissold in the Chair. The Rev. E. Madeley is also expected to be present. The usual business of reading the Report, electing the Committee, &c. will commence at half-past seven precisely, previous to which the friends are invited to meet to tea, at half-past five; for which purpose tickets, 1s. 6d. each, will be issued in due time, and may be had of the Stewards and of the Treasurer. The arrangements on former occasions having given great satisfaction, it is hoped that a larger company will assemble to assist in the good work for which the Institution was established,—the promotion of a knowledge of the truth, and a life in accordance with it.

## MISCELLANEOUS INFORMATION.

FOURTH ANNUAL REPORT OF THE CROSS-STREET SUNDAY SCHOOL SOCIETY.—Presented to a General Meeting, held January 19th, 1843.—The Rev.

Samuel Noble having been called to the chair, the report of the committee and the treasurer's account were read.—*Abstract of the Committee's Report.*—The

Sunday School, in the fourth year of its existence, experienced rather more fluctuation and variety than in the two that preceded it. But though its present condition differs, in some respects, from its state on former occasions, still it cannot be described as less prosperous. The number of children at the commencement of the year was 80; but it being much reduced during the summer months, the *average attendance for the year* is considerably lower than for any former period of the same duration; being, in the morning, only 46; 18 boys and 28 girls; and, in the afternoon, 58; 22 boys and 36 girls. But as the number has been increasing during the last three months, the *average* is very much below the *actual* attendance. Having had frequent occasion to advert to the difficulties experienced from an insufficient supply of teachers, the committee feel particular pleasure in stating that, during the year that has closed, the attendance has been more nearly adequate to the requirements of the School than at any time since the first few months of its existence. There is, however, still room for improvement; and the efficiency of the School would be greatly increased by a further addition to the number of its teachers. It is generally known, that on account of the various inconveniences resulting from assembling a School, and conducting the business of tuition in the Church, a subscription has been commenced with a view of procuring a suitable School-room, either by building, or otherwise. By the end of last year, the sum of £85 was collected, which was lodged in the West London Savings' Bank, in the names of Messrs. Adamson, Boyle, and Salter. Additional subscriptions have since been received, which, with a year's interest upon the fore-mentioned sum, raises the total amount now in the Savings' Bank to £103 16s. 5d.—The receipts last year were £26 7 1½, and the expenditure £22 1 1½. Balance in hand £4 6 0½.—Subscriptions received by the Treasurer, 29, Ely Place, or at the Church in Cross-street, Hatton Garden.

**SALISBURY.**—The twelfth anniversary of this Society was celebrated on Monday, January 2, 1843. Upwards of thirty members and friends assembled and took tea together in the evening, at five o'clock. The chair was afterwards taken by Mr. D. T. Dyke, the Leader of the Society.

A hymn was sung, and the report of the Committee for the past year read. The chairman then read the first Psalm, and announced it as the subject which had been selected for consideration. Some highly interesting remarks were made thereon by several friends, and much useful conversation on the doctrines followed. Shortly after nine o'clock another hymn was sung, and the meeting duly closed.—It was a pleasant, happy assembly; all present felt themselves refreshed and encouraged, and it was evident that a heavenly sphere of charity and mutual love prevailed.

**PROPOSAL TO PUBLISH SWEDENBORG'S "ANIMAL KINGDOM."**—To the subscribers already named in our former numbers we subjoin the following:—

H. P. by H. B. ....	£10 10 0
Mr. Hollis .....	3 3 0
Mr. Ainslie .....	2 2 0
Mr. L. S. Cox .....	1 1 0
Mr. J. Brooks .....	1 1 0
Rev. D. Goyder, Glasgow ...	1 1 0
Mr. Alex. Russell, Do. ....	1 1 0
Mr. Thos. Downes, Do. ....	1 1 0
Mr. James Eadie, Do. ....	1 1 0
Mr. Bain, Do. ....	1 1 0
Mr. Ferguson, Do. ....	1 1 0
A Friend (J. M.) per Rev. } D. G. Goyder, Glasgow... }	1 1 0
Mr. Stewart, Do. ....	0 10 6
The Central Convention, } U.S., through the Rev. R. } De Charmes .....	50 copies.
Additional Subscribers per } Mr. Clapp, Boston, U.S. }	37 do.
Rev. T. Goyder, 1 copy ....	£1 1 0
Mr. D. T. Dyke, 1 copy ....	1 1 0
Norwich New Church Li- } brary, 1 copy .....	1 1 0
Mr. W. Banning .....	1 copy.
Mr. H. Rawsthorn .....	1 do.
Mr. R. Stott .....	1 do.
Mr. W. H. Pilkington .....	1 do.
Mr. Baldock .....	1 do.
Mr. Fullford .....	1 do.

**NEW PUBLICATION BY THE REV. AUGUSTUS CLISSOLD, M.A.**—*A Review of the Principles of Apocryphical Interpretation, or a Comparison of those adopted by ancient and modern writers, with those of the Hon. E. Swedenborg.* Part I. will contain only the *Historical Survey of the Argument*,—the system of synchronization being reserved for another part.

ADDRESS ON BEHALF OF NEW CHURCH  
AUTHORS.*To the Editor of the Intellect. Repository.*

Sir,—I plead for the generous support of the New Church authors by New Church Societies. It is well known that our writers have reaped only loss from their labours, mitigated by the conviction, indeed, that they have done their duty. That they *ought* in such case to possess the sympathy of those who accept the fruit of their labours, is obvious. But of what value is mere sympathy, which leads to no practical efforts to remove the inconvenience by which the feeling is awakened? In addition to the usual and obvious endeavours to promote the sale of useful books, I would seriously, and with all respect, submit to societies the following recommendation :—

"That every society should consider it an important duty of charity to apply a portion of its funds in *advertising* such work or works as it desires to see circulated; either in the ordinary channels of public communication, or on the covers of the New Church Magazine. In the latter case, if the words were added—(Inserted by the — Society of the New Church)—an example would be presented, on the one hand, and, on the other, so respectable a testimony to the value of any work might be expected to promote its use."

A FRIEND.

DIFFUSION OF NEW CHURCH WORKS.  
*To the Editor of the Intellect. Repository.*

Sir,—That our people should all possess some of the leading works of our author, is certainly very desirable. I therefore beg to suggest a means of promoting this object. When our Society had a collection for the London Printing Society, it received half the amount collected in books, and these books it chiefly sold at *half price, or less*, to members who were not able to give a greater sum for their purchase. The proceeds of these sales remain towards the next collection, when the same course may be pursued, and when (if such should ever

be the case,) there are no more purchasers at any price, the books might be sent for the assistance of other Societies. M.

QUERY CONCERNING THE APPELLATION "REVEREND."—At what period of the Christian Church was the word Reverend first applied to the ministers? Is the application of it to the ministers in the New Jerusalem in agreement with divine order? One cannot conceive any office more *exalted* than the office of the minister. Throughout the whole of the Scriptures we do not, however, find *any thing* of this character applied to the priesthood or to the apostles. Would not the name of the individual, with the addition of his office, be sufficient for every useful purpose? Thus, R. Hindmarsh, Minister; or, N. J. M. for a New Jerusalem Minister. Had the term "Reverend" been applied to the apostles, who were *fishermen*, would they have derived any advantage thence? Men may qualify themselves for noble uses from any employment.

"Honour and shame from no condition rise,  
Act well your part, there all the honour lies."

All the uses of the ministry may be performed without the prefix Rev. At the present time the ministers of the New Church are few in number, and they, no doubt, feel themselves far above requiring the use of a term, which, in the Christian world, has too often *inflated* those to whom it has been applied. They would probably be the first to discontinue the use of *this* term to each other, and thus render any reference to Conference on this point unnecessary. QUERIST.

CHARITY SERMON AT HASLINGDEN.—A sermon was preached, April 9th, by the Rev. R. Storry, in behalf of the Sunday School belonging to this Society. The collection amounted to £16 5s. 4½d. Number of scholars 110; teachers 16.

CHARITY SERMONS AT THE CHURCH IN PETER-STREET, MANCHESTER.—Two sermons were preached in this Church, April 16th, by the Rev. I. H. Smithson, in behalf of the Sunday Schools. Collection £25 4s. 6d. Number of scholars 300; teachers 30.

## OBITUARY.

DEPARTED this life, March 5th, 1842, Mr. John Reynolds, of Exeter, in his 66th year. The deceased was ardently attached to the doctrines of the New

Jerusalem Church for a period of above thirty years, and gladly embraced every opportunity of spreading the knowledge of their inestimable value, and

though of few words, he powerfully recommended these heavenly truths by every action of his life. All who knew him reposed in him with unrestrained confidence; none were disappointed; he was the friend of all. During his last short illness he never uttered the least complaint, but that he was too well supplied with temporal comforts. He expressed his desire that his friends should take tea together after his departure, and make themselves quite happy. Thus meek and patient he glided peacefully into the mansions of eternal rest. The New Church Doctrines were introduced to Mr. Reynolds by Mrs. Watson, for whom he always entertained the most grateful remembrance. I herewith send three letters of that lady's which are addressed to him, should you think them, or any part of them, useful for insertion. T. W.

P.S.—We regret that this obituary notice was mislaid, which accounts for its not having appeared before. The letters of the late pious Mrs. Watson are very edifying, and we shall probably avail ourselves of T. W.'s kind permission, and insert a few extracts.—Ed.

Died, January 4th, 1843, in the 70th year of his age, THOMAS JOWETT; he was a steady and conscientious member of the Leeds New Church Society during a period of fourteen years, prior to which he had been a member of the Wesleyan Body; he received the New Doctrines through the medium of a friend lending him some of the works to read. At the first reading he manifested a spirit of opposition, but after a careful re-perusal, what was first a mountain gradually subsided into a plain, and finally a rational conviction of their entire superiority was the happy result. He thus spent much of his time in reading, until, as he himself said, "the New Jerusalem descended into his understanding and his heart." His greatest delight was now to communicate to others, which he failed not to do, "in season and out of season," setting at the same time a living example to be "read of all men." The former part of his life had been employed in the army, in retiring from which with a pension, he had considerable time on his hand, which he delightfully cultivated in reading the Word of the Lord in conjunction with the writings of the New Church; which practice he followed five or six hours daily. His death was rather sudden. Some time previously he felt

himself unusually better, and whilst his niece was administering to his temporal wants, and whilst he was urging her to live for Heaven, he was suddenly seized with a fit of coughing which broke a blood vessel, and in less than five minutes he expired. "Be ye, therefore, also ready." W. M. L.

Died, February 18th, 1843, in the 82nd year of her age, Mrs. DEBORAH EDWARDS, of High-street, Salisbury.—She had been a receiver of the doctrines of the New Jerusalem Church about eighteen years, and in the life and practice of them she continued to the day of her death. Her last days below were full of pain; death, therefore, to her, must have been a happy release,—a release from all mortal affliction, care and sorrow, and an introduction of her prepared spirit into Heaven, where the purest pleasures never diminish, and where joys that are extatic never decay.

Death is the gate of life!—Its passage past,  
She truly lives in real substantial form  
That ne'er decays, but will for ever last,  
In wisdom bright, and with affection warm.

D. T. D.

On the 14th March last, departed this life, aged 64, Mrs. ADDISON, formerly of Carr Mill, wife of Mr. Thos. Addison, one of the members of the New Church Society, Russell-street, Liverpool. The surviving partner of the deceased, who some years ago belonged to the Methodist Connexion, had no sooner emerged from the darkness of his former views into the glorious light of the doctrinal truths of the True Christian Church, than he felt anxious to communicate them to Mrs. A., that by availing herself of these rich possessions, their spiritual enjoyment might be mutual. After frequent conversations on these sublime subjects, she was enabled to see, and cordially receive the heavenly verities from rational conviction. No diffuse eulogium is desired by her survivor; but merely to state that her kindness and charity to all within her sphere both in word and deed, were the prominent features of her life; and that in the doctrines of the Lord's Church which she had embraced, she lived, and delighted in them even to the last moment of her existence in this world. She is now, we have every reason to hope, realizing in more delightful fulness, the reality of the all-important truths which she had enjoyed, as it were, but in part while here. W. F.

THE  
INTELLECTUAL REPOSITORY  
AND  
NEW JERUSALEM MAGAZINE.

---

No. 42.

JUNE, 1843.

VOL. IV.

---

THE FIRST THREE CENTURIES.

(Continued from p. 169.)

THE contentions that existed between Paul and Peter likewise prove that their conduct and practice were liable to imperfections, and that the inspiration with which they were favoured was partial and occasional, accommodated to the peculiar states of trial to which they were subject. This is a fact recorded by themselves, and not to be disputed, which has often troubled and perplexed the most able theological writers rationally to explain. The evasion or concealment of such facts as these, however improperly used by the opponents of Christianity, is no mark of true wisdom, and important to be known, that they may be rightly understood; for they are demonstrative that the Apostles in the first ages were not always under the direct influences of the Holy Spirit in the execution of the ministerial offices in which they were occupied, and that in many points they were left to the exercise of their freedom and rationality in the dissemination of the great truths of Christianity.\*

These difficulties have been met in a rational and consistent manner by Emanuel Swedenborg. From what he teaches of the true nature and qualities of divine inspiration, and the law of order by which it is regulated, it appears, that the inspiration of the Apostles was limited to a lower degree of divine illumination, accommodated to the state of the world and the first operations of the Gospel upon the human mind,—very different and distinct from those parts of the sacred canon emphatically denominated the Word of God, and in which the mysteries of the kingdom of heaven, and the regeneration of man, are more fully developed.† Compare the Gospels with the Epistles, and let them

\* Vide "*Dr. C. Middleton's Miscellaneous Works*," 4 Vols. 8vo., where this point is amply illustrated.

† "But it may be asked, How is this diversity in the diction of the sacred penman reconcilable with the idea of inspiration? Is not the style of all inspired writers the same, as being the style of the same spirit by which they were alike directed? That, in some sense, the style of all those writers is the style of the Holy Spirit,



be minutely and critically examined, and the intelligent and thoughtful mind may easily discover the amazing differences between them,—the inspiration of the Epistles partaking more of the finite condition of man, while the interior wisdom of the Gospels opens to our view the infinite nature of the divine source from which they are derived. The Epistles maintain that degree of inspiration which theologians in common apply to the whole of the Sacred Writings, but not in accordance with that degree of illumination which is the essential characteristic of an inspired composition.\*

who spoke by them and was the same in them all, is not to be denied; but that the Holy Spirit should always employ the same style in conveying celestial truths to men, is no more necessary than that he should always use the same language. People do not sufficiently advert, when they speak on this subject, to the difference between the expression and the sentiment, but strongly confound these as though they were the same; yet no two things can be more widely different. The truths implied in the sentiments are essential, immutable, and have an intrinsic value: the words which compose the expression are in their nature circumstantial, changeable, and have no other value than what they derive from the arbitrary conventions of men. That the Holy Spirit would guide the minds of the sacred penmen in such a manner as to prevent them adopting terms unsuitable to his designs, or which might obstruct his purpose, and that in other respects he would accommodate himself to their manner and diction, is both reasonable in itself and rendered unquestionable by the works themselves, which have the like characteristic differences of style that we find in the other literary productions."—*Dr. Campbell's Preliminary Dissertations on the Gospels.* Part 2. § 2.

The readers of E. S. who are desirous of studying the literal text of the Gospels, would do well to consult these admirable Dissertations.

\* "Of the Apostolic Books appended to the New Testament, we can speak with much commendation. They all breathe an excellent spirit of Christian charity; and the greater part of them set forth, in clear, precise, and fervent terms, the necessity of faith in the Lord Jesus Christ, and a life of obedience to his commandments. They are edifying in a high degree, and must have been particularly so in the primitive times of the Christian Church; because they were so well adapted to the states of converts from Judaism, as well as from the Gentile world in general. Considering that the writers of these books had themselves but lately emerged from the darkness and superstition which universally prevailed in the house of Israel, and that their language was not dictated, word for word, by the Lord himself, as that of the Prophets, Evangelists, and Apocalyptist was, it is really wonderful to observe the harmony, consistency, and soundness of doctrine which characterise the *Acts* and *Epistles* of the several Apostles. If they did not write under the immediate impulse of the Divine Spirit, as mere organs for the communication of truth from the *highest* source of revelation, they were certainly elevated to a very high degree of illumination, which may be regarded as a *secondary* or *subordinate* kind of inspiration."—*Hindmarsh on the Resurrection*, p. 279.

See also the "*Intellectual Repository*," New Series, No. 13, Jan., 1827, Article, *The New Church Canon of Scripture*, in which the degrees of inspiration are very

The Apostolic writings, therefore, must be considered as possessing a lower degree of inspiration than those parts of the holy writings emphatically denominated the Word. For in some particulars they belong to the first planting of Christianity, in anticipation of those successive changes which should follow, and in harmony with those laws of order which are to be seen in the constitution of the divine government. The inspiration was reflective rather than direct, and distinct from the grace and truth of the Gospel, as the light of the moon and of the stars is distinct from the glory and effulgence of the sun; the one adapted to ages of comparative obscurity, while the other corresponds to the infinite progressions of thought and affection in the organization of mind,—in the different degrees of perfection, which shall continue to be developed through the ages of eternity. Considered as historical documents, they afford abundant proofs that the Christian religion was early corrupted. The darkness which covered the earth at the crucifixion, was a symbol prefiguring the states of the professing Christian Church about to follow in the succession of a long night of ages, requisite to precede the glories of the sun of righteousness, or the full development of the genuine truths of the Word as comprised in the Gospels. Even in the Apostolic times, the mystery of iniquity had begun to work, for the seeds of disorder were already sown in the human mind, and deeply rooted in the affections of the heart. The Apostle Paul was permitted to describe its approach, with some of its distinguishing qualities, previous to the full manifestation of the power to be elicited by the efficacy of the Gospel in ameliorating the condition of mankind. To

fully and ably treated by Mr. Noble, and in the Appendix also to his "*Plenary Inspiration*."

The Jesuits, it is said, held frequent consultations for the correction of Paul's Epistles. (Vide "*Sir E. Sandy's Europe Speculum*," p. 165.) And it is worthy of remark, in respect to the Gospel as preached among Catholics and Protestants of all denominations, that the texts are usually taken from the Epistles, and, what is more extraordinary, from the Epistles of Paul, misunderstood, for the distinctive meaning of the term *law* is generally mistaken, so as to sanction the usual interpretation of the dogmatic theology of the school divines.

About twelve years ago, a friend of the writer of this paper was invited by the late Mr. Y. of the British Museum, to the inspection of a manuscript copy, on vellum, of the Syriac Liturgy of a very early date, which he was then collating. Upon examination, it was observed by my friend, that the lessons were taken only from the Gospels. Mr. Y. rather significantly remarked: "In the purer ages of primitive Christianity, especially among the eastern Churches, the lessons were selected from the Gospels, and it was not until the observance of *saints' days*, on which only they were read, that the Epistles were introduced." My friend consented to the remark, but upon higher authority than Mr. Y.

be minutely and critically examined, and the intelligent and thoughtful mind may easily discover the amazing differences between them,—the inspiration of the Epistles partaking more of the finite condition of man, while the interior wisdom of the Gospels opens to our view the infinite nature of the divine source from which they are derived. The Epistles maintain that degree of inspiration which theologians in common apply to the whole of the Sacred Writings, but not in accordance with that degree of illumination which is the essential characteristic of an inspired composition.\*

who spoke by them and was the same in them all, is not to be denied ; but that the Holy Spirit should always employ the same style in conveying celestial truths to men, is no more necessary than that he should always use the same language. People do not sufficiently advert, when they speak on this subject, to the difference between the expression and the sentiment, but strongly confound these as though they were the same ; yet no two things can be more widely different. The truths implied in the sentiments are essential, immutable, and have an intrinsic value : the words which compose the expression are in their nature circumstantial, changeable, and have no other value than what they derive from the arbitrary conventions of men. That the Holy Spirit would guide the minds of the sacred penmen in such a manner as to prevent them adopting terms unsuitable to his designs, or which might obstruct his purpose, and that in other respects he would accommodate himself to their manner and diction, is both reasonable in itself and rendered unquestionable by the works themselves, which have the like characteristic differences of style that we find in the other literary productions."—*Dr. Campbell's Preliminary Dissertations on the Gospels.* Part 2. § 2.

The readers of E. S. who are desirous of studying the literal text of the Gospels, would do well to consult these admirable Dissertations.

\* "Of the Apostolic Books appended to the New Testament, we can speak with much commendation. They all breathe an excellent spirit of Christian charity ; and the greater part of them set forth, in clear, precise, and fervent terms, the necessity of faith in the Lord Jesus Christ, and a life of obedience to his commandments. They are edifying in a high degree, and must have been particularly so in the primitive times of the Christian Church ; because they were so well adapted to the states of converts from Judaism, as well as from the Gentile world in general. Considering that the writers of these books had themselves but lately emerged from the darkness and superstition which universally prevailed in the house of Israel, and that their language was not dictated, word for word, by the Lord himself, as that of the Prophets, Evangelists, and Apocalypticist was, it is really wonderful to observe the harmony, consistency, and soundness of doctrine which characterise the *Acts and Epistles* of the several Apostles. If they did not write under the immediate impulse of the Divine Spirit, as mere organs for the communication of truth from the *highest source* of revelation, they were certainly elevated to a very high degree of illumination, which may be regarded as a *secondary or subordinate kind of inspiration*."—*Hindmarsh on the Resurrection*, p. 279.

See also the "*Intellectual Repository*," New Series, No. 13, Jan., 1827, Article, *The New Church Canon of Scripture*, in which the degrees of inspiration are very

The Apostolic writings, therefore, must be considered as possessing a lower degree of inspiration than those parts of the holy writings emphatically denominated the Word. For in some particulars they belong to the first planting of Christianity, in anticipation of those successive changes which should follow, and in harmony with those laws of order which are to be seen in the constitution of the divine government. The inspiration was reflective rather than direct, and distinct from the grace and truth of the Gospel, as the light of the moon and of the stars is distinct from the glory and effulgence of the sun; the one adapted to ages of comparative obscurity, while the other corresponds to the infinite progressions of thought and affection in the organization of mind,—in the different degrees of perfection, which shall continue to be developed through the ages of eternity. Considered as historical documents, they afford abundant proofs that the Christian religion was early corrupted. The darkness which covered the earth at the crucifixion, was a symbol prefiguring the states of the professing Christian Church about to follow in the succession of a long night of ages, requisite to precede the glories of the sun of righteousness, or the full development of the genuine truths of the Word as comprised in the Gospels. Even in the Apostolic times, the mystery of iniquity had begun to work, for the seeds of disorder were already sown in the human mind, and deeply rooted in the affections of the heart. The Apostle Paul was permitted to describe its approach, with some of its distinguishing qualities, previous to the full manifestation of the power to be elicited by the efficacy of the Gospel in ameliorating the condition of mankind. To

fully and ably treated by Mr. Noble, and in the Appendix also to his "*Plenary Inspiration*."

The Jesuits, it is said, held frequent consultations for the correction of Paul's Epistles. (Vide "*Sir E. Sandy's Europe Speculum*," p. 165.) And it is worthy of remark, in respect to the Gospel as preached among Catholics and Protestants of all denominations, that the texts are usually taken from the Epistles, and, what is more extraordinary, from the Epistles of Paul, misunderstood, for the distinctive meaning of the term *law* is generally mistaken, so as to sanction the usual interpretation of the dogmatic theology of the school divines.

About twelve years ago, a friend of the writer of this paper was invited by the late Mr. Y. of the British Museum, to the inspection of a manuscript copy, on vellum, of the Syriac Liturgy of a very early date, which he was then collating. Upon examination, it was observed by my friend, that the lessons were taken only from the Gospels. Mr. Y. rather significantly remarked: "In the purer ages of primitive Christianity, especially among the eastern Churches, the lessons were selected from the Gospels, and it was not until the observance of *saints' days*, on which only they were read, that the Epistles were introduced." My friend consented to the remark, but upon higher authority than Mr. Y.

form a correct idea of the first three centuries of the Christian era, is therefore requisite to the right understanding of the succeeding events, especially of that apostacy which began to operate in the first century;\* to which should be added, some acquaintance with the nature of that idolatry previously existing in the Roman world, mixed up with the refinements of polished society, and the triumphs of military parade, and of warlike influences. Upon all these states and conditions of mankind Christianity operated wonderfully, yet its real spiritual character and power were but slow and gradual in many points, being mixed with the fictions of heathen mythology,—the idolatry of olden times. With the depravity and the prejudices, which are always associated in the preservation of such antiquarian rites, their influences were more fatal and astonishing than at any other period before in the history of the world, by the profanations of sacred truth with the refinements, which luxury and power never fail to impart. Dr. Mosheim, in his invaluable work the *Commentaries*,† by many striking contrasts, describes the state of society at this early period, taken from Lucian among the Greeks, and afterwards from Juvenal and Persius among the Romans, by which is elicited how many great and important changes were necessary, before the spirituality and power of the Word of life could have proper access to the human heart,—how many masses of corruption and disorder required to be shaken and removed,—through how many rivulets the purifying streams had to pass, before the vile abominations of former ages could be overcome. And in addition to these influences, it should be recollected, what vast improvements were required in the outward forms of civil governments, in the operation of laws and civilization, before the world could appreciate the rights of private judgment, and the principles of Christianity become the object of choice and approbation, from an enlightened understanding and from renewed affections of the heart. How few, comparatively, in the present day, are capable of estimating the process by which the privileges of religious liberty, such as in this country we enjoy, have been secured, except those who have enjoyed a liberal education, and who are in the possession of superior opportunities for reading and thinking to the generality of mankind. From causes like these, we may, however, discover the impure mixtures of corruption and super-

\* Vide "*Bishop Newton's Dissertation on the Prophecies*," chap. 23, in which this apostacy is so well described by facts which are incontestible. The chapter is like a key which opens the mysterious phenomena, overshadowing the first Christian Church until the present age.

† Vide Vol. I., as published by Mr. Vidal.

stitution which desolated the Church in its first origin,—the establishment of false doctrines, combined with the forms of ecclesiastical power, which were universally prevalent,—so that the human mind was enslaved, taken captive, and led astray by gross superstitions, early received, and not to be removed. In all these, and many other particulars, we may see, as in a mirror, the origin of those mistaken ideas so generally prevalent respecting the superior purity and spotless perfection of the early converts to Christianity during the first three centuries of the Christian era.\*

In addition to mythology and pagan christianity pervading the gradations of society at these early periods, other sources of corruption should be taken into the account,—the philosophical sects among the Greeks, received and modified by similar castes among the Jews,—the manners, indeed, were somewhat altered, yet the principles and the practices were nearly allied ;—the production of like spiritual causes, and terminating in their corresponding results.

The Essenes,—Pharisees and Saducees were of this description,—originated in principles, which are more or less prevalent in the human mind, and which have been developed in every succeeding age. As principles, we might trace the pedigree and succession in a kind of genealogical tree, the stemmata of which are discernible to the philosophical mind, which has examined the corresponding forms of different sects throughout the world,—certain types and characteristics of the hereditary principles of evil and falsity inherent in the faculties of the human mind, originating in the love of self and the love of this world, the hidden qualities of man's proprium or selfhood, so accurately defined and extensively illustrated in the theological writings of Emanuel Swedenborg.†

\* "What are the catechisms of the Romish Church, of the English Church, of the Scotch Church, and of other Churches, but a set of propositions, which men of different mental capacities, educations, prejudices, have fabricated (sometimes on the anvil of sincerity, oftener on that of ignorance, interest, or hypocrisy,) from the divine materials furnished by the Bible? And can any man of an enlarged charity believe that his salvation will ultimately depend on a concurrence in opinion with any of these niceties which the several sects of Christians have assumed as essentially necessary for a Christian man's belief? Oh, no! Christianity is not a speculative business. One good act performed from a principle of obedience to the declared will of God, will be of more service to every individual, than all the speculative theology of St. Augustin, or Anastatus Freylinghausen."—*Bishop Watson's Life*, 4to. p. 405.

† The Essenes, a sect of religion and philosophy, is traced by Josephus to the Pythagoreans as its source. (Vide "*Jewish Antiquities*," Book 15. chap. 10.) The Pharisees and Saducees are so accurately described in the Gospels, that their reusucitation in the Church may be easily traced in the present day, both as to principles and practice.

All these false doctrines were joined to the external forms of an idolatrous superstition prevalent in these early ages. Their mixture and combination appear, even from the Apostolic writings, in contrast with the institutions which immediately followed. The perversion of these simple forms, at first introduced, led to the erection of an ecclesiastical power at variance with the first principles of genuine Christianity,\*—the power of creating converts by the sword, and the influence of secular authority. What was at first introduced as matters of expediency and of necessity, were soon converted into engines of power and authority. The real nature of Christ's kingdom is so accurately described by the Lord himself, in a conversation with Pilate, that it now appears astonishing how the ingenuity of man could ever attempt to evade its force, at once so clear and explicit.† (John xvii. 28—40.)

The little that is stated in the historical and epistolary writings of the New Testament, as to the formation of the Christian ministry and of its social institutions, is sufficient to prove the simplicity of their origin, and one ground of the persecution to which they were subjected. It

\* Dr. Mosheim observes, "that the simplicity of their worship did not resemble the sacred rites of any other people. The Christians had neither sacrifices, nor temples, nor images, nor oracles, nor sacerdotal orders; and this was sufficient to bring upon them the reproaches of an ignorant multitude, who imagined that there could be no religion without these. Thus they were looked upon as a sort of atheists, and, by the Roman laws, those who were chargeable with atheism, were declared the pests of human society. But this was not all: the sordid interest of a multitude of lazy and selfish priests were immediately connected with the ruin and oppression of the Christian cause. The public worship of such an immense number of deities was a source of subsistence, and even of riches, to the whole rabble of priests and augurs, and also to a multitude of merchants and artists. And as the progress of the Gospel threatened the ruin of this religious traffic, and the profits it produced, this raised up new enemies to the Christians, and armed the rage of mercenary superstition against their lives and their cause."—Cent. 1, Part 1. A. 5.

† "To attempt the propagation or the support of Gospel truth by secular force, or by establishing in behalf of Christians as such a monopoly of civil rights, is utterly at variance with the true character of Christ's kingdom, and with the teaching and practice of himself and his Apostles; and that to attribute to them any such design, is to impugn their character, not merely as inspired messengers from heaven, but even as sincere and upright men."—*Archbishop Whateley's Kingdom of Christ Delineated*, 3rd edit. p. 11, 1842.

"He came to establish a kingdom of Truth, that is, not a kingdom whose subjects should embrace, on compulsion, what is in itself true, and consequently should be adherents of truth by accident; but a kingdom whose subjects should have been admitted as such in consequence of their being 'of the truth,' that is, men honestly disposed to embrace and 'obey the truth,' whatever it might be, that God should reveal: agreeably to what our Lord had elsewhere declared, that '*if any man will do (Θέλει, is willing to do,) the will of my Father, he shall know of the doctrine,*' &c."—*Ibid*, p. 30.

will be seen by every impartial inquirer after truth, not biassed by secular motives or systematic prejudices, that its forms at first used were soon changed, or reversed, if not revolutionized; for there was not a single truth or custom among them but what was soon altered, perverted, or falsified. And these changes were perpetual.\* It would be a difficult task for any man of sound learning in the antiquities of the Christian Church, to prove that, in these primitive times, any thing like the distinctions now so much admired and adopted, as clergy and laity, did then exist.† And as to the form and government of their social institutions, the Acts of the Apostles, with the Epistles, contain a faithful epitome,—they are described as facts not as binding upon posterity.‡ The arrangements

\* "When we look back to the commencement of the Christian Church, we find its government administered jointly by the pastors and the people. But in process of time the scene changes, and we see these pastors affecting an air of pre-eminence and superiority, trampling upon the rights and privileges of the community, and assuming to themselves a supreme authority both in civil and religious matters. This invasion of the rights of the people was at length carried to such a height, that a single man administered, or at least pretended a right to administer, the affairs of the whole Church with an unlimited sway."—*Dr. Mosheim's Introduction to Vol. I.*

† Vide "*Dr. Campbell's Lectures on Ecclesiastical History*," Vol. I., p. 297; and Matt. xx, 25—29.

Dr. Jortin, however, puts it upon a rational basis: "It is impossible that religion should be kept up, and religious society subsist, without some to teach, and others to be taught, some to guide, and others to be guided; and so as to the distinction between clergy and laity, the thing itself, whether the name be so or not, is as old as Christianity, and must last as long as Christianity." And yet he makes this confession: "Though the public administration of God's Word and Sacraments is justly confined by our Church to the ministers of the Gospel appointed for that purpose, yet Christians ought to know and to remember, that in a certain sense, they are all of them ministers of the Gospel, and stewards of the gifts which God hath bestowed upon them for mutual edification. Every one whose age, whose religious knowledge, whose abilities, whose rank, whose natural and civil rights, whose power and influence have set him above some others, who has a family, children, servants, dependants, should endeavour, as far as he is able, to make them good Christians as well as useful members of society, and ought also himself willingly and thankfully receive any good advice and instruction which may be offered him by others."—*Sermon on Apostolical Authority.*

‡ Take for example: "A primitive bishop was, as it should seem, none other than the chief or principal minister of an individual Church, which, at the period of which we are speaking, was seldom so numerous but that it could be assembled under one roof. He taught the people, administered what was termed the sacrament, and supplied the ailing and indigent with comfort and relief. With regard to the performances of such duties, as it was impossible for him to fulfil or attend to in person, he availed himself of the assistance of the presbyters. Associating, likewise, these presbyters with him in council, he inquired into and determined any disputes or differences that might subsist amongst the members of his flock, and also looked



adopted were wise and simple. A company of converts to Christianity, receiving the doctrines of Christ and the precepts of his Gospel, met together on the first day of the week for public and social worship; they chose and appointed from among themselves such as were esteemed the best qualified for the service and performance of the divine ordinances of Baptism and the Lord's Supper, with all the appurtenances requisite for a congregation. Each society, like a single individual, had the powers of liberty and rationality to act freely in the management of its own concerns. And from their own members they selected elders,—overseers or bishops, as the presidents of each society.\* In vain do we look for any thing like diocesan episcopacy in the writings of the Apostles.† For not before the second century did the weeds of ecclesiastical power and spiritual domination begin fully to appear,

round and consulted with them as to any measures which the welfare and prosperity of the Church appeared to require. Whatever arrangements might be deemed eligible, were proposed by him to the people, for their adoption, in a general assembly. In fine, a primitive bishop could neither determine nor enact anything of himself, but was bound to conform to, and carry into effect, whatever might be resolved on by the presbyters and the people: The episcopal dignity would not be much coveted, I rather think, on such terms, by many of those who, under the present state of things, interest themselves very warmly on behalf of bishops and their authority. Of the emoluments attached to this office, which, it may be observed, was one of no small labour and peril, I deem it unnecessary for me to say anything: for that they must have been extremely small, can not but be obvious to every one, who shall consider that no Church had, in those days, any other revenue than what arose from the voluntary offerings, or oblations, as they were termed, of the people, by far the greater part of whom were persons of very moderate or slender means; and that out of these offerings, in addition to the bishop, provision was to be made for the presbyters, the deacons, and the indigent brethren.” —*Dr. Mosheim's Commentaries*, Vol. II.

“Neither Christ himself nor his holy Apostles have commanded any thing clearly or expressly concerning the external form of the Church, and the precise method according to which it should be governed.”—*Mosheim's Ecclesiastical History*, Sec. v. Cent. 1. Chap. 2.

\*“This appeared by the feasts of charity, in which all were indiscriminately assembled; by the names of brethren and sisters, with which they mutually saluted each other; and by several circumstances of a like nature. Nor, in this first century, was the distinction made between Christians, of a more or less perfect order, which took place afterwards. Whoever acknowledged Christ as the Saviour of mankind, and made a solemn profession of his confidence in him, was immediately baptized and received into the Church.”—*Ibid.*, Cent. 1. Sec. vii. Chap. 2.

†“For though the Churches founded by the Apostles had this particular difference shewn them, that they were consulted in difficult and doubtful cases, yet they had no juridical authority, no sort of supremacy over the others, nor the least right to enact laws for them. Nothing, on the contrary, is more evident than the perfect

when some of the Jewish forms and customs were engrafted into the Christian Church.\* The acorn of ecclesiastical power was now fairly sown; it had taken deep root, and soon produced a tree under whose shade societies were formed, in alliance with the state; the germs and fruits of which have since been propagated and multiplied in the Christian world.†

## ALEPH.

(To be continued.)

equality that reigned among primitive Churches; nor does there even appear, in this first century, the smallest trace of that association of provincial Churches, from which councils commenced in Greece, from whence it soon spread through the other provinces."—*Mosheim's Ecclesiastical History*, Cent. 1. Sec. xiv. Chap. 2.

\* "The Christian doctors had the good fortune to persuade the people, that the ministers of the Christian Church succeeded to the character, rights, and privileges of the Jewish priesthood: and this persuasion was a new source both of honors and profit to the sacred order."—*Ibid*, Cent. 2. Part 2. Sec. iv.

The celebrated Mr. Locke, who had studied the Apostolic writings with more than ordinary care and attention, and who was not destitute of good, sound common sense, gives the following definition of a Church: "As a voluntary society of men, joining themselves together of their own accord, in order to the public worshipping of God, in such manner as they judge acceptable to him, and effectual to the salvation of their souls."—See his Works, Vol. 6, p. 13. 8vo. 1823.

† "If a man be impelled by his nature to pursuits of ambition, or if he only delight in observing the workings of that splendid passion, let him turn over the pages of ecclesiastical history; for in them he will trace the steps, by which the low-born adventurer raises himself to the pinnacle of power; by which a spiritual concern transforms itself into a temporal domination; by which a *cure of souls* grows up into the highest worldly authority; and by which the pastor of a congregation becomes the first among numerous potentates, creating and dethroning kings and emperors,—or disposing, at his will, of regions still undiscovered. If a man would also know the nature of courts, he must study that of Rome, the model from which those of Europe have copied. If he be desirous of learning what intrigue is capable of effecting, he must penetrate into the arcana of ecclesiastical councils. If he would be informed to what curious devices the love of power sometimes resorts, he must make himself acquainted with the contests which have existed between civil and spiritual tribunals; and with the methods employed by religious corporations to elude the legal provisions by which their aggrandisement was restrained. It is not a little singular that those, whose professional occupations related altogether to another and a future world, should have displayed the most daring, persevering, and subtle efforts in forming, maintaining, and strengthening their power in this transient state. Whatever may be the spirit and the maxims in ecclesiastical matters which prevail in North Britain, we apprehend that the late worthy Principal Campbell will be considered in the *South* as too much a latitudinarian; as treating too freely of Church affairs; as laying open too much of the ambition of priests and the cabals of synods; as censuring too comprehensively, and too generally, the early controversies in the Christian world; as insisting rather suspiciously on a

## ON THE NATURE AND IMPORTANCE OF USES.

USE, in its most extended sense, signifies the diligent and faithful discharge of every duty that devolves upon us, in the fear of God, and with an earnest desire to benefit our fellow-creatures. This, of necessity, implies a previous acquaintance with the nature of our various duties in all their different relations, including, also, a knowledge of the *best manner* of performing them, so that we may not waste our time and energies by labouring in a wrong direction, or making use of such imperfect means as tend rather to retard than promote the end in view.

Our minds are wonderfully organized. Opposing influences are constantly meeting therein. On the one hand, good spirits present good principles and thoughts for our adoption; and on the other, evil spirits present the opposite; so that we are kept in equilibrium betwixt good and evil, and may turn to which we will, and form our mind and life accordingly.

From these opposite sources, a multitude of thoughts continually arise, and present themselves to our minds. All these we ought to weigh carefully in the balance of truth, our reason, prompted by right motives, directing us which to choose, and which to reject. In proportion to the wisdom of our choice, are we enabled to perform our duties from right motives, guided by a sound judgment, which, at the same time, enables us to avail ourselves of the means best adapted to the ends or uses we have in view, in promoting our own welfare, and that of our fellow-creatures.

Man was created for use. The noble faculties of his mind were entrusted to him by his Creator, not merely for his own individual benefit, but also for the good of his fellow-creatures. Opportunities for usefulness are never wanting. Our minds are so constituted, that we have always some duties to perform, either within us, or without us.

spirit of inquiry and a love of truth; and as undervaluing the merit of conformity to the faith and canons of the Church. Without intruding any opinion, however, on many of the points discussed in these volumes; we cannot but applaud the impartial spirit, the accurate judgment, and the nice discrimination which they display. The facts which they narrate are well selected, the comments on those facts are masterly, and the inferences drawn from them are natural and ingenious; while the observations which accompany them are pertinent and acute. To those who are unacquainted with Fra. Paoli, Giannoni, and in Fleury, the work will prove most acceptable; and even by such as have perused the labours of these incomparable writers, its pages will not be examined without profit."—Vide *Monthly Review*—on Dr. Campbell's *Lectures on Ecclesiastical History*, 2 Vols. 8vo., 1800—Vol. 35, 1801.

No two minds are alike, and our stations in life are as various as the peculiar constitution of our minds; consequently, the nature of our duties must differ in the same proportion, while some are of a higher, and others of a lower order. Every one, then, must have some uses to perform, according to his capacity and position in society, that, by their faithful discharge, he may become a useful member of the community, and, at the same time, fulfil the great end of his creation, by becoming fitted for higher, and spiritually corresponding uses, in eternity!

Uses are of various kinds. Some are connected with religion, as the faithful discharge of our duties of piety towards God, and of charity towards our neighbour, in conformity with the divine commandments. Others relate to our civil position and employment; to the exercise of our political privileges and national obligations, involving obedience to, and the improvement of, the laws and institutions of our country, all which are, or should be, so framed as to promote the public benefit. A third class of uses has relation to duties of a more private nature, as those towards our families, parents, and domestics.

If we look into the three kingdoms of nature, we perceive that every animal, vegetable, and mineral has its appointed use, and that such use has a nearer or more remote reference to man. The higher kinds of the subjects of nature are serviceable to him for food, clothing, habitation, or other necessities and comforts of life. And even the most insignificant, noxious, and destructive animal undoubtedly performs its appointed use. Some prey upon the weaker, or in turn become food for the stronger. But the highest use of this description of animals appears to be, to absorb and embody the moral malignities in the sphere which exhales from the human race, and, at the same time, to remind man of the existence in his own mind of those perverted affections and principles of which they are the expressive symbols, and which are the primary origin of all outward natural disorders; that being thus admonished, he may bear in mind the necessity of all his affections, thoughts, and actions, being brought into conformity with the laws of divine order.

Many vegetables of a poisonous nature, and also minerals, are used in medicine, to purify and renovate the body; others become useful for fuel, and also for manure, for it is a law of nature, that nothing shall eventually be lost, in whatever manner it may at first be used,—the residuum of all substances, whether eaten or burned, becomes in some way or other useful. The gases which escape from burnt substances, or decaying matter, are conveyed by the atmosphere to places where they

are most wanted, and appear again in different states, and enter into the formation of new bodies.

The three kingdoms of nature, as a whole, have their origin in, and correspond to something in the mind of man, either relating to his will or his understanding. Much instruction may be derived from tracing this correspondence, stamped as it is with the divine image. An apostle beautifully writes, that "the invisible things of God, from the creation of the world, are manifest in the things that are made, even his eternal power and Godhead." This truth is most amply illustrated and confirmed, both from Scripture and reason, in the writings of E. S. In treating of the universe, and shewing that it was created from the Divine Love by the Divine Wisdom, our author says, "Who doth not see a divine principle in these things? This will be the case still more, if you would regard the *uses* of all things which are created, perceiving how they proceed in regular order even unto man, and from man to the Creator from whom they are! and that upon the conjunction of the Creator with man, the connexion of all things depends, and, if you will acknowledge it, the preservation of all things." (*D.P.* 3.) How necessary it is, then, for man to be in a state of order, that the divine influx producing uses may not be perverted, but may pass through him into the three kingdoms of nature, and return again from nature to the Creator, in an orderly manner, (See *D.L.W.* 65.) which can only take place in proportion as man submits every faculty of his will and understanding to the laws of his Creator, by the performance of uses.

When such wonderful things are presented to our view in the three kingdoms of nature, all which have their appointed use, how blind is man, if he will not learn wisdom from the consideration of them! To what purpose is it that we are gifted with such high mental faculties and powers, if we do not use them, and apply them to the purposes for which they were intended by an all-wise Providence? The books of Nature and Revelation lie open before us. Abundance of materials are presented upon which to exercise our faculties, and which will well repay us for the trouble of investigation. It is use only that makes any faculty truly our own. The great difference betwixt mankind, in intellectual knowledge and moral culture, exists principally in this, that one part *use* the talents entrusted to them, while the other part neglect them.

Man, it is well known, is born more ignorant and helpless than any animal; but this is ordered by the Creator, to the end that he may receive all knowledge, and advance progressively from the lowest natural

state to a civil, moral, and spiritual state, and thus attain to conjunction with his Creator in heaven ; for the end of all creation is—that a heaven may be formed out of the human race.

Society, taken as a whole, may be compared to the human body, the individuals who compose it being as the members, while use may be compared to the blood which proceeds from the heart as from a centre, and is conveyed by the arteries to every part, giving life and vigour to the whole ; for as “the life of the flesh is in the blood,” so the life of society is in its use.

As, then, each member of the human body performs its use, the lower ministering to the higher, and these again to the highest, so should every member of society perform his part in the common body, by making himself acquainted with the different orders of truth from lowest to highest, so that he may discharge every duty which truth reveals and prescribes, in his civil, moral, and spiritual relations, in the best possible manner, and by so doing, become prepared for the performance of higher uses in heaven.

The kingdom of heaven is a kingdom of uses ; and all are happy there according to the quality and degree of their use ; but the seeds of usefulness must be sown on earth, and there spring up and bear fruit, in order that the “tree” may be transplanted to a richer soil in heaven. The nature and character of the fruit will not be changed hereafter ; and as the fruit contains the seed, and the seed the future tree, so man’s state hereafter must be determined by the quality of the fruit he bears on earth, which can only reproduce its own particular kind to eternity.

As then a heaven to be formed out of the human race, is the great end of creation, and since heaven is a kingdom of uses, of which the life and soul is the Lord ; while we discharge every duty, as of ourselves to the best of our ability, let us always remember, that the power to perform the least act of use comes alone from the Lord, and to Him let us, therefore, refer all the merit and the praise.

H. C.

---

### THE COVENANT OF THE “PILGRIM FATHERS.”

---

THE following *Covenant* was entered into by that venerated band of English emigrants which settled in Massachusetts in 1629, having left their native land for the sake of liberty of conscience, when they

organized themselves into a Church, at a place they called Salem, in August in that year :—

“ We covenant with our Lord, and one with another ; and we do bind ourselves in the presence of God to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed Word of Truth, and do explicitly, in the name and fear of God, profess and protest to walk as follows, through the power and grace of our Lord Jesus Christ.

“ We avouch the Lord to be our God, and ourselves to be his people, in the truth and simplicity of our spirits.

“ We give ourselves to the Lord Jesus Christ, and the Word of his grace, for the teaching, ruling, and sanctifying of us in matters of worship and conversation, resolving to cleave unto Him alone for life and glory, and to reject all contrary ways, canons, and constitutions of men, in his worship.

“ We promise to walk with our brethren with all watchfulness and tenderness, avoiding jealousies and suspicions, backbitings, censurings, provokings, secret risings of spirit against them ; but in all offences to follow the rule of our Lord Jesus Christ, and to bear and forbear, give and forgive, as he hath taught us.

“ In public or private, we will willingly do nothing to the offence of the Church, but will be willing to take advice for ourselves and ours, as occasion shall be presented.

“ We will not, in the congregation, be forward, either to shew our own gifts and parts in speaking, or scrupling ; or there discover the weakness or failings of our brethren, knowing how much the Lord may be dishonoured, and his gospel, and the profession of it slighted by our distempers and weaknesses in public.

“ We bind ourselves to study the advancement of the Gospel in all truth and peace, both in regard of those who are within or without ; not laying a stumbling block before any whose good we desire to promote ; and so to converse as we may avoid the very appearance of evil.

“ We do hereby promise to carry ourselves in all lawful obedience to those that are over us in the Church, knowing how well pleasing it will be to the Lord that they should have encouragement in their places, by our not grieving their spirits through our irregularities.

“ We resolve to approve ourselves to the Lord in our particular callings, shunning idleness as the bane of any state ; nor will we deal hardly, or oppressingly, with any, wherein we are the Lord's stewards.

“ Promising also, unto our best ability, to teach our children and servants the knowledge of God and of his will, that they may serve him also ; and all this not by any strength of our own, but by the Lord Jesus Christ, whose blood we desire may sprinkle this our *covenant*, made in his name.”

In order that the above may be the more “ worthy of all acceptance ” by societies and members of the New Church, I have omitted an inap-

plicable sentence or two.—Blessed will that day be, when the members of our Church will be as ready to sign *such a covenant as this*, as they now are to sign articles of faith! Until then, blessed is every individual who makes such a covenant with himself, and faithfully acts according to the tenor of it!

A LOVER OF ALL GOOD MEN.

---

### THOUGHTS CONCERNING THE TRIPERSONAL DOCTRINE OF ATONEMENT.

---

IN opposition to the New Church *Unipersonal* doctrine of Atonement, a pamphlet has been published in our town by a well-meaning individual, on one point of which I beg to make a remark, because it is a point commonly insisted upon as important, by those who call themselves "Evangelical."

"If (says this writer) men have become transgressors of God's law, it is reasonable to suppose that in dealing with creatures in such a position, the Lord, who is our Lawgiver and our King, (Isaiah xxxiii.) *would have respect to his own honour and dignity (!)*"

Again,—

"This passage (Rom. iii. 25, 26.) presents Jehovah to our notice in the character of a Lawgiver and a Ruler: some persons seem to think that God should be considered as a *Father only*, and not as a Ruler or Governor, but such is not the scriptural representation of the character of Jehovah: if he is a Father to be loved, he is also a Lawgiver, a Ruler, and a Judge, to be obeyed and feared. \* \* \* The ends intended by a wise and righteous government require that the sinner should be punished."

To this statement the following objections and questions appear to apply:—

1. The name Jehovah is here *exclusively* applied to the first Person, called the Father, whence it appears, that the writer, *in his inmost thought*, denies that Jesus is Jehovah, and consequently denies that he is God! True it is, that "*no man can serve two masters*," and much less three, and therefore Trinitarians choose "God the Father" for their *real* Master, and leave to "God the Son" nothing but the bare name, which indeed is more than they ever concede to "God the Holy Ghost."

2. It implies that God is *not* to be obeyed *as a Father*, and that he *cannot* be loved as a king.

3. It implies that the first Person *alone* is our Heavenly King, although Jesus (supposed to be a separate Person) is declared to be



our King in Luke xix. 38, xxiii. 2; John xii. 15, xviii. 36, and other places; indeed the name Christ, or the anointed, has the meaning of a King.

4. It supposes either that Jesus was a Divine Person from eternity, but not the Heavenly King, that title belonging only to the first person; consequently, that the second Person was only partially God, or was God without possessing *all* the proper attributes of God.

5. Or, it supposes that the Father gave to the Son his kingdom about the period of human redemption, and consequently, the Father is *himself* no longer our Heavenly King, having abdicated his throne in favour of his Son!

6. Or, it supposes that from the creation there were two Kings or Rulers of the universe; whence it follows, that if the Atonement, as asserted, was demanded by Jehovah *because* he was a King, the second Person, as a King, was equally bound by the same necessity, to demand an atonement out of "respect to *his* honour and dignity;" so that if it was *right* in the *first* Person *as a King* to demand and receive a vicarious penal atonement, it must have been *wrong* in the *second* Person, *also a King*, not to demand it, but on the contrary, to give it.

7. It supposes that God *could not* pardon sinners simply on repentance, as he has said he will (in Ezekiel xviii. xxxiii., &c.) without forfeiting his own honour and dignity; and that to perform his promise thus made, would be to be guilty of an infraction of justice,—not of justice towards either himself or his creatures, but of justice *in the abstract*,—an unknown, undefinable, mysterious principle,—and that *therefore* a substitute for sinners was required to be *punished*, which is rather strangely called *pardoning* them!

Such are some of the inconsistencies that *must* attend the perverted interpretation of the Scriptures, when they are construed so as to support the *Tripersonal* doctrine of Atonement, instead of being dealt with fairly, and thus bringing out from them the *Unipersonal* doctrine of Atonement. In the former case, the more extensively the Scriptures are quoted, the more extensively they are perverted!

There are many strange things contained in the pamphlet alluded to, but I pass them by, because the objections just presented are quite sufficient without any additional ones, to invalidate the whole position taken up by its author.

I cannot, however, avoid noticing, that, after saying that the Father *appointed* the Son to die, and that thereupon the Son *consented* to die, it is ungrateful towards the latter, who bore all the suffering, to give *all* the praise exclusively to the former, by exclaiming at the conclusion,

"Let us adore the God and Father of our Lord Jesus Christ," &c., but not a word of adoration is there for the separate Son of that Father, for *consenting* to die! *Why is this?* No doubt, lest the multitude should exclaim, "Two Objects of adoration are two Gods! This man is a worshiper of two Objects of worship! How can he, properly speaking, be a Christian?" If this be not the reason, why this want of gratitude in the author towards his *real* friend, for if the Son had not *consented* to die, how much would the Father's "appointment" have availed him?

*As is usual* with our antagonists of this school, this writer declares, that no one can be saved who does not believe as he believes, and who does not interpret Scripture in the same manner as he does; consequently, that every different interpretation is "earthly, sensual, and devilish," and deserving of everlasting punishment! This is not, indeed, openly said, but it is clearly implied.

We might agree with his conclusion, *so far as words go*, that "faith in the blood of Christ means faith in Christ as a propitiatory sacrifice or atonement for sin," but he presumes to include in this declaration as *essential elements* of his conclusion, that the words *must* be taken without any figurative explanation of them, excepting such as he prescribes; and that "the sufferings (implied by the word "blood") were endured *as a punishment in the place of sinners*;" and whoever denies *this*, he insists ought to be regarded as a *denier of the atonement*!

No wonder that, after destroying God's justice by giving an unscriptural, and, indeed, an *inhuman* sense to the phrase "Divine Justice," there should be so little appearance of justice exhibited by such an expositor of the term, towards differing interpreters of Scripture!

This writer substitutes for the word propitiation the words "mercy seat," as more proper; he affirms that the meaning of Jesus being a mercy-seat does not convey the idea that his sacrifice "*disposed* God to be merciful;" thus he contends that God was not *literally* rendered propitious; and that to say that "evangelical Christians" so understand the propitiation of Christ, is a "misrepresentation opposed to that charity which thinketh no evil;" and yet, after having himself so far been compelled by his common sense to put a figurative meaning upon the word "propitiation," (and also a figurative meaning upon the Scripture phrase "wrath of God,") he will not allow the New Church interpreter to spiritualize the calling of Jesus Christ a "mercy-seat," *in his own way*, but insists, that if it be not done in *his* way, the doing of it in another (though certainly a more rational, fair, and

practical) way, is "taking away the atonement, and spurning the friendly hand that is held out to snatch us from ruin. His own figurative interpretation presents, he says, a *real* propitiation, but any other figurative interpretation destroys it altogether! So much for the evangelical mode of applying the *golden rule* to contemporary interpreters of Scripture! So much for evangelical justice. This sin against justice, however, is not peculiar to this writer, it is common to all the so-called "evangelicals." It is, indeed, the necessarily poisonous fruit of that deadly tree, whose roots draw their nutriment from the regions of death; that is, the doctrine of "*justification by faith ALONE*;" meaning faith in the *particular opinions* of certain scripture passages entertained by the advocates of that doctrine!

It is really wonderful on what a narrow foundation is built the astounding doctrine of the *vicarious punishment* of the Son of God, and which is so confidently set forth as the essential element, the vital essence of the "real" apostolic doctrine of atonement. Because it is said in various forms, that "Christ suffered *for us*,"—that is, obviously, *for our benefit*, "for us" is adroitly converted into "in our stead," and whatever is wanting in this proceeding of *reasonableness*, is made up by *assurance*; and it is coolly demanded, whether language can be more express to prove that the atonement was a vicarious punishment? As well might it be said that a martyr in the cause of political freedom, who, being unsuccessful, should be put to death, and thus should suffer death *for* his country, suffered *in the stead* of his country!

Still narrower is the foundation for the idea that the Lord's sufferings "had the nature of punishment," than even the foundation for the idea that they were vicarious. The sole foundation of this idea is a passage in the 53rd. of Isaiah, v. 4, which I beg leave to paraphrase, using Lowth's translation.

"We thought him [*pointing to Jesus Christ*] judicially stricken, smitten of God, and afflicted, but [*he was not afflicted judicially or penally*] he was wounded for our transgressions; he was smitten for our iniquities [*inasmuch as he took upon himself from Mary, by natural inheritance, all the sad hereditaay consequences of our transgressions and iniquities, that is, he inherited our propensities, with their attendant sorrows, and their remedial, but bitter temptations,*] and thus the chastisement [*the remedial and purificatory sufferings and temptations*] by which our peace [*and re-union with God*] was effected, was laid upon him; and by his bruises, [*inasmuch as his human nature was made perfect through sufferings*] we are healed." \* \* \* \* "It pleased Jehovah to crush him with affliction." By the

last declaration is to be understood, that it pleased the Divinity which dwelt in the Humanity it had assumed, and of which it was the essence or soul, that the life and hereditary nature derived from the mother, as a fallen human creature, should be "crushed" or totally extinguished by means of most direful sufferings and temptations, even unto death, in order that nothing might remain in the Humanity but what was divine. (See *A.C.* 2816.) Thus "it became Him for whom are all things, and by whom are all things, *in order to the* bringing of many sons unto glory, to make the Captain [or rather *Author*] of their salvation perfect through sufferings." (Heb. ii. 10.)

A passage of Paul (Rom. iii. 26.) is commonly supposed to bear the meaning, that Jesus was punished "to manifest God's *righteousness*," or justice, *in punishing sinners by proxy*. But the phrase, "to manifest God's righteousness," is satisfactorily explained by a reference to the Lord's own words to John, upon the refusal of John to baptize him,—that "*it became him to fulfil all righteousness*;"—it became him, in effecting human redemption, to adhere closely to those righteous laws, *as a man*, which his unerring wisdom had prescribed in man's case. The law of baptism was to be rendered permanent in the Christian church, and therefore the founder of that church observed it himself. The Divine Law had provided, that man should be associated with spirits like himself; thence it resulted, that sin brought man, by means of hereditary evil consequent upon it, under the power of evil spirits; the Divine Law provided that man should be emancipated from this thralldom by overcoming in temptations, *and not otherwise*; but man, at the time of the Lord's incarnation, through the abounding of iniquity, and the perversion of the law and the prophets, had rendered himself *unable to overcome in temptations*; hence the human race were in danger of being destroyed by infernal power; the Lord Jehovah, when he saw this, became a man, that, as a man, and in fulfilment of all righteousness, he might become liable to, and overcome in temptations, and thereby "*destroy the works of the devil*," remove hell from man, and thus redeem man from infernal captivity. Thus God's "righteousness" is manifested in his own adherence, as a man, to his own righteous laws, in overcoming in temptations, and not in being *punished for sin committed against Himself*, as strangely supposed, in place of the sinners. It was because the redemption of man could not be effected unless the Humanity was perfected, and because the Humanity could not be perfected without the temptation of the cross, that the Lord "became obedient (and thus fulfilled all righteousness) even unto death." To believe this, is to accept the Lord's Humanity as the

provided propitiation, or medium of man's re-conjunction with the Divine Essence, and to believe this, is also to have "faith in his blood," or sufferings, as the means of his sanctification, by which his glorified Humanity was constituted such a propitiation, by being made the medium of man's re-union with his God. This explanation affords a clew to the right understanding of numerous phrases in the Epistles, and by the application of it they may be safely and effectually disentangled from the irrational meaning commonly put upon them.

I have only now to remark, that the New Church interpretation of the Scripture passages quoted in the pamphlet, deduces an harmonious conclusion from them, altogether honorable to God, and edifying to man; but I cannot but regard the conclusion drawn in the pamphlet, as involving contradictions, as inconsistent with all right views of the divine government, and immoral, both in principle and tendency. In how many ways has the foolishness of man "changed the truth of God into a lie!"

#### A THINKER.

[We understand that the publication alluded to by our correspondent, was occasioned by an extensive circulation of the Tract, No. 19 of the *Glasgow Series*, entitled "*A Token of Christian Friendship*." We have seen this Tract, and beg to recommend it to the attention of our readers, as well calculated for a first introduction of the Doctrines of the New Church, in an impressive and conciliatory manner. We may as well take this opportunity of expressing our unqualified approbation of the recently published Tracts of the *Glasgow Series*, No. 17, *On Marriage*; and No. 18, *On Free Will*. We think them both calculated to be very useful. We are informed that our friend Mr. Mason is the author of the Tracts No. 12 to 19 of *this Series*, and that he has also assisted in the revision of the present edition of the *Glasgow Tracts* No. 2, 4, 6, 7, and 11. No. 20, from the same pen, is, we understand, in the press. It is entitled "*A New Christian Church, the crown and consummation of prophecy*."—ED.]

#### CANONS OF NEW CHURCH THEOLOGY.

(Continued from page 177.)

##### CONCERNING REDEMPTION.

*Annotations.*—That Redemption itself was the subjugation of the hells, and the arrangement of the heavens, and thus the preparation for a new spiritual church.

That without that Redemption no man could have been saved, nor could angels have remained in their state of felicity.

That the Lord not only redeemed men, but angels also.

That Redemption was purely a divine work.

That this Redemption could not have been effected, except by an Incarnate God.

That the passion of the cross was the last temptation, which He sustained as the Greatest Prophet, and by which also He fully subjugated the hells and fully glorified His Humanity; thus, that it was the means of Redemption, but not Redemption itself.

That the passion of the cross was itself Redemption, is a fundamental error of the Church.

That this error, together with the error concerning three divine persons from eternity, has perverted the whole Church, so that nothing spiritual remains.

The errors shall be enumerated which spring from the dogma of Redemption, which is believed, at the present day, to consist solely in the passion of the cross.

CHAPTER I.—*That the Church, in process of time, wanders from the good of charity, and thence to the false principle of faith, and dies.*

1. That there is a church in heaven, and a church on earth, and that they constitute a one, as the internal and external in man.

2. That the church both in heaven and on earth is together before the Lord, and appears before the angels as one man.

3. That hence the church can be compared to a man, who is at first an infant, next a youth, afterwards a man, and lastly an old man.

4. That the church, whilst it is an infant, is in the good of charity; and whilst a youth and man, is in the truths of faith from that good; and when an old man, in the marriage of charity and faith.

5. That the church, whilst it is so, and remains so, endures to eternity; but otherwise, if it recedes from the good of charity in its infancy.

6. That if the church recedes from the good of charity in its infancy, it becomes obscure with respect to truths, and falls into falses like a blind man into a pit.

7. That the four essentials of the church are,—the knowledge of God, the knowledge of the good of charity, the knowledge of the truths of faith, and a life according to them.

8. That as the church recedes from charity, it also recedes from those four essentials, and hence false ideas flow in concerning God, and concerning charity, faith, and worship.

9. That these falsities flow into the dignitaries of the church, and from them into the people, as from the head into the body.

10. That there are two causes why false ideas flow into the dignitaries of the church, and are disseminated by them: one is, the love of ruling from the love of self; the other is, intelligence from the proprium, and not from the Sacred Scripture.

11. That thus, from one false principle, proceed falses in a continued series, and this until nothing of truth remains.

12. That the Sacred Scripture, whilst it is used to confirm those things, is completely falsified, and thus the church perishes.

CHAPTER II.—*That then the end of the Church is at hand, when the power of evil by falses begins to prevail over the power of Good by Truths in the Natural World, and at the same time the power of the hells over the power of heaven.*

1. That every man after death comes into his own good, and thence truth, in which he was in the world; in like manner into his own evils, and thence falsity.

2. That they who are in good, and thence in truth, enter into heaven; and that they who are in evil, and thence in what is false, enter into hell.

3. That they who on earth are in good, are interiorly in truths; and if in falses, they can after death receive truths conformable to their good. But it is contrary with those who are in evils; the reason is, because good and evil are of the will; and the will is the esse of man, and the understanding hence exists.

4. That it is known from the state of heaven and hell in the spiritual world, how much good prevails over evil, or evil over good on the earth, since every man after death is gathered to his own, that is, comes into his own evil or good; and heaven and hell are from the human race.

5. That this could by no means be known upon earth, for many reasons.

6. That between heaven and hell, there is an interstice, into which evil from hell is exhaled, and good descends from heaven, and there they meet.

7. That in the midst of this interstice, is the equilibrium between good and evil.

8. That from this equilibrium, it is known how much good prevails over evil, or evil over good.

9. And that the Lord weighs *that* there as in a balance.

10. That the equilibrium is raised toward heaven as evil prevails over

good, and it is depressed toward hell as good prevails over evil ; because good from heaven depresses it, and evil from hell elevates it.

11. That the equilibrium is as a footstool to the angels of heaven, in which their good terminates, and upon which it rests.

12. That according to the degree in which that equilibrium is elevated, the happiness of the angels of heaven, from their goods, and thence truths, is diminished.

13. That when evils prevail over good on earth, then also hell prevails over heaven.

14. From these things it is evident, that the end of the church is at hand, when the power of evil prevails over the power of good.

15. It is called the power of good by truths, and the power of evil by falses, since good has power by truths, and evil has power by falses.

**CHAPTER III.—***That as the Church wanders from good to evil, thus also it wanders from internal worship to external.*

1. That in the degree evil increases in the church, in the same degree, the man of the church becomes external.

2. That in the degree the man of the church becomes external, in the same degree, he is double-minded ; that is, evil in internals, and apparently good in externals.

3. That every man after death, at length becomes such as he was in internals, but not such as he was in externals.

4. Hence also it is that the world, because it judges from externals, knows nothing of the states of the church, thus also, neither how the church decreases and verges towards its end.

5. That every man has an internal and an external, which is called the internal and external man.

6. That in the internal man, the will governs, thus love, the principle of life ; but that in the external man, the understanding governs, which either manifestly, prudently, or cunningly favours the internal.

7. That if the internal man is evil, and the external man good, he is a dissembler and a hypocrite.

8. That no man is good, as to his internal man, except from the Lord.

*(To be continued.)*



## ON THE PLENARY INSPIRATION OF SCRIPTURE.

*To the Editor of the Intellectual Repository.*

SIR,

In a recent correspondence with a clergyman of the Established Church, I had occasion to vindicate our belief in the plenary inspiration of the Sacred Scriptures. My arguments were met by the following statement:—"The Hebrew Scriptures were only *half written*; the consonants only were written, the vowels were omitted. The septuagint varies widely from our translation. If they had been verbally inspired, they would not have been delivered to us in that imperfect and corrupt form. This fact seems to me decisive against the fancy of verbal inspiration."

My biblical knowledge and critical abilities not being extensive enough to do justice to so important a subject—and lest it should thereby suffer disparagement—I have wished to submit the argument of my clerical correspondent to the *New Church Magazine*, which has often separated the dross of error from the genuine ore of truth. That the conclusion formed against the plenary inspiration of the Sacred Scriptures, is erroneous, there can be no doubt in the mind of any New Church Christian; yet, I deem it desirable to take the most effectual measures against any obstacles cast in the way of a progressive conviction of the truth of our heavenly doctrines. Under this impression, I have thought the subject worthy of your regard, or that of some learned correspondent. The integrity of the literal Scriptures was elaborately discussed, some years since, in the *Repository*; nevertheless, a special reply to the point at issue, as stated in the foregoing extract, would, I think, prove edifying to most of your readers, as well as available for the particular purpose for which I am induced to solicit the aid of the *Magazine*.  
AMICUS.

[The above statement against the verbal inspiration of Scripture is, from the extreme looseness in which it is expressed, against all inspiration whatever, since, if the *form* through which the inspiration is communicated is *corrupt*, it is impossible that the divine wisdom of God can be conveyed in its purity to mankind. If the clergyman in question had reflected for a moment on the tendency of his argument, as being against Revelation altogether, he would have perceived, that he could not have rendered the deist and the infidel a greater service than by alleging it. In relation to the argument itself, the facts, as every

Hebrew scholar knows, are these :—In the Greek, Latin, and European languages generally, there are five vowel letters, a, e, i, o, u; whereas in the Semetic, or in the languages of western Asia, of which the Hebrew and the Arabic are the principal, there are only three letters, א, י, ו, which represent vowel sounds, and which are consequently called vowels, although, like the y in English, they are likewise employed as consonants. These letters represented the vowel sounds a, e, i, o, u, either long or short, according as they were pronounced: thus א represents a, י stands for o and u, ו for i and e. It is certainly true, that in the European alphabet the vocalization of sounds has been more fully developed and defined, than in the alphabet of the Semetic languages; but whilst the Hebrew was a spoken language, no obscurity could arise from its vowel sounds being not so distinctly marked as in the Greek, since usage, in their simplicity of diction, rendered any ambiguity almost impossible. But when the Hebrew, after the Babylonish captivity, ceased to be a spoken language, the necessity of fixing the correct pronunciation and accent of every word became more and more obvious, until at length, a most elaborate system of points and accents was invented by the Jews, which we at present possess, and which are essentially necessary to enable us to understand Hebrew correctly. As the Arabic language is still spoken, the natives have no need of points and accents to enable them to understand their writings; and for the same reason, the ancient Hebrews, so long as their language was spoken, had no need of similar auxiliaries. It is, therefore, not correct in the above statement to say that “the vowels were omitted;” the objector no doubt intended to assert, that the points and accents by which the vowel sounds in Hebrew are now determined, were omitted. The statement is consequently erroneous, and therefore quite powerless against the verbal inspiration of Scripture, and the clergyman would never have alleged it, had he been acquainted with the history, genius, and grammar of the Hebrew language.\* As to the Septuagint, it is only a version, and however correct or erroneous it may be, it can no more be alleged as a proof against the verbal inspiration of the Hebrew Scriptures than the English version itself.]—ED.

#### PREDESTINATION.

DR. PYE SMITH, in his four Discourses recently published, “*On the sacrifice and priesthood of Jesus Christ*,” introduces the following remark, showing that, although the body to which he belongs eschews

\* See Ewald's Grammar—*Internal History of the Hebrew*, pp. 55—66, translated by Dr. Nicholson. See also Gesenius' *Lehrgebäude*, pp. 26—36.

the appellation of "Calvinists," and even of "Independents," as being associated in idea with Calvinism and the horrible doctrine of predestination, and assumes instead of it, the appellation of "Congregationalists," yet is the Calvinistic dogma (however that body may be ashamed of it before the world) still cherished, and secretly circulated amongst themselves.

"The *intention* of the Redeemer, and the *end* contemplated by him as the accomplishment of that intention, are, and ever have been, in *perfect accordance* with the *designs* of the Almighty Father (!) The *intention* and the *effect* in the operations of infinite wisdom and power, must be in perfect accordance the one with the other. *If all men are not saved, it could not be the intention of God to save all men* : therefore, in the work of *expiation* of the Lord Jesus Christ, there was the absolute and determinate purpose, that the work should avail to the salvation of a *certain number* of mankind [only]. The *personal mind* and *intention* of the Redeemer coincided perfectly with the *absolute will* of Deity (!)"\*

No doubt the *intention* and *effect* are one with the Supreme; but the Doctor should have fairly stated, that the *real* "effect" is no other than this,—that all are saved who *freely* accept salvation on the offered conditions, and that it was, and is, the divine intention, that *such only* shall be saved, because, to save any others than these would involve a contradiction, and therefore it is altogether impossible. To save any besides those who *freely* accept salvation, would be the same as making them happy against their will, which is an absolute absurdity.

But the Doctor seems, from other parts of his statement, to suppose, that to say that God offers salvation to men as free agents, is "attributing to the Divine Mind the formation of a mere sketch or outline, and that he is actually unacquainted with the minute filling up, until the event declares it," which is as much as to say, that he, the learned Doctor, cannot, or will not, believe in the Divine Foreknowledge, *unless* he may first discard the plainest and most prominent doctrine of Revelation,—the free-will of man. But *we* believe, that the "filling up" of the course of time with its events, as if all were already accomplished, is fully present to the Divine Mind; and although we cannot see fully how these things can be, this we can see, and therefore by common reason we are compelled to confess, that God, without foreknowledge, would not be God; and that man, without freedom, would not be man! These self-evident truths cannot be extinguished without, at the same time, shutting the windows of the mind against the spiritual light of

\* This passage, I perceive, is *alone* selected from the work, by the Reviewer, in the Review of it in the *Congregational Magazine*, and why? No doubt because its sentiment is supposed particularly dear and delightful to his readers!

heaven, and making it the doleful abode of birds of night, where they may brood and hatch every idea that is hateful to God, and hurtful to man.

I wonder how this "Master in Israel," as the Doctor is esteemed, would reconcile the above sentiment of his with the following passages of Scripture:—Ezekiel xviii. 32, xxxiii. 11; 1 Ep. Timothy ii. 3, 4, iv. 10; 2 Ep. Peter iii. 9?

Q.

## MATERIALS FOR MORAL CULTURE.

(Continued from page 147.)

### XLVI.

The plea of forgetfulness never ought to be considered a sufficient one; it never ought to be urged without a feeling of something like remorse, or a humiliating sense of infirmity; of remorse, if we *ought* to have remembered what we have forgotten, and of humiliation for the infirmity manifested. This will lead to increased resolution to attend and remember; but while forgetfulness is accounted a good moral plea, no improvement of memory can be expected, because none will be attempted.

### XLVII.

If you cannot think of ill deeds and the doers of them with edification, it is better not to think of them at all.

### XLVIII.

The love and desire towards good increase, and grow warm, in proportion to the attainment of good; and the love and desire towards evil increase and grow warm, as evil habits and persuasions become confirmed.

### XLIX.

A genuine love of use has this distinction, that it never chooses a use merely because it is one which obtains favour with men; and it never declines any to which duty calls, because it is an humble one, or one that is more likely to call forth contempt from the thoughtless, than praise.

### L.

"My strength is made perfect in [a sense of] weakness." From this declaration of the Lord we are at liberty to infer, that his purity and wisdom are also made perfect in our sense of impurity and foolish-

ness. How great the privilege, then, of being admitted into temptations, since it is only by means of them, that we can realize a sense of our hereditary imperfections! Blessed is the man that endureth temptations! How can we reasonably complain of being made painfully sensible of our impurity, foolishness, and weakness, when we know that the Divine purity, wisdom, and strength are, at such times, close at hand, and are ready to be manifested, and "made perfect" as revelations in us, to be appropriated by us?

#### LI.

False charity keeps a long list of what it calls harmless failings, to be allowed for, and takes credit to itself for kindness where True Charity, taking a more enlarged and enlightened view, sees nothing but defectiveness of judgment, or moral obtuseness.

#### LII.

True Charity keeps a long list of hurtful failings to be corrected in its own mind, and, as opportunity serves, in the minds of others. Out of sincere regard to the interests of virtue, True Charity makes its list of venial faults as small as possible, endeavouring to show the hurtfulness of many things which False Charity regards as harmless. Hence it comes to pass, that the false charity of superficial thinkers is popular, while the true charity of the wise is unpopular. "Blessed are they that are persecuted for righteousness' sake."

#### LIII.

The plea of lack of capacity too often means a lack of resolution, or of effort, energy, diligence, or perseverance; and too often the humiliation which may accompany the avowal of want of capacity, does more than recompense itself, by taking credit for the supposed humility and frankness of making such avowal.

#### LIV.

A genuine love of use is indifferent as to how, or by whom, a use may be performed, so as it be well performed; but a spurious love of use, being tinctured with self-will, and party considerations, is more concerned about the mode of doing a use, and the persons engaged in it, than about the use itself.

#### LV.

It is one of the beautiful features of the Divine character that Infinite Power is directed to accomplish every thing it undertakes, however minute, in the best manner possible. Of this divine excellence man is a resemblance only when he carries out the ancient maxim, "Whatsoever thy hand findeth to do, do it with all thy might." No

good reason can be shown for not doing anything in the best possible manner, on the ground that it is of little consequence, unless it be the superior claim of matters of greater consequence on our time and energies.

#### LVI.

In order to maintain serenity of feeling, the seat of thought must be maintained in that superior part of the mind which is the region of principles, and not be allowed to descend into the turbid region of persons and personal considerations.

#### LVII.

Every act is full of life and importance which is performed from pure love, because love is of God, and God is love.

#### LVIII.

For want of the knowledge and guidance of moral truth, many, who desire to act conscientiously, and to carry their religion into their lives, know not how to do so, and therefore unconsciously run into acts of aggression and omission; from mere ignorance. Who can estimate the value of Truth?

#### LIX.

It is owing to the want of moral wisdom in parents, that while they condemn the misconduct of their children, they are unable to correct it at the root; hence it comes to pass, that, however frequently the branches are cut off, they speedily grow again, the root of evil having lost none of its power.

#### LX.

Take care of the minutes, and the days will take care of themselves. Clear off all small tasks upon your time, regularly, and this will leave time for more extended engagements.

#### LXI.

Young females should converse with their female friends as if a gentleman were of the party; and with young men as if their female companions were present. Changing the terms, the same rule will beneficially apply to young men. This is intended as a general rule, which, of course, does not preclude exceptions.

#### LXII.

Never suffer yourself to be deterred by a false shame from doing any act whatever, however menial it may be, which you can entertain no reasonable doubt, that you ought to do.

*(To be continued.)*

## POETRY.

## A VISION OF ANGELIC LANGUAGE.

Bright beaming through my window I can see  
 A golden star, that vibrates red and blue,  
 And with clear bursts of music, suddenly  
 Come glimpses of a language deep and true.

A voiceless language, shining from above,  
 Seen in the changes of delight alone,  
 Like glances from the eyes of those we love,  
 And lips whose movement gives their speech no tone.

Thrill'd to the core the raptur'd spirit grieves,  
 When thoughts, which drop from visions of the sky,  
 Winged as the winds among the summer leaves,  
 Just stir the soul, and flit too quickly by.

N.

## LINES WRITTEN IN AFFLICTION.

When grief sits heavy at the heart,—  
 Grief that no eye may see,  
 Where shall the spirit seek for rest?—  
 Where, but, O Lord, in Thee!

Thee! Comforter of all that mourn,  
 The God of hope and peace;  
 Thee! nearest felt when most forlorn,  
 Whose watchings never cease.

How sweet upon thy love to rest,  
 Content to live or die;  
 And like an infant at the breast,  
 Securely, calmly lie.

To feel, however dark, and drear,  
 And desolate we be,  
 There breathes no sigh, there falls no tear,  
 That is not marked by Thee!

EMMA.

## LONDON MISSIONARY AND TRACT SOCIETY.

THE twenty-second anniversary of this Society was held at the London Coffee House, Ludgate Hill, on Thursday the 11th May, when seventy-two ladies and gentlemen took tea together; which number was subsequently more than doubled. The Rev. A. Clissold was in the Chair, supported by the Rev. E. Madeley, of Birmingham, and the Rev. T. C. Shaw, who, at the request of the Chairman, opened the Meeting with a prayer for the divine blessing on the proceedings.

The Secretary then read the Minutes of the last Meeting, and a long and very interesting Report, detailing the Society's operations during the past year, which were of an unusually interesting nature. The Report will shortly be printed and circulated through the Church.

The Treasurer then read the Report of the state of the Society's funds, which we are happy to say, exhibited a steady increase as compared with previous years.

The following Resolutions were unanimously adopted by the Meeting:—

First,—That the Report now read be received, and that it be printed under the direction of the new Committee. Moved by Mr. G. Pritchard, and seconded by Mr. Coachman.

Mr. Pritchard, in moving the above Resolution, said, "I think that the Report which has just been read is highly satisfactory; at all events it is sufficient to induce us to double our exertions; and if ever there was a time for the members of the New Church to exert themselves, that time is the present. It will be found that every evil is dangerous to society, and, on the contrary, every truth must in some way be referable to practice. How urgent then is the call for the heavenly doctrines of the New Church to dissipate that spiritual error which so generally prevails! Knowledge is power, which, by the corrupt heart, will be abused; but let the scientific mind be visited by the 'day-spring from on high,' and it will see its proper sphere of operation. Thus the love of God and the love of our neighbour will be enkindled in the heart, and we 'shall lay up treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.'"

Second,—That Mr. W. Newbery be Treasurer for the year ensuing. Moved by Mr. Freeland, and seconded by Mr. Grossmith.

Third,—That this Meeting, impressed with lively and heartfelt gratitude to the Lord Jesus Christ, for a continuance of his blessing on the Society's efforts, which are among the best means for the promotion of a knowledge of the heavenly doctrines, and a life in harmony with them,—now so greatly needed by the world,—earnestly solicits the zealous co-operation of every member of the New Church in so worthy a cause. Moved by the Rev. T. C. Shaw, seconded by Mr. Granger.

Prior to moving the above resolution, Mr. Shaw said, he was sure that the Meeting would be sorry to hear that the cause of Dr. Spurgeon's absence was his being confined to his bed with a serious illness. After ably commenting upon the important uses performed by this Society in regard to its most prominent object, namely, that of spreading a knowledge of the doctrines among strangers, Mr. Shaw observed: "We should always bear in mind, that visits of Ministers of the New Church are useful in giving strength and support to already existing Societies. Inasmuch, then, as we encourage and support existing Societies, we encourage them in building up the New Church in their own hearts, and so far as we confirm them in this good work, so far we forward the grand object of this Society, the universal spread of the doctrines of the New Church, which have, in their origin, descended from heaven."

Mr. Granger rose to second the resolution, and said, "From the happy result which has attended the labors of the Missionaries employed by the Society during the past year, it is almost superfluous for me to advance anything more. It was judiciously observed, that it is in the present day that the New Church should exert itself; for infidelity now stalks abroad." Mr. Granger then referred to the means about to be adopted by the Government towards the suppression of vice, but which must necessarily fail, because the doctrine of faith alone



is totally insufficient for so great a work, and that, therefore, the New Church should redouble its efforts to reform the disordered state of society which at present exists.

Fourth,—That in the opinion of this Meeting, the prosperity of the Society, whose objects powerfully appeal to the sympathies of all, will be most effectually promoted by securing the exertions of the ladies; and they are hereby affectionately invited to lend their valuable assistance in the way their own feelings shall dictate. Moved by the Rev. E. Madeley, seconded by Mr. H. R. Williams.

Mr. Madeley, previously to moving the above resolution, related several most interesting anecdotes respecting his missionary experience. We have only room for the insertion of the following. On one occasion, when delivering a lecture in the North of England, on the subject of the At-one-ment, a gentleman waited upon him at the close of the lecture, and, after a very interesting conversation, requested Mr. M. to furnish him with the heads of his lecture. This he accordingly did. He afterwards received a very affectionate letter from the gentleman, in which he informed Mr. Madeley that he had had a very satisfactory conversation with his minister upon the subject, of three hours duration. He also told Mr. M. that there were no less than eight persons who had already received the doctrines through his instrumentality.

After having shown to great advantage the large amount of good which has resulted from the labors of the Society, Mr. Madeley read the resolution, and then said, "I am sure that every heart will go with me in support of this resolution. We all well know that it is truly impossible for any great work of human improvement to go on without the co-operation of the ladies. During the last year, the ladies in Birmingham have circulated Tracts from door to door, and have made no less than 15000 calls."

Fifth,—That this Meeting is well pleased with what has been done in the Metropolis during the past year, and which there is every reason to believe, will yield its fruit in due season: and the new Committee are hereby recommended to persevere in the same course, so far as it can be done with a due regard to the wants of the country. Moved by Mr. Bourne, and seconded by Mr. Bateman.

We should have been glad to have

given the whole of Mr. Bourne's remarks upon this important resolution, had our space permitted: we must however content ourselves with a few extracts, Mr. Bourne said, "I am well aware that some think London is not the place for missionary exertions, because the inhabitants are not sufficiently inquisitive upon theological subjects. I will admit this. But what is so well calculated to rouse men from this spiritual lethargy as the doctrines of the New Church; fraught as they are with every truth calculated to go hand in hand with that spirit of scientific enquiry which is now so active in the Metropolis."

That of those lectures which have been given, a large proportion have proved failures, is, because the Metropolis has never had a fair trial. Within the last twenty years, the lectures will not average *above one a-year*; and the generality of these not in good situations. Where the situations were well adapted, as in the case of the lectures delivered by Mr. Noble, at Albion Hall, Moorfields, the most sanguine expectations as to the result were exceeded. We have recently concluded a course of lectures by Mr. Madeley, at a place, (Leicester Square,) of the suitableness of which there can be no doubt, or of the ability of the lecturer: what will be the result of this remains to be seen. From these considerations and many others which might be adduced, I advocate missionary exertions in the Metropolis."

Mr. Bateman said, in seconding the above resolution, "Every day that I know these doctrines better, every day they find me more fully attached to them, and more and more confirmed in the belief that they are blessings of the most pure and delightful kind that any man can receive; and that such is the present state of society, that they are adapted to its wants, and that it is our duty to do all in our power to promulgate them."

The Chairman then rose, and after a few remarks, said, "I can assure you that, though perhaps the only clergyman of the Church of England present, yet I am not the only clergyman who feels a deep interest in your proceedings. It is impossible for any one who has been brought up in the New Church, to conceive what a clergyman of the Church of England has to go through before he can shake off the doctrines in which he has been educated. There was a time when

it was only one clergyman of the Church of England, whose voice was heard a few times in Manchester, bearing witness that the end of the Church is come. I am happy to say that that conviction is still held by the clergy; and I am in possession of two or three tracts upon the subject, which are now being issued by Mr. Painter, of the Strand. They are professed to be the sequel to the Oxford Tracts, and are called 'Tracts for the last days,'—a very ominous title."

Mr. Chissold then read several extracts, shewing that the writers believe that the present is the last time of the Church,

and then said, he had "only to thank those who have labored for the Church—I now allude to lectures which have lately been delivered in a part of the Metropolis with which I have been much in communication, and from what I know, I can say that they will produce effects, the importance of which cannot now be estimated."

The Chairman then closed the Meeting with the Lord's Prayer, and the friends separated, at a late hour, highly gratified, with a full determination to exert themselves to increase the efficiency of so valuable an institution.

### MISCELLANEOUS INFORMATION.

**THE LONDON FREE SCHOOL.**—Twenty-one years have now elapsed since the establishment of the London New Jerusalem Free School; but instead of exhibiting the strength and vigour of manhood, symptoms of weakness are too painfully manifest in the declining state of its finances; and, therefore, it is found necessary to bring the subject under the notice of the Church. During the first stages of its existence, the support and countenance received by the School were commensurate with the design of the founders; but for some few years past, a portion of that support has been withdrawn, producing such a falling off in the resources, as almost to endanger the stability of the School. The sources of income by which the current expenses have hitherto been met, are the annual subscriptions and donations, the grant from the General Conference, and the children's pence. Now, while the general expenditure unavoidably continues to be nearly the same amount in each year, the donations have of late become smaller, and the annual subscriptions have diminished considerably; the grant from Conference has been reduced from a large amount (originally £96) to a very small one (now only £28); and the amount of the children's pence has averaged less for the two past years by £20. The reasons to be assigned for this latter deficiency are, that the number of children in the School has been less, and, in consequence of the difficulties of the times, the children's pence have not been paid so regularly as here-

tofore. With respect to the alteration of the Conference grant, it is to be observed, that the funds at the disposal of Conference, for the purposes of education, have been divided among other Free Day Schools that have been established in the New Church, which were considered to have equal claims to that of the London School. The other source of income that has so materially affected the state of this Institution, is that of the annual subscriptions; and to account precisely for this deficiency, there would be considerable difficulty. The reason assigned by some is, that the School has not accomplished the object for which it was instituted; viz., the increase of the number of members in the Church. Sanguine, indeed, were the founders of this Institution, and great were their anticipations; but experience having awakened disappointment, there appears to be excited in some, if not a re-action, a perfect indifference as to its continuance. It would appear that the opinion of such is, that to meliorate the condition of a portion of the human race by means of the powerful and salutary influence of education, founded upon the doctrines of the New Church, amounts to very little use, unless those, or some of those, thus instructed, become recognized members of the New Church. "We see no fruits," say they; "our labour is lost; we spend our money in vain!" And yet, from what appeared in the April number of the *Repository*, the seeds sown through the instrumentality of this School, have not been wholly unproductive, but have been manifested

by their heavenly growth, in America, and at the Cape of Good Hope. But although we cannot exult in this outward manifestation of the fruits of our labours, is there *no* fruit beyond that just named? Can the heavenly seeds of truth be sown in the youthful, and, consequently, unprejudiced mind, without producing some germination? Can the True Object of divine worship be pointed out, and his nature and providence explained to the youthful mind, without exciting genuine love? Swedenborg observes, that to implant in the minds of children the idea of *three divine persons* in the Godhead, is to deprive them of the milk of the Word; and if this be true, the converse must be equally so: that is, to instil into the minds of children the genuine idea of God, as existing in *ONE divine person*, is to afford them real spiritual nourishment, the *bread and milk* that form spiritual life in the soul. Besides; granting that we have not, according to our conception, accomplished all, or, indeed, but a very little of the good designed in the formation of this School, are we now to abandon it altogether? Rather let us endeavour to foster and improve it, until it perform the very uses for which it was principally established. But, perhaps, some who have withdrawn their pecuniary support, would not express a *wish* for the discontinuance of the School; but what does their conduct imply? They would not pull it down, yet withhold that by which only it can be upheld. Differences of opinion may exist as to the utility of other institutions; but that founded for the education of the rising generation ought to engage the earnest solicitude of all; and especially when based on New Church principles. Every one is aware of the influence of what are termed the *prejudices* of education, and the difficulty found in their removal. How desirable, therefore, that early impressions should be formed from genuine truth, to prevent the baneful influence of false principles. The knowledges received in early life, are called, in New Church theology, *remains*; and Swedenborg asserts, that *remains* are the goodnesses and truths which a man hath learned from his infancy out of the Lord's Word, and also states thence derived; as those of innocence from infancy, states of love towards parents, &c. (*A. C.* 468, 560, 561.) Again, he further observes, that in case

a man had in him *no remains*, he would not be a man, but much viler than the brute; and the fewer *REMAINS* there are, the less he is a man, and the more *remains* there are, the more he is a man. (*A. C.* 530.) So that it would appear, that there are no human beings altogether destitute of these early impressions and principles, over which the spirit or mercy of the Lord may brood, and bring into life. How important, then, the co-operation of man with the Lord, in the formation of these heavenly remains, fraught with eternal consequences in the production of the germes of spiritual life; and with what delight ought the members of the New Church to seize on the opportunity of being so essentially useful to mankind. The treasurer is now in advance, on the current account, £64, and demands exist on the Society, for bills unpaid, to the extent of £21; making a total of £85. A debt, also, of £500 still continues on the buildings. From this statement it will appear evident, that unless increased support be given, this Institution cannot long maintain its present position. Let not, however, the only Free Day School in the metropolis, founded on New Church principles, sink for want of aid; but let the friends of education; with a zeal and ardour worthy of the truth, come forward and co-operate with their brethren, to establish, firmly, a School where children are taught to worship Jehovah—Jesus.

The number now in the School is,—Boys, 215; girls, 170. Total, 385.

Any benevolent friend, desirous of assisting the funds of this Institution, either by donation or annual subscription, will have the kindness to communicate with the treasurer or secretary.

Signed { J. NEWBERRY, Treasurer, 19,  
Percy-st., Bedford Square.  
H. R. WILLIAMS, Secretary,  
223, Oxford-street.

April 10th, 1843.

LONDON.—NEW CHURCH IN ARGYLL SQUARE.—We understand that the purchase of the freehold of the ground here has been completed, and that the specifications for the building are nearly ready to be issued, so that there is reason to expect the workmen will soon commence operations.

**LAYING OF THE FOUNDATION STONE OF A NEW CHURCH IN PRESTON, TO BE DEDICATED TO THE WORSHIP OF THE LORD JESUS CHRIST, AS THE ONE ONLY GOD.**—The doctrines of the New Church have been known and acknowledged for many years past by a small band of receivers in Preston. The late venerable Clowes went several times to this ancient and respectable town, in order to awaken, as much as possible, the minds of men to a knowledge of the heavenly doctrines; and wherever this enlightened clergyman went, he was instrumental, in the hands of divine Mercy, in producing impressions that were never forgotten. The late Rev. Robert Hindmarsh also visited this place as a missionary, about twenty-five years ago, but so great was the prejudice against even the bare mention of the New Church in those days, that a large room, which had been hired for the purpose, was obliged to be abandoned on account of the threats with which the proprietor was menaced on the part of the influential portion of the town, if he permitted the preacher of New Church doctrines to lecture on his premises. Mr. Hindmarsh, however, did succeed in addressing a considerable number of persons at another place, and awakened great attention to the cause of the New Church doctrines in that town. Since that time missionaries from the Manchester Missionary Society have occasionally visited Preston, and during the last few years a small room, but ill-adapted for the purpose, has been engaged, in which the brethren have assembled on the Sabbath to worship the Lord in spirit and in truth, without being distracted by those fables of doctrine which so generally prevail. The inadequacy of this room, however, had been long felt, and it was found impossible to bring the doctrines prominently before the public in that locality, both on account of the small dimensions of the place, and of its uninviting position. "The Lord will provide," is a divine declaration which, under these circumstances, supported the minds of our brethren in Preston, and they knew that, in due time, He who especially provides for the increase and prosperity of His Church, would supply the means necessary for its further advancement. In the autumn of last year Hugh Beconsall, Esquire, and his amiable lady, came from the

country to reside in Preston, their native town. This gentleman has been many years acquainted with the doctrines of the New Church; himself and his brother have been known as liberal and regular subscribers to all our institutions almost from the commencement of their existence. Mr. Beconsall soon perceived that the time had now come, when, through the divine Mercy and assistance, something might be done to promote the cause of the Lord's New Church at Preston. The thought, that a neat and commodious chapel, with a school-room and house adjoining, would be the most likely means to assist the holy cause he so much loved, powerfully occurred to his mind, and his disinterested christian benevolence has prompted him to erect the said building at his own expense, according to the most approved plans furnished by the architect, Mr. Welch, who will superintend the erection.—Wednesday the 17th May was the day appointed for laying the foundation stone. The time for performing the ceremony had been previously announced, and a deep interest was felt in the occasion by all who rejoice in the prosperity of the New Jerusalem. Mr. Adkin, in his 83rd year, probably the oldest receiver of the doctrines of the New Church now living, (having received them from certain portions of the *Arcana Coelestia* which Swedenborg himself caused to be translated and published in English,) was determined to be present on the occasion; having assisted both in England and in America at the laying of the foundation stones of nine or ten places of worship dedicated to the service of the New Church, his heart was delighted at the prospect of seeing a chapel erected at Preston, and he preferred walking thither from Manchester, a distance of about thirty miles, a proof that a good Christian life is the best preservation of bodily health and strength,—“having the promise of the life that now is, and of that which is to come.” In respect to the ceremony itself, and the after proceedings of the day, we extract the following from the Preston newspapers, the “*Pilot*” and the “*Chronicle*,” in which a brief, but pretty accurate account, is recorded:

A numerous company of ladies and gentlemen assembled at the place at twelve o'clock, and formed a semi-circle near the stone. There was also a great number of people collected together to

witness the ceremony. The Rev. E. Madeley, of Birmingham, commenced the proceedings by announcing a hymn, after which the same gentleman offered up a prayer very appropriate to the occasion; upon which Hugh Becconsall, Esq., at whose expense the building will be erected, was presented by the Rev. I. H. Smithson with a silver trowel. Prior to laying the stone, according to the accustomed ceremony, the following inscription on parchment was read:—

"The foundation stone of this New Church, dedicated to the Lord, the Saviour Jesus Christ, the one only True God, was laid on the seventeenth day of May, in the year of our Lord one thousand eight hundred and forty three, in the sixth year of the reign of her most gracious Majesty, Victoria, by the Grace of God Queen of Great Britain and Ireland, Defender of the Faith, by Hugh Becconsall, Esquire, of Preston, in the county of Lancaster. *Gloria Deo.*

"HUGH BECCONSALL.

"JOHN BECCONSALL.

"RICHARD PARKINSON.

"GEORGE STONES.

"JOHN HENRY SMITHSON,

"EDWARD MADELEY,

"JONATHAN BAYLEY,

} Ministers."

This inscription, together with other documents, were placed in a copper box, in a cavity made in the stone.—Mr. Becconsall then delivered the following brief address:—

"Christian Friends,—In laying this foundation stone, I feel sincerely and deeply affected with the great importance of the occasion. Long have I been impressed with the inestimable value of the doctrines of the Lord's New Church; and long have I felt persuaded that the highest interests of the human race are involved in the holy cause of genuine Christianity; and I lay this foundation stone with feelings of devout gratitude to the Lord Jesus Christ, for having mercifully brought me acquainted with those doctrines, and for enabling me to erect this building for the worship of Him alone, and for the instruction of my brethren who may attend this place of worship in the truths of His Holy Word, and in the doctrines and life of Christianity."

After the ceremony of laying the stone was performed, the Rev. I. H. Smithson, of Manchester, delivered an address, the substance of which was as follows:—

"We have assembled here, my Christian friends, to assist at the laying of this foundation stone of a building, to be dedicated to the worship of the Lord

Jesus Christ, as the one only true God, in whose divine person or humanity dwelleth all the fulness of the Godhead bodily,—the divine Trinity of Father, Son, and Holy Spirit, who hath all power in heaven and on earth, who is the object of worship to all angels in heaven, who cast their crowns before Him and say, 'Thou art worthy to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created.' He, therefore, is God over all, blessed for ever, who says to all his intelligent creatures—'Look unto me all ye ends of the earth, and be ye saved, for I am God, and there is none else.' To Him, therefore, we dedicate this building, and may His glory be manifested within its walls, and may His holy name be magnified in the hearts and lives of all who come to worship Him in this place! Amongst the various emblems the Lord has been pleased to employ in His Holy Word as representative of Himself, the corner stone which we are now laying is one of the most striking. This stone is representative of that enlightened faith in the Lord Jesus Christ, which is the only 'corner stone,' and the only 'sure foundation' of the Church. As this stone forms the main strength of the building to be erected, so genuine faith in the Lord forms the sole strength and support of the Church in the human mind. This stone, therefore, which with us is the 'head of the corner' and a 'stone of rejoicing,' is to many a 'stone of stumbling and a rock of offence.' It is a stone which the builders of the church have refused and rejected. The great and principal cause of so much dissention and trouble which have characterized the Christian Church from a very early period of its existence, is mainly owing to the fact, that this stone has been rejected as the 'precious corner and foundation stone' of the Church, so that, like a house without a proper and secure foundation, the Church has been tottering for ages, and, like an ancient ruin, is now crumbling to dust. In the New Church, however, this 'precious corner stone' will be deeply and securely laid, and the Christian Church founded on the rock of eternal truth can never be destroyed, and the gates of hell will never prevail against it. We must, however, never forget, that the human mind is the proper and the living temple of the Lord; for as the divine Humanity

is especially the temple in which the fulness of the Godhead resides, so the human mind is properly the temple in which the Lord dwells with us and we with him. 'Know ye not,' says the apostle, 'that ye are the temple of God.' On this eternal rock the mind can rest; here the house of our eternal salvation must be built, and in proportion as these divine truths are loved and practised, this house can never be shaken, although the storms, and winds, and floods of temptation may batter against it with the utmost impetuosity," &c. &c.

The company then repaired to the dinner provided at the hotel, and about sixty ladies and gentlemen sat down to the repast. After which, the Rev. I. H. Smithson, as Chairman, proposed as a toast, "Her most gracious Majesty the Queen," intimating, at the same time, that the doctrines of the New Church are calculated to make the best-subjects, by inspiring the heart with the purest motives of action, and enlightening the mind concerning the necessity of civil government, and the relation which it ought to sustain to Christianity.—William Lockett, Esq., Boroughreeve of Salford, replied to the toast, expressing those enlightened sentiments of civil and religious liberty which the genuine doctrines of Christianity will invariably produce when loved and practised, by liberating the mind from the influence of bigotry, superstition, and sectarianism. The health of Hugh Becconsall, Esq., through whose munificence the building will be erected, was then proposed in the following terms:—"Hugh Becconsall, Esq., and may the blessed fruits of his Christian benevolence and wisdom in erecting the place of worship, the foundation stone of which we have this day laid, be experienced by all the inhabitants of this populous and influential town more and more in every succeeding generation."—Mr. Becconsall, in reply, stated that it has been his greatest happiness to subserve the cause of the Lord's New Church, and he thought that he could not accomplish a greater benefit to his fellow-townsmen than by erecting the place of worship, the foundation stone of which had been laid this day, in which they could be instructed in the life-giving truths of God's Holy Word. "We are now assembled (said he), to commemorate the laying of the foundation stone of a new Church, which is to be dedicated to the worship of Jesus Christ the true and only

God; but time and experience have convinced me, that the extension of the Lord's True and Christian Church does not consist in the number of earthly buildings which may be erected and dedicated to His service; neither will it be extended by any outward forms and ceremonies of worship performed therein, unless the lives and conduct of its members be in agreement with the laws of God; for so long as self-love and the love of the world are the ruling principles in the human mind, love to God, and love to one another cannot enter, and these are the chief principles which constitute all true religion. It is far from my wish to maintain any sectarian spirit, or believe that none can be saved but those who have been educated and brought up in the same doctrines as their forefathers. The Word of Jesus Christ has taught me that salvation is offered to all mankind, on just and equal terms: 'Ye are my disciples, (saith the Lord,) if ye have love one towards another;' 'love is the fulfilling of the law, love worketh no ill to his neighbour.' And it is for the establishment of these heavenly principles that the Church, which is now in its commencement, is to be built. And until these become the ruling principles in the human mind, the Lord's Church on earth cannot be established, and become one with His Church in heaven; consequently, the words in His divine prayer, which saith, 'thy kingdom come, thy will be done,' cannot be realized in the minds of men. But all who become members of this Church which is to be dedicated to our Lord Jesus Christ, will, I hope, take His advice, by suffering their understandings to be purified from falses of doctrine, and their wills from evil loves, for these are in the inside of the cup and platter, which our Lord says must first be cleansed, and then the outside will be clean also. The Lord complained of the scribes and Pharisees laying burdens on the public too heavy to be borne, but I am glad to say, that the Church which is now in its embryo state, is not to be built at the expense of the public, and I hope it will never become a public burden, for, in proportion to the increase of such burdens, in the same degree all true religion will diminish; but those who are the true members of the Lord's Church, will have no desire to increase and extend human misery; they will not possess a spirit of pride, of ambition, and thirst for worldly

power, worldly glory, and worldly gain; but instead of which they will possess a spirit of humility, harmony, and good will, which is the spirit of our Lord; let us all, then, endeavour to become harmless and innocent as a little child, that we may be followers of Him who saith, 'My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; neither shall any ever pluck them out of my hand.'—And may the blessing of Jesus Christ our Lord, and the Spirit of His divine love and wisdom guide and govern all our actions."

The Rev. Edward Madeley, in order to show the design and object in erecting the building, read the following proposition:—"May the enlightened faith in the Lord Jesus Christ as the one only God in His divine Humanity, or glorious body, 'in whom dwelleth all the fulness of the Godhead bodily,' the divine Trinity of Father, Son, and Holy Spirit,—may this truly Christian faith increase more and more in the hearts and minds of men; and may their lives from their inward motives to their outward actions be governed by the divine precepts of His Holy Word." The views contained in this proposition were ably illustrated and confirmed in speeches of considerable length by the Rev. E. Madeley, the Rev. J. Bayley, and Mr. E. Howarth.

The following proposition was then read by Mr. Eddleston:—"As the interests of the human race are involved in the establishment of the true Christian religion, may this holy cause be promoted and established through the place of worship, of which we have laid the foundation stone this day." Mr. Eddleston supported this proposition in an able speech, showing the heavenly tendency which all genuine truth has on the mind and life of man when devoutly received and practised.—This excellent address was followed by Mr. Heap, of Accrington, who very beautifully descanted on the Science of Correspondences, shewing the wonderful sources of wisdom which are now opened to the human mind, both in the works, and especially in the Word of God. Amongst other things, the stone, which had that day been laid, was particularly descanted upon, as to its divine correspondence and meaning when mentioned in the Scriptures. Mr. Broadfield, of Manchester, then appropriately observed, that as Jacob could not roll the stone off the mouth of the well until

Rachel came, so the truths of the Word could not efficiently flow in the Church until the female mind was affected and interested in the holy cause we were met to commemorate; and he considered that the work which had that day been performed, was the joint effect of Mr. Becconsall and his amiable partner in life. This pleasing remark led to mutual congratulations on the appearance of the ladies, who had manifested great interest in the proceedings of the day, and had adorned the company with their presence. This delightful meeting separated at about six o'clock.

#### PROPOSED ALTERATION OF HYMN 557 IN THE CONFERENCE HYMN BOOK.

*To the Editor of the Intellect. Repository.*

SIR,—Through your medium I wish to suggest to the next General Conference the propriety of altering the Funeral Hymn, No. 557, in the Conference Hymn Book. Although a beautiful monody to departed worth, yet, placed as it is amongst hymns of adoration, and sung in a place dedicated to the worship of the Divine Being, it has always appeared to me a species of profanation. Hoping you will give insertion to this letter, and the annexed proposed alteration of the hymn, in your number for June or July, I beg leave to subscribe myself, yours very respectfully,  
May 15th, 1843. THE C—.

#### HYMN 557. P. M.

##### ON THE DEATH OF A FRIEND.

Forgive, dear\* Lord, the tributary tear  
That mourns his transit from a world like this:  
Forgive the wish that would have kept him here,  
And stay'd his progress to the seats of bliss!  
No more confin'd to grov'ling scenes of night,  
No more a tenant pent in mortal clay;  
Now should we rather hail his glorious flight,  
And trace his journey to the realms of day.

\* O Lord, might be substituted for dear Lord, if thought better.

THE NEW CHURCH ADVOCATE, &c.  
—We beg to direct the attention of our readers to the "*New Church Advocate*," &c., the advertisement of which may be seen on the wrapper. It is edited by the Rev. T. Goyder of Norwich. It is varied, interesting, and edifying in its contents. It contains many papers translated from Swedenborg's "*Animal Kingdom*" by the able translator who is about to publish that magnificent work.

**MANCHESTER NEW JERUSALEM CHURCH TRACT SOCIETY.**—The annual meeting of this Society was held on the 23rd of May. Many ladies and gentlemen assembled to tea at half-past six. After the repast, J. Dearden, Esq., of Denton, took the chair. The Secretary then read the Report, which, as it will shortly be published, renders it unnecessary in this place to enter into detail. We will only observe, that the issue of Tracts during the past year has been twenty-three thousand, making the total issue since the commencement of the Society's proceedings in 1838, about 200 thousand. Evidences of the very important uses of this institution are constantly occurring, some of which will be seen in the Report. During the past year, the Tracts mentioned in our March number, and a new edition of the eminently useful Tract No. 2, on the "True Object," &c. have been published. Several resolutions were passed; one, shewing the great use which might result to the cause, if the ladies would organize themselves into a committee to assist in writing, procuring, and circulating Tracts; and another, recommending to Societies the great use which would result from the establishment of branch societies, on the plan adopted by our brethren of Birmingham. At a previous general meeting of the Society, held on the 18th of May, according to Rule XI., the seventh Rule was rescinded, and the following adopted in its place:—

"That in addition to the Executive Committee for managing the general business of the Society, another Committee of not exceeding five, be appointed annually at the General Meeting, to be called the Literary Committee, whose duty it shall be to write, procure, revise, and furnish Manuscript Tracts, and to superintend the printing thereof. This Committee shall regulate the preparation and printing of new Tracts, and the re-printing of old Tracts, according to a previous communication with the Executive Committee, in reference to the amount of the funds in hand for that purpose, and the printer to be employed. The Literary Committee shall be chosen from the Ministers and other literary members of the Church resident in Manchester and Salford; and they may select

as their assistants non-resident friends of the Church, of known literary habits, to assist them in their duty of preparing Tracts; but the latter shall not be considered as members of this Committee. The Literary Committee are exclusively responsible for the contents of the Tracts, and the accuracy of the printing."

Henceforth, therefore, the business of the Tract Society will be conducted by two Committees, according to the two distinct fields of labour into which the operations of the Society are naturally divided. One Committee will take the management of the funds, stock, circulation, &c. &c., and the other will direct their attention to the writing, procuring, revising, and printing of Tracts, according to the above regulation.

**CHARITY SERMONS.**—On Sunday, May 7th, 1843, two charity sermons were preached in the Primitive Methodist Chapel, Foxhill-bank, near Accrington, (which chapel had been kindly lent for the occasion) by the Rev. J. Bayley, in behalf of the New Jerusalem Sunday School, Duncan-Square, in that neighbourhood; after which collections were made amounting to the sum of £13 10s. 9½d. It may be gratifying to the members of the New Church generally, to be informed, that the School in the district above-mentioned is in a prosperous condition; there are 120 of the rising generation receiving instruction, in accordance with the doctrines of the New Jerusalem, every Sabbath day. The School is principally supplied with teachers from Accrington, and so soon as the necessary arrangements can be completed, it is the intention of the Accrington Society to erect a suitable and commodious building there, which may be used for the double purpose of Sunday School tuition, and as a place of worship. The services will be conducted by missionaries from Accrington. A gentleman in that neighbourhood has generously promised to give a plot of land for the purpose above named.

The Accrington charity sermons, in aid of the fund for the support of the New Jerusalem Sunday School in that town, will be preached by the Rev. I. H. Smithson, on Sunday, June 18th, 1843.



## OBITUARY.

IN the 42nd year of his age, on the 8th day of April, 1843, Mr. THOS. MASON, Embsay, Yorkshire, died from an accident in the following manner: He was driving a horse and gig from Skipton to Embsay; the horse not being used to a gig, started off at a very rapid pace, and while going down a hill became unmanageable; they came in contact with a cart, and Mr. Mason was violently thrown from his seat, and so severely injured, that he died almost instantly. Yet he was ever prepared,—religion was the great guide of his life. He began to think seriously about religion when he was eighteen years of age, and he at that time became a member of the Primitive Methodist Society, at Embsay. He tried every means, and embraced every opportunity to obtain that peculiar state of feeling which the Methodists call Conversion; but all his efforts to obtain it were quite in vain. His mind was, even then, too much under the influence of sober truth, to become a prey to the enthusiasm of a vain and heated imagination. And hence, after he had read a few books of the writings of the New Church, (which were put into his hand by the late Edward Wigglesworth, of Embsay, one of the first receivers of the Doctrines of the New Church in this neighbourhood, and esteemed by all who knew him,) he soon became a firm believer in their heavenly Doctrines; nay, not only a firm believer, but what is far better, he ever afterwards regulated the affections of his heart, and the actions of his life, according to their sacred dictates. He had been the secretary and corresponding member of the Embsay Society ever since the opening of our Chapel in 1834, which office he fulfilled to the entire satisfaction of the members. He also took a very active and prominent part in our Sunday School, and was most assiduous in instructing the scholars in the catechism and creed of the New Church. His kind and amiable disposition won for him the esteem and affection of the scholars. It was not only in the house of God and at the altar the subject of this communication was religious, but he took the virtues of religion along with him into his secular employment and worldly business. In him the internal and external minds were united.

He had been a writer in an attorney's office for twenty-two years, and a great part of his employer's business devolved upon him; and although he had served one master for that length of time, yet the writer has heard that respected gentleman affirm, that he never knew him do *one wrong or unworthy action* while in his service; and that if there was a man ready for dying, it was T. Mason. One of the virtues which shone most conspicuous in the life of our departed friend, was that truly heavenly grace—humility. Hence, he entertained a very humble and mean opinion of his own talents and abilities. As a proof of this, it may be mentioned, that the last time he officiated in the pulpit, (which he occasionally did when the leader was from home, by reading a sermon and the prayers of the liturgy,) when he came to the words, "the harvest truly is great, but the labourers are few," he was so overwhelmed with his own littleness and insignificance as a laborer in the great harvest, that he burst into tears, and it was not without considerable difficulty that he was able to go through the service. He had, however, a very strong impression, that a poor man, by an orderly and consistent life, may be as beneficial to his fellow man, as a rich man by the distribution of his riches; and hence his life was one continued scene of usefulness and goodness.—On the 30th of April, the Rev. J. Bayley, of Accrington, preached his funeral Sermon in our Chapel, to an overflowing and attentive congregation, and so esteemed was our friend, not only by the New Church, but by all who knew him, that the Methodists at Embsay closed their Chapel for the evening.—May we all so live the life of the New Church, that we may meet our departed brother in the new heavens above. J. M.

Embsay, May 19th, 1843.

On the 21st March, 1843, in London, of consumption of the lungs, Mr. THOMAS SIBLY ALLUM, aged 37, the eldest grandson of the late Rev. Manoa Sibly, leaving a widow and three young children to lament the loss of an affectionate husband and a tender father.

THE  
INTELLECTUAL REPOSITORY  
AND  
NEW JERUSALEM MAGAZINE.

---

No. 43.

JULY, 1843.

VOL. IV.

---

ON SUBSTANCE, FORM, AND EXTENSION.

(*In a Letter to a Friend.*)

MY DEAR SIR,

Mr. Noble's assertion, when lately speaking of the personality of God,—that we cannot conceive of a substance without form, and that the former without the latter is nothing, may be confirmed by enlightened reason. But you say, "May not an opponent ask a New Churchman, whether he can more readily conceive of form without extension, than of substance without form?" and you add, "it appears to me, that the New Churchman must answer this question in the negative; and if so, his opponent might say, "*extension is a property of matter ONLY*, no form can exist without extension, and therefore *all* forms are material, and subject to the laws and properties of matter." And hence, I presume, you mean to imply, "that it may be objected, that if form be attributed to God, so must extension, and, therefore, materiality! You ask me if the first question must, or must not, be answered *negatively*? if not, how must the question be met? If it must be *so* answered, how is the conclusion above stated to be avoided?"

I shall now answer your questions briefly. In the first place, I acknowledge *I cannot think of form without extension*, or of substance without form; but I deny that extension is a property of matter *only*, provided the term be rightly understood; and before we can understand a subject of this kind, we must have clear ideas of the meaning of the terms we use.

Extension, then, has relation to space, and therefore, I should say, is not a property of matter, so much as an effect of matter; for before creation was, there was no space nor time; these were created, or more properly speaking, they were an effect of the creation of the earth; times are the effect of the earth's motion; and spaces, of the earth's substance. The continuance of the motion, and substances of the earth, give *fixedness* to times and spaces, and thence *permanency*, as an hour, a

yard, which are the same (at least to our apprehension) in all countries and ages. And this is, in my opinion, *their imperfection*, as compared with extension, space, and time, as they appear in the spiritual world.

Extension, space, and time, in the natural world, are the effects of the earth's matter and motion, and consequently they are regular and permanent, and have fixedness: but extension, space, and time, as existing in the spiritual world, or as applicable to the spirit, are the effects of the changes in the state of the affections and thoughts of the inhabitants of that world.

Extension and space, however, have no relation to God, but instead of these, Immensity; nor has time any relation to God, but instead of time, Eternity; therefore extension, space, and time are proper to things created, in both worlds; but Immensity and Eternity to God, who is in all space without space, and in all time without time. Still I admit that, at least in *our present state*, we cannot think of the form of God without attaching an idea analogous to that of extension, but qualified and exalted by the necessary idea of His immensity. (See *D.L.W.* 70, 285.)

Before your questions could be *fully* answered, it would be necessary to prove the existence of spiritual substances, and a spiritual world, and thence the existence of spiritual extension, space, and time, to which natural extension, space, and time correspond; this could be easily done in a conversation, but not so easily in writing.

If it can be proved that extension, &c. are not properties of matter *only*, the supposed objection falls to the ground, and the argument, to that extent, so far as it applies to the spirit of *man* being in a human form, is at an end.

As a further proof that extension is not a property of matter *only*, or that there exists a kind of extension which is not spatial,—how is it that the term extension, with other modes of expression analogous to it, is constantly used, even by the sceptical, to denote certain qualities and operations of the mind, which are not material? Thus we speak of the growth, expansion, and enlargement of the mind, the whole of which terms, with many others, have relation to extension, and are as strictly applicable when thus applied, as when applied to matter. Hence we shall find, the more we are able to free our minds from the trammels of materialism, the more readily we shall conceive of the true nature of spiritual substance, and thence spiritual extension, space, and time, all of which are far more real than any thing in nature, with all its permanence and fixedness.

But still the main objection urged against the doctrine of the Personal

Form of God remains thus, "If God possesses a real form, that form implies a real extension." That substance implies form, reason teaches, both in respect to a human spirit, and to Him, whose image that spirit bears. But when we say reason teaches, it must be remembered, that the word "reason" is used to signify two very different things, namely, *first*, the higher principle of reason, or pure reason, which is the proper meaning of the word, and, *secondly*, the lower principle of the understanding, formed from sensual observation, and which might more properly be called natural perception than reason, but which is often all that is meant by the term reason. While pure reason affirms the existence of the Divine Form, it altogether repudiates extension as a property of that form, whatever objections to the contrary the merely natural perceptions, founded in ideas of space, may suggest; and to the suggestions of reason an ear should be given in preference to those mere appearances which have no better ground than the fallacies of the senses.

Reason is compelled by self-evident truth to affirm the Omnipresence of God in His own substance and form; and hence reason is further compelled to deny any thing like spatial extension to that Form; because the idea of extension is incompatible with any just idea of the Divine Omnipresence, inasmuch as when extension is applied to God, it must suppose the Divine Person to be located, and to be extended as from a central point, in which case, a *part* of God, that is, a *part* of the divine substance and form, would be everywhere, while the **WHOLE** God—would be nowhere! Reason, therefore, supersedes, as well as she can, the idea of spatial extension with the idea of immensity, affirming that a *real* Omnipresence supposes the whole Deity,—implied by the term—God, to be **EVERYWHERE PRESENT equally, and in infiniteness.**

Reason, ever obedient to the power of self-evident truth, under the guidance of interior light, replies to the objection of the sensual perceptions by saying; "I grant that in my present limited and shrowded state, I cannot think of the Divine Form altogether without an idea of extension, or without an idea suggesting itself of that Form being of the ordinary size of a man; and since the *radical*, sensible idea of a man's person, is an idea of his material body, (and this idea necessarily includes the idea of extension into, and occupancy of space,) I cannot, I confess, altogether separate that idea, so as to prevent its adhering to my idea of the Form of God, however I may try to modify it by adding the idea of Immensity; because I am not capable of grasping the idea of immensity sufficiently to enable me entirely to supersede what interior light shews me is a mere appearance, (namely, that extension

is a property of the Divine Form,)—by what that light shews me is the reality, (namely, the Divine Immensity,) although the latter still remains in a great degree incomprehensible to me. Ideas of sense, in this case, suggest *as a truth* what appears to be one; but interior reason perceives its incompatibility with self-evident axioms, and therefore refuses to acknowledge it to be a *real* truth, preferring the light and testimony on the subject obtained through the interior, to the evidence put forward by the exterior perceptions."

But this difficulty experienced by the intellectual principle becomes no ground for regret, because this principle is comforted by the spiritual perceptions, which urge upon it the fact, that Jehovah actually spoke of Himself to the Israelites as a Man, to the end that they might think of Him as a Man, even although they *should* attach to the idea of His human form, an idea of spatial extension; because to think of Him as a Man was essential to their thinking, in any degree, in harmony and correspondence with His own Divine thought concerning Himself as essential Man, or as Essential Love and Wisdom in their own proper form,—the Human: for the idea of love and wisdom perishes like the "baseless fabric of a vision," unless it becomes extant and fixed in the idea of a human form, with which alone it can possibly be associated consistently with the dictates of reason. Unless the thought of man corresponds in some degree with the thought of God, man cannot be admitted to conjunction with God, for dissimilarities cannot be conjoined. It was essential to the accomplishment of the divine purposes as connected with the Church, present and prospective, that the Israelites should be held in conjunction with God, through the thought of Him as a Man.

And it is one of the great benefits derived from Redeeming Mercy, that God, who in His inmost essence is unknowable and unapproachable, did *actually* take upon Himself the form of a man,—even of man as to his *lowest* principles, called "flesh;" for "God was manifest in the flesh," in the Person of our Lord Jesus Christ. Every rightly instructed Christian is therefore compelled by this fact, *to think of his God as a Man*, for such undoubtedly He is, if the Gospel history be true, He having glorified His Humanity, even to the "flesh and bones," and taken it into heaven. Having read of Him in the Gospels, as presenting the appearance of an ordinary man, we think of him accordingly, and unless by an effort of thought to obviate the idea, we think of Him as of the average size, which undoubtedly is an idea of extension; but we know from instructed and matured reason, that now that he has ascended above the heavens, and is omnipresent even as to His Human Body (which is evident from his saying, "Lo! I am with

you always;" and, "Where two or three are gathered together in my name, there am I in the midst of them,") although we are compelled by the conditions of our present state to think of Him in such a manner as that our thought clings to our first sensual idea of Him, suggested by our reading of Him in childhood, yet in our mature state *we endeavour*, with varying success, to listen to the teaching of interior and enlightened reason, in order that we may realize the true idea of Him, as suggested by Swedenborg in the following passage: "Give your thought into the angelic idea of God as a Man, and remove, *as much as you can*, the idea of space, and in thought you will come near to the truth. \* \* Even spirits and angels are not in space, \* \* \* because spaces and distances in the spiritual world are appearances. \* \* \* God, who appears far above the spiritual world as a sun, to whom there cannot be any appearance of space, is not to be thought of from space, \* \* \* *neither can His Human Body be thought of as being great or small, or as of any particular stature, because this also is of space.*" (D.L.W. 285.)

Evident then it is, that although it be very difficult on account of the presence of the opposing ideas of sense, to carry out these instructions, we had better do as well as we can, being well assured, that however our idea of the Lord as a Divine Man may be alloyed and obscured with the ideas of sense, it is better to think of Him as being in the human form,—even with this defect adhering to our idea, than to refuse to think of him as having the human form, in order to avoid the annexation to it of an idea of spatial extension.

W. D., W. M.

[The contributor of the above article, as well as our readers in general, will derive satisfaction from reading the following extract from the lately published *Diary* of E.S.—Ed.]

CONCERNING THE SPIRIT, THAT IT IS EXTENDED (*extensum*).

3470. I have conversed with those, who in the life of the body believed, that the spirit is not extended, and who, moreover, from such a principle of thought had confirmed themselves in phantasies, so that they could admit nothing, not even a single expression, which involved extension. As I knew this in respect to a certain person who had confirmed himself in such an idea, I asked him what he now thought concerning the soul or spirit, whether it be extended or not, reminding him, at the same time, that he had the sense of sight, hearing, smelling, appetite, and touch, so that, in every respect, he might think himself to be in the body, as by manifest touch, besides cupidities, or desires, which he had as a man in the body, and now that he

also had a similar thought. He confessed that he had thus thought when in the world, namely, that the soul or spirit is not extended, and that he could admit nothing, not even a single expression, which involved an idea of extension: he was kept a short time in the idea in which he was when he so thought in the world, and he then said that a spirit is *thought*; but I asked him, as I did when he lived in the world, whether the sight can exist without the organ of sight, or the eye? The sight, in itself, is not extended, but the eye, or the organ of sight is extended, and the objects of sight are also extended, but not the sight abstractedly from the organ and the objects of sight; in like manner the thought, which is the internal sight. I then inquired, whether he could conceive of thought, or of internal sight, without organic forms, or an organized substance, as sight could not be conceived without an organ of sight; adding also, that thought in itself considered, without an organized substance like the sight, is not a subject of extension, or that extension cannot be predicated of it? I also enquired whether internal sight, or thought, could be given without an organ from which (it proceeds) and by which (it acts)? He then acknowledged that in the life of the body he had laboured under that phantasy, thinking that the spirit is *only thought*, and not an organized substance, but that he now manifestly perceived, that it is an organized form.

3471. Hence is the cause among the learned, why they do not believe a life after death, nor a spirit, because they abstract the thought from its organ, in like manner as though they would abstract sight and hearing from their organs. I also added, that if *the thought only* were the spirit, man would have no need of so large a brain, since the entire brain is an organic substance, or organism, of the internal senses; if this were not the case, the skull might be emptied of its contents, and the thought still act the spirit; whereas it might hence be evident to the learned of the world, that the organic substances of thought are in the brain, and that hence flow invisible fibres, by which thoughts are led forth (*perducuntur*) from the senses into organic forms, and from organic forms into muscular acts.—1748, Oct. 4.

---

### THE FIRST THREE CENTURIES.

(Continued from page 209.)

---

DR. MOSHEIM, who is one of the most impartial and intelligent of all the writers on ecclesiastical history, at the commencement of the second century, states that there were "various laws and institutions in common, which had been received from the Apostles, who were particularly careful in maintaining with each other a certain community of tenets, morals, and charity, yet each individual Church, which had a bishop and presbyters of its own, assumed to itself the forms of a little distinct republic or

commonwealth, and, with regard to its internal concerns, was wholly regulated by a code of laws, that, if they did not originate with, had at least received the sanction of the people constituting such Church. The primitive liberty and independence, however, were by degrees relinquished, and it became the practice for all the union Churches within a province to form themselves into one large association, and to hold at stated seasons, much after the manner of confederate republics, a convention, in which the common interests and welfare of the whole were taken into consideration and provided for. Of the immediate authors of this arrangement we are uninformed, but it is certain that it had its origin in Greece; there are many things which combine to prove, that during this century it did not extend itself beyond the confines of Asia. In process of time, however, the very great advantages attending on a federation of this sort becoming apparent, other provinces were induced to follow the example of Greece, and by degrees this form of government became general throughout the whole Church; so that the Church community may be said, thenceforward, to have resembled one large commonwealth made up, like those of Holland and Switzerland, of many minor republics. These conventions or assemblies, in which the delegates from various associated Churches consulted on what was requisite to be done for the common welfare of the whole, were termed *synods* by the Greeks, and by the Latins *councils*."\*

It is therefore a gross imposition for any sect in the Christian Church to set up any form of Church government as of divine authority; for there is no data existing to sanction the proof either clear, certain, or definite from the Apostolic writings.†

\*Vide *Dr. Mosheim's Ecclesiastical History*, Vol. 1, p. 131, and compare it with the invaluable *Commentaries*, Vol. 2, as published by Mr. Vidal. In no work is the state of Christianity before the time of Constantine so clearly and ably illustrated, as by this learned author. It is a work of great research, containing many rare treasures, although it cannot be relished, except by persons who are already conversant with ecclesiastical history.

† "The government of the Church has often been the subject as well as the prize of religious contention. The hostile disputants of Rome, of Paris, of Oxford, and of Geneva, have alike struggled to reduce the primitive and apostolic model to the respective standards of their own policy. The few who have pursued this enquiry with more candour and impartiality, are of opinion that the Apostles declined the office of legislation, and rather chose to endure some partial scandals and divisions, than to exclude the Christians of a future age from the liberty of varying their forms of ecclesiastical government according to the changes of times and circumstances. The scheme of policy which, under their approbation, was adopted for the use of the first century, may be discovered from the practice of Jerusalem, of Ephesus, or of Corinth."—See *Gibbon's Rome*, ch. 15. sec. 5. The real inquirers



From the history of primitive Christianity, as delineated in the Acts of the Apostles, and in the Epistles, compared with those fragments of ecclesiastical antiquities still extant, we have just reason to conclude, that the outward forms and ritual observances in the Christian Church are of a changeable character, in accordance with the progressive states and conditions of men in every age. From this documentary evidence, if viewed in relation to the multiplied arrangements which have divided the different sects from the earliest times, is it not evident that the outward form partakes of the interior, spiritual, or substantial principle by which the human mind is more or less affected? The purity of the interior being the conservative principle, by which collective bodies are united in the bonds of Christian charity. The whole machinery of the Wesleyan Conference, and the variety of the institutions growing out of that body, like many other sections of the Christian Church, are only the results of principles first introduced by the founder, and of that ecclesiastical power which he superinduced upon the societies established, governed, and directed by himself,—the effects of principles which he taught and carried out to their ultimates; and the zeal and perseverance of his disciples, mixed up with all the imperfections of human nature, by an idolatrous attachment to the founder, aided by the success and popularity of their different institutions. From causes of a like kind, the observance of saints' days originated,—now almost obsolete in Protestant Churches; the extreme adoration first paid to the Apostles, and afterwards to their successors, by the first converts to Christianity. Idolatry of this species, when once set in motion, becomes at last so thoroughly corrupt, as to destroy all correct ideas in the mind, between what is sacred and profane, or what is human and divine.

It is thus we again return to the distinctive characters between the Gospels and the Epistles as divine compositions; the former, as containing the essence or spiritual principles of *love to the Lord and love towards our neighbour*, when influencing the human heart, and aided by the common means of intelligence, at all times sufficient to regulate the secondary forms and institutions of the Christian Church.\*

after truth may find in this work much valuable information on the early antiquities of the Christian Church, traced with more freedom of mind and extent of learning than are to be met with in any modern writer. His sarcasms against Christianity, when critically examined, touch only its external discordances and corruptions, and not the real character and spirit of the Gospel.

\*“The Word, in its essence, is the Divine Truth, from which all the heavenly wisdom, enjoyed by men and by angels, is derived, for it was dictated by the Lord; and what is dictated by the Lord, passes through all the heavens in order, and terminates

For the Word of God, in its essence, is like its Author, infinite and divine. It is thus easy to perceive why the Epistles superseded the Gospels during the first three centuries of the Christian era; the Epistles being more adapted to the condition of the human mind at this early period, as preparatory to the successive changes which were to follow; whereas the Gospels are designed to elevate the faculties of the mind to the highest orders of angelic intelligence, and to the beatitudes of an endless life.

---

## PART II.

It is deserving our notice, that if the mind is well grounded respecting the history of the Christian Church during the first three centuries, we are in possession of a key which unlocks all the mysteries presented before us in the history of succeeding generations, and by which we can trace the succession of events as connected in a train of causes and effects. The foundation of the states of the Christian Church was then laid, and the materials of which it was composed, being made up of opposite principles, both of truth and falsity, and of good and evil, were attended by corresponding effects. Every addition made to this foundation was in effect an addition to its superstructure: how important, therefore, to have a clear idea of the materials of which it was composed; for without it we are led into a labyrinth, with no clew to direct our course. Dr. Mosheim's Ecclesiastical History comprehends four great periods, or leading divisions, besides chapters, sections, and centuries. The first period is the state and vicissitudes of the Christian Church, from its commencement until the time of Constantine the Great; the second, from the reign of Constantine to that of Charlemagne; the third, from the time of Charlemagne to the age of Luther; and the fourth, from the Reformation until the commencement of the 17th century.

The period preceding the Council of Nice we may justly take as the foundation of the first Christian Church, whether true or false, good or evil; the materials that compose the foundation were then laid and established, and all the rest may be considered as the superstructure

with man. Thus originating and proceeding, it is accommodated both to the wisdom proper to angels and to the intelligence enjoyed by men. From this cause it is, that the Word is possessed also by the angels, and that they read it just as men do on earth: from it likewise their tenets of doctrine are deduced, and from it their sermons are composed. It is the same Word; only its natural sense, which is our literal sense, does not exist in heaven, but its spiritual sense, which is its internal sense."—*Swedenborg's Heaven and Hell*, 259.

added to the building—the growth of after times, in accommodation to the changes of mankind in this sublunary world. Adopting this idea, as preliminary to the remarks which we have to make on the uses of the Apocalypse, we shall perceive the connexion and consistency of the whole. For the materials of that foundation give subsistence, form, and colour to the prevailing states of Christianity now in progress throughout the world. Examine thoroughly this foundation, that is, the state of the Church during the first three centuries, and turn aside from the vain janglings of systematic theology proceeding from the self-derived intelligence and errors of mankind, and you may obtain rational conclusions that, in its present state, the Church is arrived at the period of its consummation, and that the principles of genuine Christianity must shortly appear in their primitive simplicity, as taught and illustrated by their divine Author in the four Evangelists. To obtain this correct idea of the condition of the early Christian Church, and of its present state, ample materials are afforded to the general reader in the Commentaries of Dr. Mosheim, and in his Ecclesiastical History, until the conclusion of his first period.\*

\*To Dr. Mosheim's History some objections have been made; but none to his Commentaries. Objections have been made to its arrangement; and it has been stated, that it is more of a secular and political, than of a spiritual or pious character. But the learned writer, be it remembered, had to deal with the facts of Church history, and he could not give them a form of which they were not capable. None can dispute his impartiality, patient research, profound knowledge, and philosophical temper. As a popular history, it is the best and the safest guide, because it is free from those defects and prejudices in which systematic divines too often indulge,—the maintenance of their respective Church principles, in which consists the whole of their Christianity. Of Dr. Mosheim's History, it has been justly said, that it "throws great light on the history of the human mind; and those who are conversant in theological studies will derive peculiar advantages from an attentive perusal of it. The view which it gives of the various causes which, in the different ages of the Christian Church, have contributed to corrupt the morals, and pollute the faith of the Gospel, will shew them what are the most effectual means of promoting the cause of Christianity; and the account which is given of the many controversies, which have been carried on with the greatest warmth and violence in former times, about matters of very inconsiderable importance, may not only convince them of the unspeakable advantages of candour and moderation, but likewise shew them what judgment an impartial posterity will probably form of the greatest part of the religious disputes of our own times."—*Monthly Review*, Vol. 33, p. 443, 1765. It is true that we have Church histories in abundance, from *Butler's Lives of the Saints* down to *Milner's Church History*; most of them however are of an exclusive character,—romance more than history,—and written for particular purposes to sanction some particular views of doctrine, or of Church principles, in which the whole of religion is more or less concentrated. If

The remarks already introduced upon the two first divisions of the New Testament, that is, upon the Gospels, and upon the Acts and the Epistles, together with the notices of ecclesiastical history of the first three centuries of the Christian era, are preparatory to the last division of which we propose to treat, which is the Apocalypse, and the particular uses to which it is subservient,—as the herald of the second coming of our Lord, or the fuller development of the power and efficacy of his Word.

To the Apocalypse, then, we assign the third and last division of the New Testament. Its position in the sacred canon, taken in connexion with its peculiarities of style,—surrounded as by a cherubim of glory, to protect it from unhallowed profanation,—secured by seven seals, and these seals to be removed by the Lamb sitting on his throne, which is succeeded by a silence in heaven for the space of half an hour, as introductory to that divine glory about to be revealed. All these preparatory steps to its future development, together with the blessing pronounced on those who read, understand, and obey the words of this prophecy, are adapted to create an interest in the mind of the serious reader and diligent student of the holy writings. Since the publication of the *Apocalypse Revealed* by Emanuel Swedenborg, it has additional claims upon the attention of the public. The attempts to remove the seals and to decipher its contents, so often repeated and as often failed, have sometimes raised doubts as to the probability of its future development.\* And yet how surprising the intelligence, that in the above exposition, the whole is now deciphered, the meaning of every symbol and expression is defined, and may be rationally understood.

critically examined, it will be seen that they are chiefly made up of human traditions of very uncertain data; whereas the Gospels are neglected or thrown aside, as of inferior authority when compared with the view or end for which the history is published. If we are to have Church history, let us have the record of facts, upon which the human mind can reason and draw its own conclusions; and not doctrines introduced under a mask, to gain the attention and suit the prejudices of mankind.

\* "If a key to this store-house of occult things is ever to be found, it seems certain that none has yet been discovered: the explanations of it are almost as numerous as the commentators; and it appears to offer a field for endless contrariety of opinion and diversity of conjectures."—*Monthly Review*, Vol. 84, p. 410.

"After all the labour and pains, which learned men have been at, to explain and illustrate this book, so many articles are contained in it, which are dark and mysterious, that I remained some time undetermined whether I should publish any commentary upon it at all." "It is an observation of Mons. Saurin, that 'it is a very mortifying book, to a mind greedy of knowledge and science; but a very satisfying and agreeable one, to a heart solicitous about maxims and precepts.'"—*Saurin's Sermons*, Vol. 12, p. 234.—*Vide Dr. Dodridge's Expositor*, Vol. 6, p. 365.

To readers in search after figures of rhetoric,—of powerful or artificial declamation,—or who delight in extraordinary appeals to the passions and prejudices of mankind,—to such states of mind there is no affinity or conjunction, and nothing attractive. But to those who admire depth of thought, an intimate acquaintance with the powers and faculties of the human mind, with clear and accurate definitions of the terms used, and the abstract principles of thought illustrated,—to readers that can relish a simple and logical arrangement, in a manner peculiar to the author himself, and without a parallel,—to such as can pursue these illustrations in a kind of lexicographical form, and append to each a concordance in miniature of the use and application of each term or word throughout the sacred writings,—to those who can with patience peruse this unerring commentary, critically harmonious in all its parts, and are willing to consult the many thousand places where the meaning of the same term or word had been previously explained,—to such readers an inexhaustible treasure is opened of the Divine Word, an exposition of this mysterious book, by an expenditure of thought, combined with a precision and order, rarely, if ever equalled, and yet nothing so simple, nothing so perfect. It is like a new language as to structure and harmony, and at the same time furnishing a key to the intricacies of the prophetic style and symbols of the Old Testament. The mind thus imperceptibly illustrated, is carried forward as to an inner gate, introductory to the real meaning and signification of the mysterious phenomena of the ceremonial forms and rituals of the Mosaic as a representative dispensation;—ultimately looking forward to the Incarnation of the Messiah, and to his final development at his second coming, by which the great principles of the divine truth in his Word shall be more effectively demonstrated. All these manifestations and openings of the Divine Word are not to be considered as arbitrary and fanciful, but following out laws of order fixed in the constitution of Divine Providence, in the growth and organization of the human mind, and its regeneration and preparation for the eternal world. The order of creation and of man's regeneration, therefore, meet in lines of inexpressible harmony; their bearings and influences may be traced by a perpetual action and reaction, opening the receptive faculties in the mind to many great and important mysteries of the kingdom of heaven, with which the rationale of the whole system is uniformly connected. The earth in which we now reside is discovered to be the seminary of man's future existence, preparatory to the virtues and graces of the angelic life; yet even in this world united by ties of affinity, which closely bind us in relationship to the order of beings to which we are fast approaching,

touching us in all points,—in all the ends and motives of human conduct by which the freedom and agency of man are constantly regulated, upheld, and controlled. In the works of Swedenborg there is an internal and progressive evidence to the truth of the principles which are taught, advancing step by step; and when tested by the lover of truth, is rationally seen bringing with it a satisfaction and demonstration which are certain and decisive.

There is a peculiarity in the writings of Swedenborg which ought not to be omitted or forgotten; they possess a double power,—positive and negative, attractive and repellant,—in accordance with the different states and changes of the human mind. Upon the first attempt to read them, how many persons are repelled and feel inclined to throw them aside as unintelligible? something like the nausea, which the boy at school feels when the grammar is put into his hands, and he has much to acquire before the elements of the language appear pleasant and useful. It is a fact well known, and often asserted by the readers of Swedenborg, that the most interesting and important discoveries of spiritual things are but very gradually opened, and often not seen at first, except by repeated perusals. Discoveries, both in philosophy and divinity, are the results of constant study and reflection, and prayer to the Great Source of light, and of divine illumination; and of a life in accordance with the principles thus received and exemplified by practice. But those who rashly and precipitately rush into these discoveries are often disappointed and compelled to recede,—a cloud intervenes, and conceals the magnificence of a glory with which the subject is invested. The mind devoted to the externals of a church, of sectarian bias and of early prejudices, has many difficulties to overcome, especially those who make a trade or profession of Christianity, under the love of secular influences;—should minds of this stamp condescend to look into Swedenborg, in all probability they would not receive instruction. And yet, could they be disabused of stubborn and systematic prejudices, they might, in calmer moments of thought, listen to the *still small voice*, and find delight and edification. The advice given by the late Dr. Campbell to his pupils, in the study of ecclesiastical history, is appropriate, and should equally be remembered by the readers of Swedenborg. "In what concerns the vitals of religion, rectitude of disposition goes further, even to enlighten the mind, than acuteness of intellect, however important that may be in other respects."\* And he further adds this injunction: "Revere truth above all things, wherever ye find it; attend coolly and calmly to the voice of reason from what quarter soever it

\* Vide *Preface to Dr. Campbell's Lectures*.

comes. Let not the avenues to your understanding be choked up with prejudices and prepossessions, but be always open to conviction."\* Above all, the reader of Swedenborg should approach with the temper and disposition of a child, willing to be instructed,—a pupil to be taught, and not to teach; and such readers of his writings never fail to derive that spiritual instruction, which in the order of Divine Providence they are adapted to impart.

The previous expounders of the Apocalypse were destitute of the key, which alone could be given by the Lord himself;† and as to its particular and important uses in the Christian Church, they had no clear or distinct perceptions. Every scheme adopted is full of anomalies, which perplex and confuse the reader's mind; and instead of light, leave darkness, or no rational deductions to convince or settle the judgment. The case, however, is different with Swedenborg: he gives a clew to the labyrinth; for he defines and illustrates the whole of the symbols in a series, founded upon universal principles of order, in the constitution of the divine government, in which the laws of creation and revelation mutually harmonize. The mode of exposition which he adopts, elicits, therefore, an internal evidence; first, as to the use and importance of the book; and draws from it, secondly, a testimony, unknown before, of the laws of order, by which the nature of a divine composition may be known and accepted,—a testimony of greater virtue and power than any miraculous proof, being in itself, in point of evidence and fact, a standing miracle, in harmony with the progress of science, and the present state

\* Vide *Preface to Dr. Campbell's Lectures*.

† "Every one may perceive, that the Apocalypse could not be explained except by the Lord alone, and that its meaning could not be developed without particular illustration and revelation. It pleased the Lord, therefore, to open my spiritual sight, and thus to instruct me. Let it not be supposed, that any part of these discoveries came even from some angel, but from the Lord alone. For the Lord said by the angel to John, '*Seal not the sayings of the prophecy of this book: for the time is at hand;*' by which is to be understood, that it should hereafter be opened."—*Preface to Apocalypse Revealed*.

Among the most intelligent expositors of the Apocalypse, previous to the publication of Swedenborg, to which the student is generally referred as being worthy of notice, are,—Mede Danbuz, Sir Isaac Newton, Lowman, and Bishop Newton. These learned writers are in agreement in general principles, only differing in some particulars. Those who may wish to enter deeply into Swedenborg's Treatises on this subject, will find *Lowman on the Revelations* a useful work to consult by way of contrast; or *Dr. Doddridge's Family Expositor*, the last volume, whose exposition of the Apocalypse is chiefly taken from Lowman. By this companion, the attentive reader may soon discover the truth of the above remarks of Swedenborg in his preface, as being strikingly simple and effective.

and future condition of mankind. This mode of explaining the Apocalypse supplies a want previously felt, but not understood; and its position in the sacred canon, taken in connexion with the divine promise, both at the commencement and conclusion of the book, is sufficiently declarative of its uses to the Christian Church, whenever the seal should be removed and its contents known and rationally understood. For this book is written in a language which is universal, agreeable to the laws of correspondence, or of that analogy by which higher and lower principles in creation are conjoined together, as by cause and effect. And the development of these principles from the interpretation of the Apocalypse, elicits new proofs to the intelligent mind, that the Bible is emphatically the Word of God. And this mode of interpretation clears theology of its gross absurdities and contradictions; for the different terms upon which the scholastic theology is founded are equivocal, and, if accurately defined, admit of endless disputes, multiplying to such an extent and variety, as to destroy the great principle of union by which the system of Christianity is to be maintained and supported. The great principle, around which all its essential doctrines should meet and unite as in one common centre, is Charity. But in the doctrines of Swedenborg, we possess a standard of fixation, which, if it does not *unite all minds*, is adapted to *unite all hearts*, by the discovery of the true principles of the Christian religion, as based upon the fundamental article of the whole, as established by the Lord himself in his Gospel,—*love to the Lord, and love towards our neighbour*,—being the end and design of all the principles of divine revelation, both in the law and in the prophets.

ALEPH.

(To be continued.)

---

#### EXTRACTS FROM SWEDENBORG'S SPIRITUAL DIARY.\*

*Concerning the Misfortunes (or the Evils) which befall the Faithful.*

4630. I have conversed with angelic spirits concerning the misfortunes or distresses which befall the faithful, who, it is known, suffer in some cases as much as, and even more than the wicked; the reason why some of them are thus let into temptations, was stated to be this,—that they might not attribute good to themselves; for if they were exempted, they would attribute such exemption to their own goodness, and thus claim merit and righteousness to themselves. And that this may be pre-

---

\* See an account of this *Diary* in this Magazine for May, page 186.



vented, misfortunes and distresses are permitted to come over them, that they may perish as to that life, and also as to (the inordinate love of) wealth and possessions; but if they were not of such a character as to attribute good to themselves, they would be more often exempted from common misfortunes and distresses. Thus there are latent causes which operate; for it is known, that when misfortune is impending, many of the faithful think about good, and thus that they ought to be spared on account of the good which they have done; but if they were then spared, they would boast that it was because they were good, and thus they might object this to the wicked, and consequently claim goodness to themselves.

*Concerning Charity towards the Neighbour.*

4637. When holiness and goodness flow from the Lord through angels into man, and into the delight of his life, it is, as it were, a hidden seed in the ground; if the delight of his life be pride, and the love of self, it then falls into bad ground, where there are thorns; and in like manner, if the delight of his life spring from the love of gain; wherefore such ground is beheld by the angels as something barren, putrid, and even excrementitious, in which nothing good can exist and grow, because it is absorbed by evils. But if goodness and holiness from the Lord fall into the delight of charity, and into the affection of what is just and right, and also into the contempt of gain and honor, except for the sake of use, it then falls into good ground, and brings forth much seed. The affection itself is the ground, the quality of which can only be ascertained from the ruling delight of the man: that is the best ground which consists of affection originating in charity, or in the genuine love of the neighbour, and particularly if the charity spring from faith grounded in love to the Lord. The delight originating in the love of honor and dignity, not on account of use, and also the delight originating in the love of riches, not on account of use, are the worst kinds of ground; for such as is the use, such is the delight.

*Concerning Love (as the Fundamental and all-pervading Principle of Heaven).*

4046. That *love* is the fundamental principle from which, and by which Heaven exists and subsists, is evident from this circumstance, that there must be such harmony and unanimity, and hence so universal a consociation, that the whole heaven, the whole world of spirits, that is, the whole human race, from the first creation, should form a ONE, as all and every particular in man, in whom there are indefinite things,

form one body, and thus constitute one man; in which body, if any thing were to prefer itself to any other thing, and not to love another thing better than itself (it could not subsist). He who is in genuine love has an idea of the common good, and of the universal human race, whose good he contemplates, in respect to which every individual man should be as nothing, as is known; wherefore, unless a man, in consociation with his neighbour, esteem himself comparatively as nothing in respect to the common good, and thus love his neighbour better than himself, he can by no means be in that unanimous body (Heaven), but he necessarily expels himself from it, as much as he removes himself from that love.—1748, Nov. 23.

*Concerning Order as to Conscience (or the Order in which it should be formed in the mind).*

4545. The *first plane* of conscience is the inmost of the rational principle, or that of perception, thus of love to the Lord, and consequently of good and truth. The *second plane* is the middle of the rational principle, or that of the conscience of good and truth, thus of piety, and of the church, and of the Lord's kingdom. The *third plane* is that of the conscience of what is just and right, thus of one's function in civil life, consequently of society and of the common good; this plane is of the inferior rational principle. The *fourth plane* consists of what is honourable (*honesti*) and proper, or becoming (*decori*), thus of conversation and intercourse amongst friends and acquaintance; this plane is of the corporeal faculty. These planes can be conjoined, so that the interior can flow into the exterior, and then the ultimate plane, namely, that of what is honourable and becoming, is good, because from a good origin.

4546. But when the external plane is separated from the internal, that which is honorable appears only for the sake of honor, fame, gain, life, and the laws, and does not proceed from what is interior; then it is merely hypocritical, and is of no avail. These things have been clearly perceived.

4547. Conscience cannot exist without charity towards the neighbour. Man is in so obscure a perception and idea, that he can scarcely know whether he has charity, because he does not so clearly perceive his affection; nor, if he has it, does he reflect upon it; but it may be known whether he has charity from his zeal for what is good and true, and for what is just and right; if he is in zeal for these things, he is in charity; viz., in the zeal of reforming the wicked, that they may become good, and that the good may not be injured by them, and also

that the public may be delivered from them; then he has charity, although it does not so appear, and he himself may not know it.

### *Ideas.*

4553. Ideas, which are of the memory, are various; as the idea of a person, namely, whatever has been heard concerning him, or whatever was seen about him, which was observed whilst speaking with him, also what then was thought about him, as well good thoughts as bad thoughts,—all ideas remain, and more than the man himself was ever conscious of, which appeared to him as though he had not observed them. All those ideas remain, and are presented in the other life together, or in a moment, when any one is thought of; yet so, that when the person is thought well of, evils are, as it were, cast to the circumference; but when evil is thought of him, goods are, as it were, cast to the circumference. Thus a thousand things are presented together, or in a moment, and they appear before good spirits and angels, and are also perceived, wherefore they who have thought only evil concerning men cannot do otherwise (in the other life) than think evil concerning them; and they who have thought well cannot do otherwise than think well, and so forth.

4554. Ideas also of places are presented together, and with them all things which happened there; these things adhere to the memory of the place, and are presented at the same time, together with a thousand particulars.

4555. Ideas of things, in like manner, as of scientific things, and such like, remain; whatever a man has learnt and thought concerning any subject, is presented at the same time, thus more fully, when he has thought more concerning the subject.

4556. That more things enter into a man's ideas than the man himself is aware of, was shewn from this circumstance,—that when I was walking in the street of a city, or in a grove, it was said, that the things which I merely glanced at, and scarcely observed, nevertheless adhered to me, and could be recalled; in like manner concerning persons and things.

4557. Spirits speak with each other by ideas, and with them I have very often spoken by ideas, when in a moment, or in the beat of a pulse, they pronounced every thing they had perceived concerning any subject, which could scarcely be explained to the understanding in the space of half an hour; thus very many series of things, and so quickly and in such a connexion, that it is incredible. There are also ideas more or less full, according as they arise from the interior memory.

4558. I had only need to think of a person, with an idea of his qualities, together with the place (of his abode), dignity, or any other thing concerning him; without an idea of his face, or body, and of the things by which a man is described in human language; still less, of his name, and immediately they acknowledged and knew who he was, and what his quality was in my thought.

4559. In the same manner concerning kingdoms, cities, and the like.

4560. It can moreover be stated, that the things which I have thought simultaneously in an obscure idea concerning any subject, in which idea, although there was nothing but what was obscure, yet the spirits clearly perceived them, because they could, as it were, read those things in my memory which were more secreted and subtle than I was aware of; thus they could fill and elucidate those things which with me were obscure.

4622. It is of great importance what idea a man forms to himself concerning the truths of faith; which ideas, although various, are nevertheless good, if the end be good, and if the ground be good in which they are implanted.

4623. The most secret mysteries, such as that of the Trinity, have also an idea remaining after death. Christians can form no other idea of this subject than that of three Gods, because they acknowledge three persons, and say, that the Father is God, the Son is God, and the Holy Ghost is God, and yet that there is only one God; they thus bring with them an idea of three Gods, which the gentiles do not; wherefore, it is a work of great difficulty to reduce the ideas of Christians to one God, namely, to the Lord, in whom all the Trinity is perfect.

4624. Ideas originating in what is false and evil, can never be broken and turned but by the good of life.

4625. The principles which are according to order, namely, the truths of faith, can be vivified by the Lord, because they are according to order, and when vivified, they become the affections of truth; whereas, with false principles it is not so; but if the affections are good, then the principles which are not true can be bent or inclined to truths, and thus, as it were, changed, and so man can be saved; but this can in no way be done, unless there are affections of good.

*How futile the Sciences of the present day are from which Men are called wise.*

4678. I have conversed with spirits concerning the sciences of the present day, from which men appear to be wise; in general, the

sciences are nothing else than the means of becoming wise, or of forming the rational principle, as languages are the means of expressing the thoughts; they who are in truths, can, by the sciences, acquire many confirmatory things, and thus fill up their ideas; they who are in falses, can also, by the same sciences, destroy confirmatory things, and thus fill up their ideas with falses. The useful sciences are the physical sciences, namely, optics, chymistry, pharmacy, anatomy, mathematics, astronomy, architecture, botany, mineralogy, history, and the government of kingdoms (or politics), &c.; by all which, as means, every man can become rational. But there are certain sciences which entirely destroy the faculty of thinking, and consequently the rational principle, such as the *Scholastic*, which describes a thing, which is clear to almost every body, by several scholastic terms, and thus makes it so obscure that it is intelligible to nobody; also *Philosophy*, (that is, speculative and metaphysical philosophy,) when it is determined by a series of conclusions from the definitions of terms, and again from conclusions hence, which series, when linked together, present such things as can be understood by no one, nor can the connexion be understood; this species of philosophy takes away all reason, when at the same time nothing is involved but what might be simply explained and understood by every body: also *Logic*, by which truths are concentrated and determined to what is doubtful; and more so, when, by several truths, a thing should be *evolved* which is then *involved*, (in obscurity) the conclusion itself being, for the most part, such as may be understood without any syllogism (or artificial reasoning). These things are like the perverse use of Geometry and Algebra; when these sciences are employed to demonstrate simple truths, and when the proposition, thus rendered intricate, is expressed by angular, circular, and curved figures, and is explained according to them, it becomes intelligible to nobody. Such sciences, and this application of such sciences, cause a man to lose his common sense, and make him insane.

4579. At the present time, such persons are called wise, when, nevertheless, they are more stupid than the most simple. Such is wisdom at the present day; but ancient wisdom was by no means of this character; this taught naked truths, and the wise could then know and think about innumerable things relating to truths, of which scarcely any thing is known at the present day.

(To be continued.)

## SYMBOLICAL MEANING OF COLORS.

(Translated and abridged from the French of M. Portal; continued from page 174.)

*The Signification of White, as employed in the Divine Language in relation to the Deity.*

"God is life,—the unity which embraces the universe; 'I am He who is,' says Jehovah. The color *white* must be the symbol of absolute truth, of Him who is; it alone reflects all the rays of light; *white* is the unity whence emanate the primitive colors, and the thousand tints which variegate nature. \*Wisdom (says Solomon,) is the radiant emanation of the Almighty, the purity of the eternal light, the spotless mirror of the operations of God, and the image of His goodness; it is one, and it can do all things.\* The prophets 'see the Deity clothed in garments as white as snow, and the hair of His head like the pure wool.† God created the universe in his love, and ordered it by His wisdom. In all cosmogonies, divine wisdom, the eternal light, conquers the primitive darkness, and makes the world burst forth from the bosom of chaos. 'In the beginning God created the heaven and the earth; and the earth was without form and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters.' According to an oracle quoted by Justin and Eusebius, the Chaldeans had the same doctrine concerning the Deity as the Hebrews; they called it the principle of fire, intelligent fire, uncreated and eternal splendour,—figurative expressions, which are also employed in the Sacred Scriptures. Jehovah appeared in a 'burning bush;' a 'pillar of fire' conducted the people of Jacob through the desert. The sacred fire of the Tabernacle was the symbol of the presence of the God of Israel; His throne is the sun. In Genesis, a separate empire is assigned to the light and to the darkness; 'God divided the light from the darkness.' The ancient Persians attached to the former principle all the ideas of the Good and the BEAUTIFUL, and to the latter all the ideas of evil and disorder. This Dualism, according to an observation of Plutarch, and confirmed by the discoveries of science, is met with in all religions,—the Persians called one Ormusd, and the other Ahriman; 'Ormusd, (says the Zent Avesta) exalted above all things, was with the supreme or sovereign science, with the purity in the light of the world; this throne of light, this place inhabited by Ormusd, is that which is called the first light. Ahriman was in darkness with his law, and the dark place which he inhabited is that which is called the primeval, or original darkness: he who is called the wicked was alone in the midst of this darkness.'

"These two principles, isolated in the bosom of the abyss without bounds, were united, and created the world, and from that period their power received limits. The laws of Manou taught the Indians that the world was plunged in obscurity; when the Lord, existing in Himself, irradiated with the purest

\* Wisdom, chap. vii. 25.

† Dan vii.

We shall omit to quote the numerous citations of the original, in which the observations made in this paper are confirmed by the most learned authorities.

splendour, appeared and dissipated the obscurity. \* \* \* Grecian mythology is raised upon this general foundation, which gives it all its energy in the mythologies concerning Jupiter and Pluto. John the Lydian attributes the color white to Jupiter,—the father of gods and of men; whereas Pluto is the god of the dark abode,—the Ahriman of Greece. The Romans adopted the same belief; and on the first day of January, the consul, clothed in a white robe, went to the capitol mounted on a white horse, to celebrate the victory of Jupiter, the god of light, over the giants, the spirits of darkness. The oriental traditions transmitted to Egypt, Greece, and Rome extended to the north of Asia, and into Europe; they passed over to America, and appeared again on the monuments of Mexico.

“In Tibet, as in India and Java, certain symbolic names are employed to denote numbers; the language of colors gives the mystic reason of this. In the language of Tibet, *Hot-Tkar* signifies, in its proper sense, the *white light*, and in its symbolic sense it denotes unity; in India, *Tchandra* signifies the moon, and relates to the number *one*, no doubt, on account of the white light of that luminary, which is the symbol of divine wisdom.

“China adopted the doctrine of Persia respecting the combat of the good and of the evil principle,—of light and of darkness, or of heat and cold, and exhibited it again under the names of perfect and imperfect matter. \* \* \* Thus the eternal truth is inscribed in the sacred writings of all people; God alone possesses existence in Himself; the world has emanated from his thought,—his divine wisdom. The color *white* was first the symbol of the divine unity; afterwards it denoted the good principle struggling against the bad; it belongs to Christianity to re-establish the doctrine and its symbol in their primitive purity, and when, at the transfiguration, ‘the countenance of Jesus did shine as the sun, and His raiment was as white as the light,’ the apostles beheld in the Son of God, the Divinity itself—Jehovah.

*The Signification of White, as employed in relation to Sacred things.*

“The priesthood represents the divinity upon earth; in all religions the supreme pontif, or high priest, had white garments,—the symbol of uncreated light,—the eternal truth. Jehovah commanded Aaron not to enter into the Sanctuary except he were clothed in white. (See Lev. xvi.) The magi wore white garments, and they pretended that the Deity could not be pleased but in white garments. White horses were sacrificed to the sun, the image of the divine light. The white robe given by Ormusd, the god of light, is still the characteristic custom of the Parsees. In Egypt the white tiara decorated the head of Osiris; his ornaments were also white, like those of Aaron; and the priests wore a linen robe, like the sons of Levi. In Greece, Pythagoras ordered the sacred hymns to be sung in white garments; the priests of Jupiter had white robes; at Rome, the *flamen dialis*, or the priest of Jupiter, had alone the right to wear the

white tiara; the victims which he offered to Jupiter were also white. Plato and Cicero consecrated this color to the Deity.

"In Asia, we find the same symbol adopted by the Brahmins; in Tartary, it is found among the Scandinavians, the Germans, and the Celts; Pliny informs us, that the Druids wore white garments, and sacrificed oxen of the same color. The Christian paintings of the middle age represent the Eternal clothed in white. \* \* \* The chief of the Romish church, who is called the Pope, wears upon earth the livery of God. In the sacred language of the Bible, white garments are the symbols of regeneration, and the recompense of the regenerate. 'He who overcometh, (says the Apocalypse,) shall be clothed in *white*, and I will not blot his name out of the book of life;' the kingdom of heaven belongs to those 'who have washed their robes, and made them white in the blood of the Lamb.'

"*White* was consecrated by all antiquity to the dead, and it became a color of mourning; the monuments of Thebes represented the manes clothed in white robes. According to Herodotus the Egyptians buried their dead in white shrouds. This usage existed also in Greece from the remotest antiquity; Homer mentions it at the death of Patroclus; and Pythagoras orders the observance of it to his disciples, as a happy presage of immortality. Plutarch makes mention of the doctrine of this philosopher, and explains the symbol, which had become general through Greece. Pausanias observed the same custom among the Messinians; they buried their principal personages in white shrouds, and crowned them. This double symbol indicated the triumph of the soul over the empire of darkness. The Hebrews had the same custom; the Evangelist Matthew says, 'that Joseph having taken the body of the Lord, wrapped it in a clean (white) cloth.' This divine example became the law of all Christians; the poet Prudence confirms the existence of this custom in one of his hymns, and it has not changed even to our time.

"The initiation, or the regeneration of the soul commenced by an image of death; those initiated into the ancient mysteries were clothed in white; and the neophytes, or the new converts to Christianity in the Primitive Church, wore a white robe during eight days; and the young damsels who are catechised wear white at the present day; and at the funerals of virgins white bands are worn to testify their innocence, and their introduction into celestial life.

#### *The Signification of White, as used in Profane or Common Language.*

"All religions, drawn down by their tendency to materialism, form specific divinities of each of the attributes of God; Paganism even passes this limit, and the virtues and vices of mankind find their types in heaven; the Greeks and the Romans raised altars to faith and to truth. Primitive faith addressed itself to God alone, and found its emblem in the color, denoting the divine



unity—*white*; the faith which presides over human transactions called *bona fides* (as in the term *bona fide* transactions), has preserved the symbol of the relations between the Creator and the creature. Numa consecrated a temple to this deified virtue—faith; she was represented clothed in *white*, with her hands joined; sacrifices were offered to her without the effusion of blood, by priests covered with white veils, and their hands enveloped in a white cloth. The hands united were an emblem of faith (the result of the union of goodness and truth), as is observed on ancient monuments.

“The origin of this divinity cannot appear doubtful, when we consider the progressive decline or degradation of religion in the god Fidius, the god of contracts, born of the prostitution of a dancer with Eurialus, a priest of Mars. Human truth, deified by the Greeks and the Romans, had also *white* garments. If we descend to a still lower degree in the history of the symbolical meaning of colors, we shall find in the language of the people vestiges of the divine and sacred language. The Greek word *leukos* signifies *white*, also happy, agreeable, gay. Jupiter had the surname of *Leuceus*—the white. In Latin, *candidus*, white, signifies also *candid* and happy. The Romans noted their lucky, or happy, days with *chalk*, and their unlucky days with *charcoal*. The word *candidate* has the same origin; he who canvassed the favors of the people wore, at Rome, a *white* robe, or whitened with *chalk*. In the German language we find the terms *weiss*, white, and *wissen*, to know; *ich weiss*, I know; in English the terms *white*, *wit*, *witty*, and *wisdom*, are from the same stock. The Druids were men *white*, *wise*, and *witty*, or learned. These etymologies are confirmed by the popular signification of the color white; the Moors denoted by this emblem purity, sincerity, innocence, indifference, simplicity, and candour; applied to a woman it denoted chastity; to a damsel, it signified virginity; to a judge, integrity; to a rich man, humility.

“Popular traditions and ancient legends would offer an ample harvest to our researches; I shall, however, confine myself to the explanation of the hidden sense of some fabulous, or symbolic stones. The Bible offers to us here the type of the language of colors in all its purity. Jesus says in the Apocalypse, ‘To him that overcometh will I give a *white stone*, and in the stone a new name written, which no man knoweth saving he that receiveth it.’ The *white stone* is the emblem of truth united to good, and confirmed by good works.\* As confirmative votes, the ancients gave *white* stones. The name indicates the quality of the thing, of which it is predicated; a *new name* is a quality of good which did not exist before. The marvellous virtues which antiquity attributed to certain precious stones, is explained by the same principle. The diamond, said superstition, calms anger, and maintains the union of conjugal partners; it is also called the stone of reconciliation. Now it is the wisdom, innocence, and faith, denoted by the whiteness and purity of this stone, which appease anger, maintain con-

\* The *opaque white* indicates the third degree, which is the union of the good and the true in act.—(See the Principles, in the *Repository*, page 172.)

jugal union, and reconcile man with God. In the iconological, or pictorial language, the diamond is, according to Noel, the symbol of constancy, of power, of innocence, and of other heroic virtues. \* \* \* St. Epiphanius writes, that the Sovereign pontif of Israel wore a diamond when he entered into the sanctuary on the three great festivals of the year. This stone shone with the splendour of snow when it announced a happy event; it appeared as red as blood at the approach of war, and it was black when a general mourning was at hand. We here find the tradition modified respecting the Urim and the Thummim which manifested the divine responses by variations of light.

"The ancients pretended that a precious stone was found in the Red Sea, which was as white as silver, almost like the diamond; its form was square like a die. Pliny and Isidorus called it *Androdamas*; it appeased anger, and allayed the excitements of the soul. The cube was, like the color white, the symbol of truth, wisdom, and moral perfection. The New Jerusalem promised in the Apocalypse is equal in length, breadth, and height. This mystical city should be considered as a new church, where the divine wisdom will reign. \* \* \* The *arurophylax*, according to Plutarch, is a precious stone like silver; they who are rich purchase it, and place it at the entrance of their treasures. When thieves came, this stone is said to make a noise like the sound of a trumpet, and the robbers are driven away by an irresistible force. Silver, by its whiteness, is the symbol of divine wisdom, as gold is that of divine love. The Apocalypse here explains Plutarch: 'I counsel thee,' says the Lord, 'to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed;' that is, to acquire the love of God and wisdom. The sound of the trumpet, which this stone is said to make, reminds us of the silver trumpets that were sounded at the feasts of the Jewish people, and of the trumpets at the last judgment. The Lord, says Zechariah, 'will blow the trumpet;' that is, will manifest his wisdom. A man must be insane to suppose that such passages as this are to be literally taken. Pliny reports, that the stone called *Chernites* is like ivory; it preserves the body from all corruption: the tomb of Darius was made of chernites, on account of this virtue. The manes, with the Egyptians, were clothed in white, like the ghosts in our popular tales. \* \* \* At length the *leucas*, or the white stone, cures love, as wisdom places a salutary restraint upon our passions. The stone called *myndan* is encircled with the whiteness of snow; it is said to remove ferocious beasts, and to preserve men against their bite, as wisdom and innocence remove malignant thoughts, and prevent their fatal consequences.

"The poem of Orpheus concerning stones, or the *Peri-lithon*, has remained to our time an inexplicable enigma; this precious document of antiquity is entirely written in the symbolical language, and appears to be much anterior to the hymns and the argonautic poems ascribed to the same poet. Orpheus describes the marvellous properties of two white stones—the diamond and the crystal—which engender every thing good and virtuous, as white contains

within itself the principle of all the colors; crystal is the cause of flame, as wisdom gives birth to divine love. By this example we can see that it is impossible to understand a single passage of the *Peri-lithon* without knowing the symbolical meaning of colors, and of the stones which correspond to them."

(To be continued.)

## REASON AND REVELATION.

*To the Editor of the Intellectual Repository.*

SIR,

I extract for insertion in your next month's *Repository* the following "Reflections" from Miss Elizabeth Smith's "*Fragments in Prose and Verse*," edited by M. Bowdler. Thus, in heading them, he says, "I do not know when the following reflections were written, but the idea was probably suggested by the German poem quoted in a letter to Miss Hunt, dated April 7, 1794." So reverting to the said letter we find that she thus proceeds: "I met with a thought in *Haller*, which was new to me, and pleased me much; but perhaps, if you have met with it before, it may not strike you as it did me. Speaking of the weakness of reason without revelation, he says, (and I suppose I may as well give the German for the benefit of such of your readers as may happen to possess some acquaintance with the language,)—

'Vernunft kan, wie der Mond, ein Trost der dunkeln Zeiten,  
Uns durch die braune Nacht mit halbem Schimmer leiten;  
Der Wahrheit Morgen-roth zeigt erst die wahre Welt,  
Wann Gottes Sonnen-licht durch unser Dämmerung fällt.'

This much, which is at present all that it is necessary to refer to, is found in one of Miss Smith's letters to a friend, and the translation of the German, given in a note, runs thus:—"Reason, like the moon, a consolation in darkness, can guide us with its faint rays through the dusky night. The morning dawn of truth shews the real world, when the light of the sun breaks through our twilight."—*Haller, on Reason, Superstition, and Infidelity.*

There is little doubt, that the poetical beauty of the passage having vividly impressed itself upon her imagination, led her to carry out the simile yet further, and thus to expatiate in the following manner:—

"REASON and REVELATION, the two lights which the ALMIGHTY has given us to dispel the darkness of ignorance, and guide us to the knowledge of truth, may be aptly compared to the two lights He has placed to dispel the darkness of the natural world, and lead us to an acquaintance with visible objects that surround us.

"As the *sun* is the grand instrument by which light is dispensed to the whole earth, and so resplendent that all other lights may be accounted darkness in comparison ;—so *revelation* is the instrument by which knowledge is communicated, and so much does it exceed all other evidence in strength, that it alone deserves the name of knowledge.

"As the *moon* shines with lustre borrowed from the *sun*, and witnesses his existence even in his absence, by reflecting a light which she could not have received but from him ;—so *reason* shines with the reflected lustre of *revelation*, and witnesses its truth, even where, at first sight, it seems never to have existed, by presenting ideas which the mind of man could not have formed, and which therefore must have been originally received from revelation.

"As the *sun* diffuses not only *light*, but vivifying *heat*, and may properly be called the animating principle of nature ;—so *revelation* diffuses not merely *speculative knowledge*, but that which leads to everlasting life, and may be said to re-animate the soul.

"The *moon* gives no *heat* ; neither will *reason* alone ever lead us to *life eternal*.

"The *sun* shines in vain for whatever is not exposed to its light and heat ; and *revelation* has been given in vain for those who will not receive its influences.

"As the *moon* is not annihilated by the presence of the *sun*, but only lost in the superior splendour of his *beams* ;—so *reason* is not contradicted by *revelation*, but lost (in a certain sense) in the superior *blaze of evidence*.

"The *sun* is too dazzling for our unassisted eyes to behold ; and *revelation* is too glorious for our weak faculties fully to comprehend.

"The light of the *moon* is faint and dubious ; and the light of *reason* is but an uncertain guide.

"The Scriptures plainly point to the analogy between the natural and spiritual worlds, in numberless instances ; as, when the moon is called 'the faithful witness in heaven ;' CHRIST is called 'the Sun of Righteousness,' 'the Light of the World,' &c."

Here the "Reflections" upon the subject cease ; and it must strike every New Church reader and observer, how closely though unconsciously the gifted authoress has followed assentingly in the footsteps of our great scribe. It must be, that her mind (to use the words of our author,) was a form of the innocence of wisdom, into which, as a fitting recipient, the truth, by influx, descended from above. Corroboration, powerful and unconniving as this is, of the truthfulness of our faith and belief, must also be a "confirmation strong" to such amongst us as may be new to, or wavering in their respect for, the claims, which our illustrious authority most undoubtedly has, to their credence, consideration, and regard.

Having made these few extracts, as thinking that by inserting them they would grace your pages, I need perhaps make but little further

comment upon the truths thus enunciated, and of which our authoress had so intuitive a perception, than to add, that as the *existence* of them in her writings is thus demonstrated, that may in itself suffice to many as a recommendation to a further perusal of the latter, wherein they will find, together with the prominent beauties which I have brought under their more immediate notice, others as well worthy of their attention, as they are of the enlightened source from whence they emanate. Many of the Reflections also are suitable for being incorporated with your "Aphorisms," which I consider to be a very valuable part of your miscellany.

EXAMINER.

CONTRAST BETWEEN THE FAITH OF THE OLD  
CHURCH, AND THE FAITH OF THE NEW CHURCH,  
AS TO THE PRINCIPAL DOCTRINES.

(From Swedenborg.)

"THE faith of the former (or old) church teaches, that there have been three divine persons from eternity, each of whom singly, or by himself, is God, as so many creators.

The faith of the former church has therefore maintained that the Divine Trinity is divided into three persons.

The faith of the former church was directed towards a God invisible, unapproachable, with whom there could be no conjunction, and the idea formed of whom was as of a spirit, which was supposed to be like ether or wind.

The faith of the former church attributes all power to the invisible God, and denies it to the visible, for it holds that God the Father imputeth faith, and thereby conferreth eternal life, but that the visible God only intercedes, and that they both give, or according to the Greek church, God the Father alone gives, to the Holy Ghost,

But the faith of the New Church teaches, that there is only One Divine Person, consequently only One God, from eternity, and that beside Him there is no other God.

But the faith of the New Church maintains that the Divine Trinity is united in One Person.

But the faith of the New Church is directed towards a God visible, approachable, and with whom there is a possibility of conjunction, in whom is the invisible and unapproachable God, as the soul in the body, and the idea formed of whom is that of a Man, because the One God, who was from eternity, was made Man in time.

But the faith of the New Church attributes to the visible God, in whom is the invisible, all power of imputing, and also of operating the effects of salvation.

(who is also a God by Himself, the third in order,) all power of operating the effects of that faith.

The faith of the former church is directed principally towards God as Creator, and not towards Him as Redeemer and Saviour at the same time.

The faith of the former church insisteth, that when faith is once given and imputed, repentance, remission of sins, renovation, regeneration, sanctification, and salvation, follow of themselves, without any thing of man being mixed or conjoined with them.

The faith of the former church asserteth the imputation of Christ's merit, as included in the faith so conferred.

The former church maintains the gift of faith, including the merit of Christ, whilst man is as a stock or a stone; it also asserteth a total impotence in spiritual things.

The former church adjoineth charity to its faith as an appendage, but not as possessing any saving efficacy, and thus it forms its religion.

But the faith of the New Church is directed towards one God, who is at once Creator, Redeemer, and Saviour.

But the faith of the New Church teaches repentance, reformation, regeneration, and thus the remission of sins, by man's co-operation.

But the faith of the New Church teaches an imputation of good and of evil, and of faith at the same time; and that this imputation is agreeable to the Holy Scripture, but the other contrary to it.

But the New Church teaches a faith altogether different, not a faith in the merit of Christ, but in Jesus Christ Himself as God, as Redeemer and Saviour, asserting a freedom of will in man, both to apply himself to reception, and to co-operate with it.

But the New Church conjoineth faith in the Lord and charity towards one's neighbour as two inseparable things, and so forms its religion: not to mention many other points of disagreement."—*T.C.R.* 647.

---

## REVIEW.

---

*Tracts for the Last Days: The One Holy Catholic and Apostolic Church.*—No. I.

A SERIES of Tracts is now being published, called "*Tracts for the Last Days*," which evidently proceed from the same School of Theology as the notorious Oxford Tracts, which were suspended by episcopal authority, when Tract 90 made its appearance. When principles and resolutions have become strong and active in the mind, it is not an easy

matter to suppress them. If prevented from appearing in one shape, they will manifest themselves in another. Hence these Tracts are intended, if we mistake not, to carry out the principles of that theological movement which is called Puseyism. The first takes the title of the "One Holy Catholic and Apostolic Church" as its theme; and it is extremely difficult to find, from its pages, where this "One Holy Catholic and Apostolic Church" exists. Certainly not in the Church of England, as is amply testified by the writer himself in the following words:—

"Few can doubt the fearful dangers which surround us on every side, or the need of more than ordinary counsel and support from on high. The ancient landmarks which defined the bounds of society are removing daily; the ordinances of life are broken up; reverence for those in authority is decayed; children are less and less subject to their parents, particularly amongst the mass of the people; the bonds which anciently bound servants to their employers exist no longer; reverence for kings and priests is nowhere considered to be a religious duty; the sacred mysteries of our holy religion are derided as irrational by many who come forth as the instructors of the people in theology; and there are not a few who do not blush to declare their final determination to complete the work which the revolution of the last century left unfinished, by the destruction of all institutions which have hitherto existed in Church and State, and to establish a new era of atheistic anarchy, under the name of Liberalism, on the ruins of the Christian Church, and of the governments as at present constituted. p. 9.

"There are others, who, whilst admitting the reality and fearful character of the approaching dangers, dream that this is a passing tempest, which, however destructive in its progress, shall effect the removal of the infectious principles which have disorganized society. But this is a vain illusion. **MENE, MENE, TEKEL, UPHARSIN**—God hath numbered thy kingdom and finished it—the time of the end is come—thou art weighed in the balances and found wanting—thy kingdom is divided and given to others: this sentence is written upon every earthly institution, whether civil or ecclesiastical, as surely as it was written of old on the palace-wall of the King of Babylon. If deliverance is to come to any, and assuredly a remnant shall be saved, God Himself must reveal the causes of the evils and the way of escape, for man cannot devise them. These things are the judgment of God for a broken covenant; the curse (Isaiah xxiv. 3, 6) which approacheth to devour the earth because it is defiled with the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. It is a fatal delusion to imagine that this is a passing cloud, a transitory evil, a fortuitous or temporary event from which the baptized nations and the Church shall again emerge as they were heretofore. The occurrence of past trials from which we have emerged, and all experience of former history, fail us here. They took place in ages wherein the ignorance

of the mass of mankind was at once the nursery of the danger, and the unconscious means of preserving better principles. But now all is exposed and laid bare; every region of the intellect of man is explored, and every faculty perverted, and made to become a stronghold of Satan; and men are found his ready instruments, addressing themselves sternly, intelligently, and advisedly to advance his work. This is no time of ignorance; every branch of knowledge is increased, save the knowledge of God, and of His ways; and His fear, which is the beginning of all wisdom, is departing from the earth." p. 15.

Nor is it admitted that this one Holy Catholic and Apostolic Church exists among the Roman Catholics, still less, in the estimation of the writer, does it exist among the various classes of Protestant dissenters. The title "the Last Days," must consequently mean the last time of the Christian Church, when there is no longer any Holy Catholic and Apostolic Church existing upon earth; and we verily believe that this is the truth, whether the appellation "*The Last Days*" be intended to bear that signification or not. The truth is, that we are now living in the "*last days*"\*—the consummation of the former Christian Church, and the commencement of the Lord's New Church;—and the sooner this great truth is known and acknowledged, the better it will be for the Christian world, because the minds of the thoughtful and the sincere would then no longer seek for "the living among the dead;" they would perceive the necessity of seeking for new principles of Christian doctrine and life, arising from a new spiritual opening of God's Holy Word. A survey of the present state of the Christian Church, in all its branches, is sufficient to convince the candid and the reflecting that the "*last days*"—the "full time of the end"—has come. Numerous indications of this truth are met with in these Tracts for the "*Last Days*." But we will point out the principal causes of this apostacy and consummation.

The Holy Catholic and Apostolic, or the genuine Christian Church, can only exist upon one foundation; it cannot possibly exist upon any other. This foundation is the acknowledgment of the Lord in His Divine Humanity, as the one only God of heaven and earth, in whose glorious person, or body, the fulness of the Godhead, or the Divine Trinity, is concentrated. This was the Holy Catholic and Apostolic faith of the Primitive Christian Church, and upon this faith, as upon the only sure foundation, the Church was built. At this time three divine Persons in the Trinity were unheard of; but only one divine Person, the Lord Jesus Christ, was known, loved, and worshiped.

\* See this amply confirmed in the Rev. Augustus Cliasold's "*End of the Church*," &c.



This is evident, not only from the general tenor of the very early fathers, but from one of the most ancient documents now extant concerning Christian antiquity—the letter of Pliny to the Emperor Trajan, which was written about forty years after the death of the apostle Paul. “The Christians,” says Pliny to Trajan, “who were brought before me, affirmed that this was their chief fault or error,—that they were accustomed to meet together on a certain day (the Sabbath) very early in the morning, and to sing hymns to Christ as to God, and to hold mutual converse with each other; and also to bind themselves by a solemn oath (*sacramento*), not for any wicked purpose, but that they would not commit theft, robbery, adultery, and that they would not break their faith or word of promise, nor when called upon, would they refuse to give up the things entrusted to their care.”\* Now this was the essential doctrine and life of primitive Christianity, according to this most ancient, most important, and most authentic testimony; here we see, that the primitive Christians acknowledged and worshiped Jesus Christ, as “God over all, blessed for ever,” and that they knew of no other way of loving him, of proving their faith in him, and their charity and love for one another, than that of keeping his divine commandments. But the doctrine of three divine Persons in the Trinity, which almost universally prevails, has totally destroyed this unity of the faith in the ONE LORD; and the doctrine of Justification by faith only, has, to an almost universal extent, “made of none effect” the divine injunction, “*If thou wilt enter into life keep the commandments.*” Now this foundation, on which Primitive Christianity stood, is the one only foundation on which the Holy Catholic and Apostolic Church must be based. But where do we find this foundation at the present day? We answer, nowhere, except in the Lord’s New Church. Ever since the council of Nice, in the fourth century, this foundation has been displaced by the Athanasian doctrine of three divine Persons in the Trinity, each being Lord and God, and by a host of false doctrines, which have hence proceeded, and which, like a swarm of locusts, have destroyed every herb, and every green thing upon the earth; that is, the entire Church, as to every thing good and true.

As these “Tracts for the Last Days” constitute one of the signs of the times, we shall return to them again.

\* Melmoth says, that “this letter is esteemed as almost the only genuine monument of ecclesiastical antiquity relating to the times immediately succeeding the apostles; it being forty years, at the most, after the death of St. Paul. It was preserved, by the Christians themselves, as a clear and unsuspicious evidence of the purity of their doctrines, and is frequently applied to by the early writers of the Church, against the calumnies of their adversaries.” Tertullian is one of those writers who refers to this document, and who adduces the statement above as a proof of what the early Christians believed.

## INTELLIGENCE FROM AMERICA.

The following is an extract from a letter, dated Feb. 8, 1843, addressed to a friend, by an Englishman who is a member of the New Church in America, where he has resided some years, but who lately visited this country:—

"On my return home, and mixing with my New Church friends, seeing and hearing the various doings of different bodies of the Church, and then comparing them with what I saw in England, I am decidedly of opinion that the growth of the New Church is much more healthy and vigorous here than in England. It is, indeed, noiseless, as all deep streams are. A Baptist writer has been trying to ruffle its waters, but he only touched their surface, and knew nothing of their depth. In Boston several members of different Societies of the Baptists have joined the New Church; one being a gentleman preparing for the ministry, and very much esteemed amongst the Baptists. He left Boston to spend some time in the country, leaving his wife in the city. During his absence he became acquainted with the doctrines of the New Church, and returned home much delighted, and lost no time to inform his wife of the great prize he had found; but he had not said half he wished to say before his delight was heightened, by his wife informing him that the Lord had also opened her eyes to see the wondrous things revealed through Swedenborg. They are now members of the Boston Society. In the *New Jerusalem Magazine* for this month (Feb.), there is a letter, "To a Christian friend, on the New Church faith and practice," written by this same gentleman.

The Boston Society have raised from amongst themselves twenty-five thousand dollars, for the purpose of building a place of worship. For some years they have increased in number forty per year.

A Minister in the State of Maine has given his Society notice, that he cannot any longer preach those doctrines of the Old Church, which his engagements to them led them to expect from him. The Society held a meeting to consider the matter, and they voted that he (their minister) should preach such doctrines as he believed to be true. He told them that the doctrines which he now believed to be the true doctrines, were those of

the New Church as taught by Swedenborg, and that he could not conscientiously preach any other. So he now preaches the doctrines of the New Church to what is thought to be an Old Church Society."

We have received several newspapers from the "Far West," called the "*Licking Valley Register*," in which there are two writers, ably and triumphantly contending for the Doctrines of the New Church.

We have also received the May number of the American *New Jerusalem Magazine*; the contents of which are—Discourses from Matthew xxiv. 36, by Joseph Pettee; Nichol's Architecture of the Heavens; On the Sacred Scriptures; Mr. Sears's Sermon; Chissold's End of the Church; Excerpts; Intelligence from England; Intellectual Repository; Extract from Swedenborg; New Publications; The Well; Notice of Convention.—From the following extract, it would appear that the light of the Lord's New Church is breaking out in different quarters:—

"We have seen (says the Editor of this Magazine,) a copy of a sermon on Good Works, preached at Lancaster, Sunday, February 5, 1843, by the Rev. Edmund H. Sears, Minister of the First Congregational Society in that town; from the text, Matt. ix. 21: 'Not every one that saith unto me in that day, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.' The note on the inside of the title-leaf states that 'The following is the last of a series of Sermons upon the three essentials to human salvation,—Faith, Charity, and Works. It is published at the request of several who heard its delivery.' This sermon is valuable and interesting on many accounts. It is a forcible and accurate exposition of important truth; and in point of mere composition it has remarkable merit; indeed, we know no preacher of the present day, whose published works surpass this as a specimen of eloquent and graceful writing. But to us it is far more interesting on other grounds. The extracts we make below, from the beginning and close of the sermon, will make these grounds obvious to our readers:—

'Faith and experience, as, I trust, I have sufficiently demonstrated, are two of the essentials of human salvation: faith to enlighten and love to warm, like the blending radiance and heat of the solar beams that spread life and beauty where they fall. I pass now to the third—works, morals, righteousness, made equally essential not only to constitute a perfect man, but to qualify a moral and responsible being in any respect to receive the favor of his Creator. I call your attention to the deep and strong emphasis with which the word of God uniformly names this third great department of Religion. How boldly does it appear in the Sermon on the Mount! the manifesto, so to say, which the Saviour first put forth when He announced to the eager minds of the multitude the principles of the kingdom He was about to establish. He knew that faith, an exercise of the understanding only, together with the emotions of the heart,—all important as they are beneath the searching eye of Omniscience—are not things nevertheless so palpable, that men can always judge of their genuineness either in their fellow-beings or in themselves. He knew how easy it was for men to assume the appearances of religion and take up its solemn phraseology, and thus delude themselves with the idea that they possessed its substantial realities. Yes, He saw the Scribes and Pharisees sitting in Moses' seat, boasting of their faith and parading their phylacteries, rigid and austere in respect to all matters of the church, its ritual, its worship and its holy days, but hard, uncharitable, bigoted and censorious, binding burdens heavy and grievous to be borne. 'Wherefore,' He says, 'beware of false prophets who come to you in sheep's clothing, but inwardly are ravening wolves. Ye shall know them by their fruits; do men gather grapes of thorns and figs of thistles?' Undoubtedly by fruits He means the ultimate manifestations of the faith we hold; religion as it appears in the life, the practice and the intercourse of men; works in short as they are vivified by faith and love. And the consequences which he attaches to them appear in those words so pregnant with meaning. 'Every tree that bringeth not forth good fruit is hewn down and cast into the fire.' He then proceeds to one of those inimitable comparisons, which could be drawn by no one but Him, that sees with unerring eye the analogies between natural and spiritual things; the inward and spiritual world mirrored forth in clear and vivid outline upon the material works. He makes the basis of all faith and profession, without which the latter are airy and unsubstantial and soon to be swept away. 'He that heareth these sayings of mine and doeth them, I will liken to a wise man, that built his house upon a rock, and the rain

descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man that built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.' How bold and striking the metaphor! Works are the only imperishable forms in which religion can be embodied; when it enters into practice it becomes a fixed and enduring reality, which all the winds and waves of life cannot sweep away. When it exists in the mind alone and has no basis on the actual world, the storm shall sweep it away as a miserable subterfuge; it shall be destroyed as a refuge of lies, and man be exposed in all his nakedness and wretchedness. The scenic representation which the Saviour makes of the last judgment in the twenty-fifth chapter of Matthew, brings out the same truth in all its grandeur and solemnity. Christ cometh in His glory, He sitteth on His throne, and the nations troop apace to the judgment-seat. And what is the test put forth as the awful drama sweeps by? Good works,—good works,—done or neglected to be done, are the ground of condemnation, or of blessing, as one class enter into everlasting life, and the other into everlasting fire. Paul, falsely represented as the advocate of justification by faith alone,—that pestilent heresy of the Reformed churches—is equally bold and explicit in placing salvation on the high ground of good works. 'We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to THAT HE HATH DONE, whether it be good or bad.' 'He that doeth wrong shall receive for the wrong he hath done; and there is no respect of persons.' No fiction in theology—no supposed transfer of righteousness is to avail the sinner—but for him that doeth wrong, the wrong shall be the cleaving curse of his existence. I do not wonder that strong and earnest men, who cannot read the meaning and tendencies of God's providence, discuss the expediency of the church, the ministry, and the Sabbath. What wonder, when there are vast provinces of practical sin, on which their light is never turned in its full and awful bias; when the church clamors loudest about heresies, while cupidity becomes hoary under the shelter of her wings; when avarice goes up from the wharves, the farms, and the workshops of the land, to enjoy in her courts the raptures of devotion; when scandal comes from her private errands to tell her religious experience in social assemblies. We want a religion, my hearers, that shall follow us wherever we go, and lay her gentle and constraining hand upon us, and lead us in right

paths; which shall take us when first we wake in the morning, and be our good angel all the day long, whether we buy or sell, whether we rest or labor, whether we laugh or pray; which shall not leave us till she soothes us to sweet slumber at night, which even then watches our repose, and infuses into it sweet and blissful imaginations. We want a religion, which shall go into the wide world, and take the disjointed members of society, put them together aright, and make them once more the very body of Christ, from whence health and life perennial course their way through the smallest veins and channels of the system. We want a religion neither of the head alone, nor of the heart alone, nor of the hand alone, but of all together harmonised in one: love, steady and fervent, joined to a pure faith, and both going forth on their heavenly errands, to enlighten and bless the world. Such, indeed, is the human mind, when restored to the image of the Great Original; God, in whom is Infinite Wisdom, born of Infinite Love, both shedding themselves abroad as from a living centre, and filling the world with their beneficent operations. This is the Triune God, not of the schoolmen but the Scriptures, existing in one glorious Person, and in this order doth He reproduce His image in renovated

man,—man with whom love and truth and good works, like the heat and light, and radiation of the sun in the heavens, make the earth a Paradise, and cause the wilderness to blossom as the rose. From Him who is Love, and Truth, and Power, descendeth this religion to the children of men. That it shall prevail and create all things new no one can doubt, who watches wisely the signs of God's providence, and sees the crimson light of the dawn as it shoots its arrowy flames through the darkness of a world in ruins. The religion that skulks away from the great mass of business, to mutter her spells and mysteries around the fane of temples, in chambers of disease, or in protracted meetings, will look out by and by, through the windows, and see that it is day in the streets, and that the golden noon-tide is entering its own shadowy recesses. God grant that the day may hasten apace, and that a Christianity which shall cover all the pursuits and interests of human life, shall reach the place of trade and labor, of study and amusement; shall make her presence felt at the polls, in the halls of legislation, and the homes of men, and rest upon the whole length and breadth of the land, like a mantle woven of the sunbeams of heaven."

### MISCELLANEOUS INFORMATION.

**SWEDENBORG'S SPIRITUAL DIARY.**—In our number for May we introduced a part of this Diary, already printed by Dr. Tafel, to the notice of our readers. It was there stated, that the first part of the Diary was not in the possession of Dr. Tafel, but that friends in Sweden were endeavouring either to procure a copy of it, or to get permission to send it as a loan, for the purpose of having it printed. Some years ago (see the *Repository* for 1836, p. 270), the present editor of this Magazine corresponded with Dr. Strom, of Upsala, respecting the MSS. of Swedenborg, where, it was understood, the first part of the Diary, from number 149 to 3427, was preserved. In a letter from Dr. Tafel, lately received, dated May 12th, 1843, it is stated that a requisition, signed by Dr. Tafel and his two colleagues at the Royal Library of Tübingen, was sent to the senate of the University at Upsal, soliciting the loan of the said MSS. for the purpose of printing them, and that an answer was daily expected. In a letter dated June 6th, Dr. T. communicates the following.—"Yesterday I received the pleasing information from Sweden;

that the Academical Senate at Upsal have agreed to send me the first part of the Diary in the original. The whole will now consist of about 210 sheets, or of seven volumes of 30 sheets, or 480 pages each, which will require a considerable sum to conduct it through the press; but I doubt not that the Lord will provide means for this purpose. As it is impossible for me to copy it all, I have engaged a young man, who formerly studied theology at this university, to ~~send~~ <sup>transcribe</sup> it for me; he is seated before me in my study, where he is transcribing for the press."—From this information it appears that Dr. Tafel will be put in possession of the entire manuscript of the Diary in Swedenborg's own hand-writing, and that when printed, it is computed to consist of seven large volumes. The more we become acquainted with this Diary, the more we are instructed and delighted with its contents, and the deeper becomes the impression on our mind, that to lose it, or to suffer it to perish, would be to lose a valuable treasure indeed. We had no conception that so great an amount of matter concerning spiritual states and realities was buried

in manuscript. The internal evidence which this Diary affords of Swedenborg's assertion, that his spiritual sight was providentially opened for the most exalted of purposes—that of instructing mankind in the Spiritual Sense of the Word, in the genuine doctrines of Christianity, and in the spiritual states and realities of the eternal world—this internal evidence is indeed great and convincing. If the literary world is, in general, so very solicitous about preserving the fragments and scraps, and even the “table talk” of distinguished men, such as a Luther, a Napoleon, a Coleridge, &c., how much more solicitous ought we to be to gather up the fragments from such a pen as that of Swedenborg, that nothing may be lost! We do, therefore, hope that as the publication of this Diary has been so auspiciously commenced, and under the superintendence of so able, and so devoted an editor, that our brethren in this country will come forward with their pecuniary assistance to enable him to carry the work through the press. The expenses of transcribing this Diary will be considerable, and the cost of printing it will be considerably more, but they who are delighted with a knowledge of spiritual realities, for the purpose of preparing themselves more fully for a delightful inheritance in that world, where we are all shortly to take up our eternal abode, will consider that earthly treasures are nothing compared with the eternal treasures of wisdom and happiness for ever, and that the best use to which the former can be devoted, is that of securing the latter. The gratitude of future generations, when men's minds will be less agitated and distracted with earthly interests, cares, and anxieties than at present, will be acknowledged, and expressed to the present generation, for having rescued this Diary from destruction.

#### SWEDENBORG'S ANIMAL KINGDOM.

To the Editor.

Sir,—I will thank you to announce to the New Church public, that the *Animal Kingdom*, Part I., will be quite ready for delivery to the Subscribers early in July; and that all Subscribers are, therefore, requested to pay their subscriptions to the respective Treasurers without delay; inasmuch as the terms for printing, paper, boarding, &c., are all ready-money terms, and the Translator is personally responsible for the settlement of the account.

Please also to state, that the amount subscribed (or rather promised), is scarcely more than sufficient to cover the expenses; but that any surplus will be duly applied, under the direction of Dr. Spurgin and Mr. Brooksbank, to bringing out Parts II. and III., which will require rather more outlay than Part I., being more lengthy. It should further be made known, that all Subscribers, or else the Treasurers, to whom such Subscribers have given their names and paid their subscriptions,—must now send word immediately, (either to Dr. Spurgin, Mr. Brooksbank, or to the Translator, 13, Store street, Bedford-square, London,) specifying the mode in which their copies may be transmitted, without obliging the Treasurers, or Translator, to pay carriage or portage. This is the more properly to be done by the Subscribers themselves, inasmuch as they will have the Work at six shillings under the booksellers' sale price, and, therefore, will themselves be rather better than publishers.

Each Subscriber will be entitled to receive one copy for every ten shillings and sixpence subscribed; and it is even desirable that each should avail himself of this privilege, in order that the work may be widely distributed by donations. (I should hope every Medical Professor in Manchester and Liverpool, will get the book in this way). The price to the Public, of Part I., will be 16s. 6d.

The following new names have been received:—

Mr. W. Fawcett .....	£5	0	0
Mrs. R., by Mr. Stocker ....	2	0	0
Mr. Carté .....	1	1	0
Mr. Tapling .....	1	1	0
Mr. Adamson .....	1	1	0
Mr. Shaw .....	1	1	0
Mr. Grossmith .....	1	1	0
Mr. Golding .....	1	1	0
Mr. Hawkins .....	0	10	6
Mr. Ashton .....	0	10	6
Mr. W. Newbery .....	0	10	6
Mr. Mudie .....	0	10	6
Mr. Semple, (Bradford) ....	0	10	6
Mr. Baldock .....	0	10	6
Mr. Fullford .....	0	10	6
Mr. Faraday .....	0	10	6
Mr. Felix Prat Ford, (Fen- ton, Stafford) .....	0	10	6
Mr. Frith, A.M., Ph.D. ....	0	10	6
Mr. Joseph Willings .....	1	copy.	
Mr. George Haywood .....	1	do.	
Mr. J. B. Huseler .....	1	do.	
Mr. R. Wise, (Malton) ..	paid	1	do.

NEW CHURCH AT WINCHESTER.  
*To the Editor of the Intellect. Repository.*

Sir,—The small Society of the Lord's New Church in this city has, for the last two years, been enjoying the advantages of public worship in a neat and commodious place, which, through the liberality of a gentleman belonging to the Society, has been fitted up and appropriated to its use. It is to be regretted that, in numerical strength, the Society has not increased during that period. The overwhelming influence of the Established Church in this city is such, that without some extraordinary exertions, it is not probable that the New Church will make its way with any degree of rapidity. Perhaps, if some individual in independent circumstances could be found, capable of advocating its doctrines and zealous in the cause, who would not merely perform the public duties of a Minister or Leader, but would also employ his leisure time in introducing the doctrines to individuals, the cause might, by such means, make some progress. Being obliged to devote the main portion of my time to another profession, it has not been possible to do much beyond officiating in the public services; and now my secular engagements oblige me to leave Winchester and reside in the Metropolis. It is with much regret that I leave the few but affectionate members of the Church; and should this statement induce some benevolent and suitable person to come and take charge of the little flock, it would greatly relieve the feelings with which I separate myself from them. The gentleman to whom the place of worship belongs, is extremely desirous that it should be kept open, and would gladly continue to appropriate it rent free to the Society's use.

By the insertion of this in the *Intellectual Repository*, you will much oblige,  
 Sir, yours truly,

T. C.

#### CONCERNING HYMN 557.

*To the Editor.*

Sir,—Although I deem the Magazine no fit place for discussing Conference business, I beg to reply to your correspondent, in page 238, by saying, that sufficient practical mischief, without any benefit whatever, having resulted from the alterations already made in the Hymn Book, I trust no further alterations will be made, until the present work is superseded by a new one. If any conductor of worship be of opinion

that Hymn 557 is not suitable for public use, how easy to class it with those mentioned in the preface, as "a small number which will seldom or never be used in public, but which will cheer and delight the serious hour of retirement."—Hymn 557 is Dr. Calcott's famous piece "Forgive, blest shade!" and if it were altered in the way proposed by T. C., that music, in my opinion, would no longer be suitable.

A CONDUCTOR OF WORSHIP.

#### ANNIVERSARY SERMONS AT LEEDS.

—Three impressive discourses were delivered by the Rev. R. Storry, of Heywood, in the New Jerusalem Chapel in this town, on Sunday the 28th of May, to commemorate the opening of the Society's place of worship. The subjects chosen were particularly adapted to shew the superiority of the Heavenly Doctrines; the first being a lucid exposition of the prophetic announcement, to Zion and Jerusalem, Isaiah xl. v. 9, where the "high mountain, and the cities of Judah," were demonstrated to the rational perception, by the key of correspondence, to involve the spiritual and celestial principles in the human mind, opened to "behold their God." The afternoon's service was devoted to a lecture on the Atonement; and here also besides the general contrast between the New and Old Church, views on this momentous subject, the Apostolic Epistles, were closely investigated, and the evidence thence conclusively deduced to confirm the only rational and consistent idea,—“Man's reconciliation to God.” The evening's service was an enlightened exposition of the opening of “the Book and the seven seals;” and here, perhaps, more than on the two former occasions, was the power of Truth displayed, in conjunction with the healing oil of Love, particularly in the exordium, where the receiver of the Truth was reminded of the weighty responsibility required of him, entrusted with so great a treasure, whilst to the non-receiver in quest of the Truth, the false traditions and prejudices of men were manifestly displayed, as constituting the “Seals of the Book,” now opening by the Lord in His Divine Humility, under the character of “The Lamb.” The subjects were listened to with profound attention, and from observations since heard, we trust a favorable impression has been made.

W. M.

**THE NEW CHURCH AT PRESTON.**—Since our last number appeared, in which an account was given of the laying of the foundation stone of a new place of worship in this town, several attacks have been made by two clergymen, from the pulpit, upon the doctrines of the Lord's New Church; and in the *Preston Magazine*, devoted chiefly to theological and ecclesiastical purposes, a very virulent article has appeared, called "The Swedenborgian Heresy," supposed to be written by one of these clergymen, in which the doctrines of the New Church are called "soul-destroying tenets." "This sect," says the writer, "falsely denominates itself 'The Lord's New Church.' We think, however, it would not be difficult to prove from Holy Scripture, that so far from being the Lord's New Church, it is no church at all. If it be the Lord's Church, how comes it to pass, that it was never heard of until a few years ago?" The triumphant argument which the writer supposes to be involved in this query, is the recent commencement of the Lord's New Church in the world;—it is new, and therefore, it cannot be true. This is the same objection which the gross-minded Jews alleged against the Lord, and the first establishment of Christianity upon earth. "Art thou greater than our father Abraham?" The fact, however, is that the essential doctrines of the Lord's New Church are as old as Christianity itself, and were embraced and practised by the Christians of the three first centuries. (See above, p. 272). The doctrine of three divine Persons, or three Gods in the Trinity, which has destroyed the idea of one God in the minds of nearly all Christians of the present day; and the doctrine of justification by faith only; the doctrine of predestination, and the doctrine of instantaneous salvation, and others which might be mentioned, are the invading, desolating traditions of men, which are really "soul-destroying tenets," and which have produced so many deadly effects, wherever we survey the Christian world. See above, (p. 268) a brief contrast between the essential doctrines of the old Christian Church, and of the Lord's New Church, and let the reader judge which are the most scriptural, the most rational, and the most practical in their tendency to promote the salvation of man. In the article from the "*Preston Magazine*," it is stated, "That some of the peculiarities of this

most dangerous heresy, will be shown in a sermon which is forthwith to be printed." This sermon has not yet appeared; when it does, we hope it will induce, as is always the case, when persecution arises, numbers to examine the doctrines of the Lord's New Church for themselves, and we shall be fearless as to the result. In the account of the laying of the foundation stone at Preston, given in our last, we much regret that the name of Mr. Line, of Accrington, was omitted, who, in responding to the toast proposed to the health of Mr. Becconsall, delivered a very able address.

**EXAMINATION OF THE DAY SCHOOLS IN MANCHESTER AND SALFORD.**—The half-yearly examination of these schools commenced on Monday evening, the 19th of June, when the numerous school in Peter-street was examined, under the superintendence of the head master, Mr. Moss, in religious instruction, and in various kinds of useful knowledge. The examination was highly satisfactory, and must have gratified everybody present. On Wednesday the 21st the girls' school was also examined in a variety of useful exercises, and the readiness with which questions were answered, proved that the children had been well instructed in the various branches of knowledge, so necessary to strengthen the female character in religious and virtuous principles, and to lead to that usefulness and goodness upon earth, which terminates in happiness in heaven. The Rev. D. Howarth addressed the children, at the conclusion of the examination, in the Socratic method, by asking questions especially on religious subjects. And on Friday the 23rd, the boys' school in Salford, under the charge of Mr. Larkin, was likewise examined, and the results were extremely favourable, doing great credit to the master and his scholars.

**HOXTON SUNDAY SCHOOL.**—We have received an interesting Report of this School. We regret to state that it came too late for insertion in our last number, since it announced a general meeting for the 6th of June. Much zeal and activity are manifest in the conducting of this School, and we doubt not that its operations will be attended by the divine blessing. A subjoined list of subscriptions amounts to £17 18s., and a collection at the door to £2 9s.: total £20 7s. The disbursements have been £18 7s.; leaving a balance of £2 7s.

**WHIT-WEEK IN MANCHESTER.**—This week is particularly characterized by the interest which the benevolent experience in behalf of the great multitudes of children belonging to the numerous Sunday and Day Schools in this populous district. It is stated that upwards of fifty thousand children are innocently amused and regaled, during Whit-week, by the conductors, teachers, and friends of the Day and Sunday Schools belonging to Manchester and Salford. Each school, or several schools together form processions, and go a short distance into the country to some pleasant field, either hired for the purpose or liberally granted by some benevolent and more wealthy individual. The amusements and enjoyments much depend on the state of the weather, and we are sorry to report that during the week it was so rainy and stormy, that the usual pleasures enjoyed on this occasion by the children were greatly abridged.—On the Wednesday the children of the Day and Sunday Schools belonging to the New Church in Manchester and Salford formed a procession at the Church in Peter-street, and went to a field in the country. There were about 600 children present; many remained at home on account of the threatening state of the weather. The singing, superintended by Mr. Moss, was exceedingly good; and many thanks are due to the conductors of the schools and other friends who assisted to regale and amuse the children. It is obvious that education is very incomplete unless it take charge of the amusements and delights of the young, and guide them by temperance and wisdom to delights of a higher order than those which originate in the merely sensual principle.—On the Thursday in the Whit-week, the Eccles meeting of New Church friends in the vicinity of Manchester was held as usual. They assembled at three o'clock in the Methodist Chapel, which had been kindly lent for the occasion. The subject was from Matt. v. 6; and Messrs. Kenworthy, Sheldon, and Smithson addressed the meeting.

On the Friday, the annual meeting of the members and friends was held at Heywood; the Rev. R. Storry in the chair. The bad state of the weather was extremely unfavourable to the attendance of friends from a distance, and fewer, therefore, were present than usually attend this interesting meeting. Among those who attended, however, we observed friends from Manchester, Salford, Wood-

house, Middleton, Rochdale, Bury, Ramsbottom, Haslingden, Wigan, Kenley, Liverpool, and Leeds. The 56th Psalm had been previously appointed to be taken into consideration, and many lucid and most interesting remarks, illustrative of the various spiritual truths expressed therein, were made by the different missionary preachers who attended. At the close of the meeting, nearly fifty of our friends sat down to a dinner provided for the occasion; after which, much pleasing and encouraging intelligence of the progress of the Church was communicated by the missionaries. Although this meeting has often been more numerous attended, it has seldom been found more generally edifying and delightful. A sphere of united Christian feeling seemed to pervade the meeting, all present appearing to experience the truth of the divine assurance:—"Behold how good and how pleasant a thing it is for brethren to dwell together in unity."

**RAMSBOTTOM SUNDAY SCHOOL.**—On Sunday, May the 14th, two sermons were preached by our esteemed friend, the Rev. E. Madeley, of Birmingham, in behalf of our Sunday-school. We posted bills announcing the event in our neighbourhood, and also, that Mr. Madeley would deliver a lecture on the Tuesday evening, "On the Signs of the Times, an evidence of the fulfilment of Prophecy respecting the Lord's Second Advent, and the establishment of a New Church, signified by the New Jerusalem." Our little chapel was filled to overflowing at each sermon, and about three hundred persons attended the lecture.

**CHARITY SERMONS ON BEHALF OF THE SUNDAY SCHOOL AT ACCRINGTON.**—Two Sermons were preached, June the 18th, on behalf of the flourishing Sunday School of the New Church Society at Accrington, by the Rev. I. H. Smithson. In the morning the religious examination of the children was conducted, in the presence of a numerous congregation, by the Rev. J. Bayley. It was highly gratifying to see how the minds of the children were trained, not only to remember, but also to *understand*, what they had been taught; the good seed is thus not left to wither on the surface, or "to be devoured by the fowls of the air," but it sinks deeply into the soil of youthful hearts, and will, it is hoped, in due time, bring forth an abundant harvest. The number of scholars in this school exceeds 400. The collection amounted to £47 10s.



## OBITUARY.

DIED, at Newcastle, on the 17th of March, 1843, of consumption, Miss KETURAH DIXON, aged 24 years. She had been an attender of the New Jerusalem Temple, Newcastle-on-Tyne, upwards of eight, and a member of the Church four years, into which she was introduced by baptism. This young lady was distinguished by several excellencies of Christian character, which deserve public notice and a permanent record. She was one of the most punctual and regular attenders on the public worship of the Lord connected with the Society,—a diligent reader of the writings of the Church, well informed concerning its doctrines, and a pious observer of its duties and obligations. Her manners to those who had but a slight acquaintance with her, appeared to be reserved, but in reality they were the result of her modesty and prudence. As a teacher in the Sunday-school she was remarkable for her assiduity, while the moral influence which she exercised over her class was salutary and decided. She felt a deep interest in all that concerned the New Church, and evinced her love for its welfare by her readiness to perform any use of which she was capable. These excellent features of her character were not the artificial production of transitory feelings, but the result of the real state of her affections, as they displayed themselves for years, and were manifested under the vigour of health, and the freshness and activity of youth; circumstances under which we can always form the best judgment of the truest character. It is under such circumstances, that the real character is most freely exhibited, and from which the writer prefers to speak of it. He has but little confidence in the saving efficacy of a sick-bed religion, unless it has been preceded, as it was with the young lady in question, with its manifestation in health, and then it is useful to be noticed, to shew the power which religion has to mitigate the severities of affliction, to invigorate the soul with spiritual health, to banish from the mind the fear of death, and inspire it with a confident expectation of those joys which it has taught and promised, and which it will as surely realize. During her illness, which lasted about six weeks, she experienced and expressed the value of her religion; her conversations on this subject were of the most pleasing and satisfactory kind; and the freedom and sweetness with which she spoke of

her anticipated dissolution, together with her gentle resignation to the will of the Divine Providence, could only have been the result of a very superior state of her interiors, and they leave upon the writer's mind, and all who knew her, the strongest assurances concerning her future happiness.

E. D. R.

Some short time since, at his house, Northumberland Passage, Bath, aged 69, after a long and serious affliction, Mr. JOHN DIXON, the indefatigable deacon of the Lord's New Church in this city. For a number of years he was a constant attendant at the Independent Chapel here, where the celebrated Mr. Jay is the minister. Some short period after the opening of the Bath Church, I called on him, and happening to have the first chapter of Genesis in my pocket as explained by Swedenborg, I took it out and requested him to peruse it. This he did, and from that time continued to read the *Arcana Coelestia*, as well as many other works written by our gifted scribe. It was not long ere he left the Independents and joined the New Church, where he continued until death. In his manners he was somewhat blunt and uncourteous, and to a stranger, at first sight, often appeared any thing but what he really was, namely, a truly pious man, possessing many amiable virtues, and a warm and feeling heart. His zeal for the cause of the Lord's New Church was unceasing, which no argument of his adversaries could abate, no persecution subdue. The duties connected with the Church ever stood paramount to all others in his estimation, and in the fulfilment of these consisted his chief pleasure; for it is clear that existence without them would have been a mere blank, so intimately were the interests of the Church woven into every fibre of his soul. This good soldier of Jesus, this uncompromising veteran, was ever at his post, and as long as he was able to walk did he continue to discharge even the minutest duty with the most exemplary punctuality. Our friends who attended the Conference in 1833, must well remember him; his hearty smile, his silvery hair, and his constitutional bluntness, with his usual salutation, "Well, how d'ye do, my friend!" could never be forgotten. As he lived so he died, firm and faithful to the last, and has left behind him a character, though singular and peculiar, yet, that cannot fail to be remembered with pleasure by all who know him.

J. W. B.

THE  
INTELLECTUAL REPOSITORY  
AND  
NEW JERUSALEM MAGAZINE.

---

No. 44.

AUGUST, 1843.

VOL. IV.

---

SUBSTANCE, FORM, AND EXTENSION.

*To the Editor of the Intellectual Repository.*

SIR,

If acceptable to you, I propose to pursue the consideration of the subject of Substance, Form, and Extension. I apprehend that the question at issue cannot be disposed of affirmatively, except we reason until we reach a *must be*; or negatively, except by the *reductio ad absurdum*. The question resolves itself primarily either into a denial that space *is* a condition of spiritual existence, or into an assertion that it is *not*; but if space *be* a condition of spiritual existence, then God, who "is spirit," is infinite space, and the attributes of space may be applied to him in various ways inconsistent with the reverence which is due to him. Indeed, the assertion that space is a positive condition of spiritual existence goes to affirm the existence of matter only, and to deny the existence of spiritual substance altogether. But if space *be not* a real, but only an apparent condition of spiritual existence, then "the spirits of the just" are not in a *material* manner spatially extended, although "they are substantial men, and live upon places of [apparent] space," in a "*substantial* extense (*T.C.R.* 29.);—they are not "without form and void," because they are made perfect. That they have form, is evident; because they see one another, and because they have been seen by man, as recorded in the Word, especially by the Apostle John; but that they are not spatially extended, follows from the first principle laid down, that space, (such as exists in the world of nature,) is not a condition of spiritual existence, and this brings us to the gist of the question. What then is the nature of the extension which is predicable of spiritual forms? That it does not fill space, is evident from the Word; for "the mountain was full of horses and chariots of fire round about Elisha;" (2 Kings vi. 17.) and yet no one supposes that these would have hindered the approach of his enemies by presenting a material defence,—a burning barricade before

them : but still amongst themselves these spiritual objects were distinct, and appeared to be spatially extended. Their extension, therefore, can only be thought of as to what it is not, without we help perception by aids drawn from the extension of the soul in the body. The soul is omnipresent in the body, not according to material laws, but according to the law of correspondence between what is spiritual and what is natural ; thus not in the way of natural, but of spiritual impletion. The soul is in the hand ; but if the hand be cut off, the soul is no longer there, neither is a part of it cut off with the hand ; but a part of it would be cut off with the hand, if the extension of the soul were material.

Surely they who hinge so much upon supposed absurdities growing out of the assertion that spiritual bodies have no spatial extension, should be able to tell us *what space is*. If they *do* know what it is, and *can* make out that it is any thing available for the purpose of their argument, the world would be their debtor by its communication. I confess I see as many difficulties in demonstrating the nature of space, as in demonstrating the nature of existence without space. Is space a thing, or being ? If so, it is either the Creator or the creature. We will not argue the first supposition. Space is not the Creator. Consequently it is a creature ; and if a creature, it had a beginning, and if it had a beginning, it once had no existence, and if it once had no existence, then God, who "is a spirit," existed without spatial extension, and if the Uncreated Spirit may exist without space, why may not created spirits partake of *that* part of His "image and likeness?" and if they do, and yet have substance and form, as evidenced in the Word, why may not the Creator have substance and form without having any properties in common with space ?

If space be anything more than a certain condition of the *lowest* order of created being, it is both substance and form ; but if it be both substance and form, it is not mere space. This would be a contradiction in terms ; and if we take the other horn of the dilemma, and say that space, although a thing or existence, is neither substance nor form, what then are we talking about ? We have strained at the gnat and swallowed the camel ! We object that we cannot conceive of a being which has form without spatial extension, and yet talk complacently, and with all the innocence of assured philosophy, about another thing, or being (called space), which has neither substance nor form ! I would therefore advise every one who is pressed by curious enquiries about the manner in which spirits can be conceived of without spatial extension, to avoid a mere logomachy, by asking what space is. This will not be disingenuous. It will not be a mere turning of the tables to

gain an argumentative victory; but it will be a legitimate enquiry, because the whole question at issue hangs on the answer. The effect of this question on the mind of a candid opponent cannot be doubted. It will set him a thinking of space from things, and not of things from space. May not this be the only way in which it should be thought of in connexion with spiritual subjects! Is it a violent supposition to assume that angels and spirits think of space in this manner? Is it not even highly probable that the superior intuition of disembodied minds is chiefly manifest in this, so far as relates to things without them? I feel no violence in the supposition, and am at all events satisfied that, if thought takes its initial from space, no true idea of the nature of space itself can ever be attained. Suppose, then, so far as our present condition may admit, we take the synthetic course, and contemplate things first, and space last. The progression is simple and easily understood, and yet the result is not unworthy of the name of spiritual philosophy. First, then, we think of the Creator before the worlds were made, and when there was no space, according to our previous demonstration. The worlds were created, and space began. Space was not created first, and the worlds afterwards; neither were the worlds one thing, and space another thing; but space came with the worlds as a condition of their peculiar order of being, and I believe, after endless mazes of reasoning, we shall get no farther in the present state of existence. Indeed, to suppose that we can, is to suppose that the mind is independent of the spatial organization through which it acts on earth, which is contrary to all experience, and to all common sense. On this subject, E. S. observes, that "in every thing which *men* think there inheres somewhat derived from person, space, time, and matter; but *angels* think, abstractedly from these, *of things only*; hence it is that the speech of angels is incomprehensible to man, inasmuch as it flows from the intuition of the thing itself; and consequently from a wisdom abstracted from such things as are proper to the natural world, and thus respectively indeterminate to such things." (A.E. 696.) Could we, then, while in this world, frame purely angelic thoughts concerning substance, form, and extension, we have no medium which is effectual for the communication of such thoughts. The want of such a medium placed our author himself under insuperable difficulty, while endeavouring to convey to his readers the elevated ideas which his peculiar privilege of spiritual intercourse brought within his grasp. If, then, we remember that angelic language is alone efficient to convey ideas abstracted from space, we shall no longer expect to find in the works of any writer, a complete explanation of the subject we

are considering. And in reference to the *general* capability of apprehending such subjects,—whatever approximations *we* may trace towards the absolute truth, under the guidance of any writer whatever, we shall scarcely be able to realize, in a decided form, any distinctions which far exceed the popular ideas of men of moderate intelligence. Too much has been said about the explanations of recondite subjects by Swedenborg. Not that he encouraged the presumptuous spirit of those who think that they can explain every thing by his wisdom, because their perceptions are too obtuse to discern the *real* point of difficulty. Swedenborg has not explained the nature of substance, nor the creation of finite existences, nor the origin of evil, in any way apprehensible by the popular mind, nor in such a way as to obviate the old philosophical difficulty of conceding the initial fact. He has opened to us a glorious field of deep thought, which must elevate the quality of the mind itself, and which indicates most decisively the manner in which we shall, *at some period* of our existence, approach the truth, and grasp it bodily. But the imperfection of human language hindered the transmission of angelic perceptions by his pen, and there is nothing, probably, which even angels can “desire to look into,” more mysterious than such mysteries as these. The imperfections of human language are but exponents of the imperfections of the human mind; and therefore to say that human language cannot express certain distinctions, is, in effect, to say, that human understanding cannot apprehend them. This applies of course to human understanding while it is clothed upon by ultimate coverings in the body; for if we consider a more interior state of being, it is not difficult to conceive that human understanding may be more discriminative, and penetrate more interiorly into the nature of things than it can now. Indeed, this is not mere supposition. Paul saw what it had not “entered into the heart of man to conceive;” but, although it is fair to suppose that while he actually saw them, he apprehended their nature, at least, in some measure, he yet declared that they were unutterable. I say it is fair to suppose that Paul, in some measure, apprehended the nature of the things he saw, because the tenor of his relation suggests thoughts of surpassing glories,—glories surpassing all human glory, but yet not of such a nature as to produce the stupor of mere wonder. There is intelligence in Paul’s words, as though he had seen, and known, and understood, but only remembered that he had done so. If, then, it be conceded on this evidence, that the human understanding is more discriminative and penetrating when absolved from the ordinary influences of the body, the whole subject of space may assume a new aspect, and it may turn out that in talking, as we do

here, about space and extension with so much confidence in our knowledge of them, we are guilty of submitting to a most shallow delusion.

Much more might be said upon this topic; but enough has been advanced to show, that if the philosophy of the New Church does not so explain every thing that even darkness may comprehend the light, and materiality investigate the attributes of spirit, no other philosophy has reason to boast of its superior success. We may, indeed, boldly claim for our philosophy, that it suggests the true method of investigation, if it does not spread forth every detail; and that if it do not carry us with clear apprehension to the very essence of things, it is only because our apprehension falls short. The philosophy itself passes on to its origin in God, but we cannot follow, because we cannot see it; nevertheless, "yet a little while and we shall see" it, and "know even as also we are known."

IOTA.

---

### THE FIRST THREE CENTURIES.

*(Continued from page 255.)*

THERE is another important use arising from the development of the interior meaning of the Apocalypse, in the detection which it affords of the real causes of the disorders infesting the Christian Church for the period of 1700 years; and in tracing these causes to the multiplied evils and abominations, which are the fountains of corruption in the heart of man, as exemplified and confirmed by the pages of ecclesiastical history. It is requisite, therefore, that the readers of the Apocalypse Revealed should have some acquaintance with the facts and the causes in which the disorders of the Church originate. For this purpose, the terms BABEL and BABYLON should be carefully examined with the author's illustrations, and the discoveries which they unfold will be seen to involve a much deeper meaning than what at first sight appears on the surface. Beginning with the proprium or selfhood of man, the Apocalypse Revealed touches at the root of all these disorders; and the exploration required is therefore personal and experimental.

To understand the mysterious workings and passions in the soul, we must begin at home, and then search out the deep-rooted evils of Babylon in man,—the idols of the brain,—about which we should be most intimately conversant. And when these idols are discovered in ourselves and others, they are to be resisted and removed; and a reformation follows, if the principle is reduced to practice. With such an interior process in the knowledge of ourselves in particular, we shall be somewhat

prepared for the diligent scrutiny of those evils in the world by which we are surrounded. For we are taught by Swedenborg, that all the doctrines and institutes, whether Papal or Protestant, are more or less infected by the predominating influences of this spiritual Babylon, which was fully developed by the Roman Catholic religion to an extent hitherto unexampled in the history of mankind, and is now to be exhibited as a monument, or memorial, admonitory and instructive, to the future ages of mankind.\*

The ruling idea attached to the terms **BABEL** and **BABYLON** in the Apocalypse, when defined by the law of correspondence, and supported by its uniform meaning, wherever these terms occur in the sacred writings, is, the love of holy things, for the sake of spiritual domination,—the hidden quality of reserve of man's interior selfhood; the outward appearance being holy, while the internal is profane. It is characteristic of those also, who, by traditionary reasonings of the natural mind, pervert the principles of goodness and truth in the Church, for the gratification of the love of self and the love of the world,—the symbolical type of all corrupt worship. The Papal religion, we are assured by Swedenborg, is altogether corrupt,—not being a true Church, and that it never was one, notwithstanding the assumption of a regular succession in its priesthood. And that now having fulfilled its uses in the scheme of the divine economy, its deformities and its evils, as the mother of harlots, is to be proclaimed to the most distant gene-

\* The Roman Catholic Church is not a Church, but a religion; and the reason assigned by E. S. is, "because the members of that Church do not approach the Lord, nor read the Word, and because they invoke the dead; for a Church is a Church by virtue of its derivation from the Lord and the Word; and its degree of perfection is in proportion to its acknowledgment of the Lord, and the right understanding of the Word."—*A.R.* 718.

"They who ascribe to themselves all the power of the Lord's Divine Humanity, and therefore deny it; and they who apply every thing in the Word to the acquirement for themselves dominion over the holy things of the Church and of heaven, and for that reason adulterate the Word, are guilty of grievous profanation."—*A.R.* 723.

"*'And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth,'* signifies, the Roman Catholic religion, as to its interior, hidden quality, that, from its originating in the love of dominion, grounded in self-love, over the holy things of the Church and of heaven, thus over all things relating to the Lord and his Word, it defiled and profaned the things which relate to the Word, and thence to the Church."—*A.R.* 729.

"For all who affect dominion over the holy things of the Church and over heaven, *hate the Word, because they hate the Lord*, if not confessedly, yet in heart. That this is the case, few in this world know, because they are in the body; but it is made manifest after death, when every one is in his spirit."—*A.R.* 735.

rations. For Popery is not Christianity, but a species of Christian idolatry and paganism,\*—the shadow, and not the substance; “because the Christian Church, as it is in itself, or its true nature, is now commencing; the former Church being Christian in name only, and not in reality.”† And as to the restoration of this corrupt mass of abominations, we are positively assured it is impossible. In name and outward form, it may have an existence among the different sects of Christianity, but its ecclesiastical power is gone, and never again can it be restored. And the reasons assigned are obvious to those who are conversant with the works of Swedenborg. From changes produced in the spiritual world—the world of causes, and now operating in the natural world—the world of effects, it is stated, that at the time of the last judgment, in the year 1757, the agents of that religion were scattered and dispersed by the light and influences descending from heaven; compelled to seek shelter in obscurity, they hid themselves in *caves and rocks*, from the presence of the Lord, and from the power of His Word. In the development of this mysterious principle of BABEL in the heart of man, as connected with the facts of history, we trace the evils of that ecclesiastical power that so vitiates and desolates the Christian Church, both as to doctrine and practice, while its essential principle of charity is thus hidden or obscured. By the descent of the New Jerusalem from the Lord out of heaven, the genuine doctrines of Christianity may be expected to re-appear. Changes and alterations of a most interesting and affecting character are to be expected, of far greater importance than have been hitherto witnessed in the history of the world;

\*“The noblest *heathen temple* now remaining in the world is the *Pantheon* or *Rotunda*, which, as the inscription over the portico informs us, having been *impiously dedicated of old, by Agrippa, to Jove and all the gods, was piously re-consecrated, by Pope Boniface the fourth, to the blessed Virgin and all the saints*. With this single alteration, it serves as exactly for all the purposes of the *Popish*, as it did for the *Pagan worship*, for which it was built. For as, in the *old temple*, every one might find the *god* of his country, and address himself to that deity whose religion he was most devoted to, so it is the same thing now; every one chooses the *patron* whom he likes best; and one may see here *different services* going on at the same time at *different altars*, with distinct congregations around them, just as the inclinations of the people lead them to the worship of this or that particular *saint*.”—Vide *Dr. Middleton's Letter from Rome*, which shews the exact conformity between Popery and Paganism, or the religion of the present Romans derived from that of their heathen ancestors, p. 338. 1820: a work that ought to be universally read at the present time, not only for the purity of its style and classical elegance, but for the sound argument which it contains, and the irresistible evidence by which it is supported.

† *Swedenborg's Theology*, 668—700.



and the smoke of Babylon—the ecclesiastical power in the Christian Church, of which it is the symbol, will only hereafter ascend towards heaven, as a memorial of the past, and as the precursor of the light to come.\*

\* Vide the *Apocalypse Revealed*, concerning Babel, collected from Isaiah, Jeremiah and Daniel, 717. "That the city Babylon signifies the Roman Catholic religion, 631. That there is no Church among them, but a religion; because they do not approach the Lord, nor read the Word, but invoke the dead, 718. That this religion is holy and splendid in externals, and yet profane and abominable in internals, 731. By externals the common people are held in faith, and cannot believe otherwise, while it has for its end dominion and possession of all things in the world, 787. That they who are of this religion are in external affections without internal, and so in the worship of men, living and dead, 792. That the love of exercising dominion over the divine things of the Lord, and thence over the holy things of the Church, is the devil, 802. That Babel is called the den of demons and of every unclean bird, because of their atrocious evils and fables, 757. Certain tenets, which are detestable, viz.,—in the Eucharist, in the invocation of the dead, masses, and the transference of the divine power to themselves, and their prohibition of reading the Word, 753, 795. By abominable acts and schemes, they divert men from the worship of the Lord and divine worship, 800. That they have extended their dominion over things of a secular nature, and continually aspire after their former despotic power, 799. That the vicarship is an invention and fiction, 752. By dominion over the souls of men, they amass riches without end, and in preceding ages they enjoyed despotic power, and collected prodigious treasures," 752, 759.

"By *Babylon*, are understood all who will to rule by religion. To rule by religion, is to rule over men's souls, thus over their very spiritual lives, and to use the Divine things, which are in their religion, as the means to rule. All those who have dominion for an end, and religion for the means, in general are Babylon."—*Last Judgment*, 54. "But the Babylon treated of in the *Apocalypse*, is the Babylon of this day, which arose after the Lord's coming, and is known to be among the Papists."—*Ibid*, 55. Some of the qualities for which they are distinguished from all other sections of the Christian Church, are as follows:—"They not only adulterate and falsify the Word, but even take it away from the people, lest they should enter into the smallest light of truth; and not satisfied with this, they moreover annihilate it, acknowledging a divinity in the decrees of Rome, superior to the Divine in the Word; so that they exclude all from the way to heaven; for the acknowledgment of the Lord, faith in Him, and love to Him, are the way to heaven; and the Word is what teaches the way: whence it is, that without the Lord, by the medium of the Word, there is no salvation. They strive with all diligence to extinguish the light of heaven, which is from Divine Truth, in order that ignorance may exist in the place of it; and the denser the ignorance, the more acceptable it is to them. They extinguish the light of heaven by prohibiting the reading of the Word, and of books which contain its doctrines; instituting worship by masses, destitute of Divine Truth, in a language unintelligible to the common people; and, besides, fill the world with their fables, those essential darknesses which remove and dissipate the light. They teach the vulgar also, that they have life (*eternal*) in the faith of their priests, consequently not in their own, but in that

The Apocalypse explained by Swedenborg is a development of the desolating evils and principles of falsity, now abounding and dividing the sections composing the present state of the Christian Church, in name and in profession, to the obscuration of the heavenly light. These principles, as causes, are now about to be laid open before the world, as the precursor of their removal. As the growth of ages, they are gradually to recede, as the darkness retires before the morning dawn; for the Lord is coming in the power and efficacy of His Word; coming in visitation and in judgment,—not to destroy, but to save; coming to *judge the world in righteousness*,—to remove ignorance, darkness, folly, and error,—to detect the pride and selfishness in the human heart, that

of other men. They also place all worship in a devout external, apart from the internal, making the internal a vacuum, depriving it of the knowledge of good and truth; and yet Divine worship is external only so far as it is internal, since the external proceeds from the internal." Also, "They introduce idolatries of various kinds; they make and multiply saints; they see and tolerate the adoration of these saints, and even the prayers are offered up to them as to gods; they boast of the multitude of their miracles; set them over their temples and monasteries; make sacred even their very bones, which have been taken out of their sepulchres; averting the souls of all from the worship of God to the worship of men."—*Ibid*. Behold their exploration in the spiritual world: "They are now found to be precisely the same, with this difference—the hidden things of their hearts are there uncovered, and it is perceived *that more than half* of those who had usurped this power, are downright atheists; that dominion is rooted in their minds, based upon this declaration, that all power was given by the Father to the Lord Himself, and transferred to Peter, and, by *order of succession*, to the heads of the Church; therefore an oral confession remains about the Lord adjoined to their atheism, but even this remains only so long as they enjoy some dominion by means of it. As to the rest, who are not atheists, they are so empty as to be entirely ignorant of man's spiritual life—of the means of salvation—of the Divine Truths which lead to heaven."—*Ibid*. "All this they do for one sole end,—that they may possess the world and its treasures, and live in congenial delights, and be the mightiest of men, while the rest are slaves. But domination such as this, is not that of heaven over hell, but of hell over heaven; for in as far as the love of ruling prevails in man, especially in the man of the Church, in so far hell reigns."—*Ibid*, 55.

"All those of the Papists who have not been complete idolaters, and who, from their religious principles, have performed good *works*, out of a sincere heart, and have looked to the Lord, are led to societies which are instituted in the confines *nearest to the Reformed*, and are instructed there, the Word being read, and the Lord preached to them, and they who receive truths, and apply them to life, are elevated into heaven, and are made angels. There are many such societies of them in every quarter, and they are guarded on all sides from the treacheries and cunning devices of the monks, and from the Babylonish leaders. Moreover, all their infants are in heaven, because, being educated by the angels under the guidance of the Lord, they know nothing of the fables of their parents' religion."—*Ibid*, 58.

it may be seen, known, resisted, and overcome.\* The Lord is coming to arrange, settle, and order the sacred economy of His kingdom, as directed by His love and wisdom. All the opposite principles now existing to its establishment, must therefore be subdued or enlisted as so many instrumental causes, to carry out the laws of order by which it is to be regulated. And so the Lord speaks, at the close of this mysterious book, as the bridegroom of the heavenly marriage; "*Surely, I come quickly, Amen;*" when the bride reciprocates his approach, "*Even so, come, Lord Jesus.*"

---

*Synopsis of some of the important discoveries to be derived from an interior view of the Apocalypse.*

It is to be observed, that the subject of which it treats is concerning the last state of the first Christian Church, denominated the consummation of the age, or end of the Church, comprising the last judgment, or exploration of that Church from whence is to arise a New Church, as the end and object of former dispensations, and in which all the principles of genuine Christianity shall be gradually and fully developed.

Chap. I. Introductory to the whole; opening with the discovery of the true object of religious worship,—the Lord Jesus Christ, as Jehovah and the only God of heaven and earth;—the key or foundation stone, upon which all the truths of revelation are made to rest;—the Sun of heaven, the great central truth by which every inferior truth is more or less attracted or repelled;—the proper object of religious worship,—the esse itself, who was, and is to come; in whom the past

\* "It is the folly of a dangerous and defiled self-love, to lead its unhappy votaries to estimate themselves alone, without any regard to their connexion with other beings out of, and above themselves; but it is the wisdom of a pure and heavenly love, to lead its blessed children, to estimate themselves not from themselves alone, but from their connexion with others, especially with the great Father of their being and all his angelic host. Whilst, therefore, the votaries of self-love, in setting limits to their talents, and faculties, and happiness, by confining them within the narrow boundaries of their own contracted intelligence, are envious of another's excellencies, and soon draw and exhaust the small store of their own attainments, their virtues, and their joys; the children of heavenly love, on the contrary, by enlarging the sphere of their mental treasures, through an appropriation of the excellencies, and energies, and blessednesses of all other beings with whom they stand connected, enjoy a perpetual and inexhaustible fund of intellectual property, and possession, and bliss, and thus experience in their delighted bosoms, not only a deliverance from all the malignity of envy, but also a happy fulfilment of the divine promise,—'*He that overcometh, shall inherit all things.*'" (Rev. xx. 7.)"—*Clowes' Thoughts*, p. 88.

and the future are ever present, without time, eternal, and without place, infinite.

The **THRONE**, or seat of judgment, is where the Divine Truth is more immediately or manifestly present in heaven.

By **JESUS CHRIST** and the **LAMB**, is meant the **LORD**, as to His **DIVINE HUMANITY**, as the Divine Truth itself.

The Revelation is made to the seven Churches; that is, to all the Christian Churches, in the light of truth, according to their different degrees of reception, and to the qualities of their receptive powers, in their manifestations and effects. The result is the formation of a New Church, in one universal idea, that **GOD IS ONE, IN ESSENCE AND IN PERSON ONE.**

Chaps. II. and III. are descriptive of the several states of the Christian Church, who have any religion, out of whom a New Church, which is the New Jerusalem, is to be formed; who *can approach the Lord only*, and at the same time are in *states of repentance from evil works.*

Chap. IV. The order and preparation of the things in heaven, preparatory to the last judgment of the Lord, in accordance with the divine truth of His Word, by which the acknowledgment is elicited, that He is the only Judge.

Chap. V. The Lord in His Divine Humanity executes judgment out of the Word, being Himself the Word, to whom all the angels in the three heavens pay adoration, as the source in whom life originates and dwells, and from whom alone is omnipotence and omniscience.

Chap. VI. Exploration of the states of those upon whom the last judgment was executed; discovering the quality of their understanding in relation to the Word, and its corresponding influence on the state of the life.

Chap. VII. Of those who will be in the Christian heaven, and of their first separation from the wicked; and the degrees of their elevation in relation to their respective states.

Chap. VIII. Concerning the states of the Reformed Church in relation to the quality of those who are in faith alone, as to the right understanding of the Word; and the exploration of their principles in regard to the celestial and spiritual kingdoms of the Lord into which heaven is distinguished.

Chap. IX. Exploration and manifestation of the states of life in three different classes of the Reformed;—the learned and wise in relation to their confirmation of faith separated from charity; (v. 1—13.) others less learned in relation to faith alone; (v. 14—20.) and of those who have imperfect ideas of faith alone. (v. 20—21.)

Chap. X. Exploration of the Reformed Church in relation to the sole Divinity of the Lord, and as to His Humanity being divine; and the difficulty of the reception of this doctrine, in consequence of their fixation in the belief of justification by faith alone.

Chap. XI. The same subject continued.

Chap. XII. Development of the doctrine of the New Church, and the opposition of those who maintain a trinity of persons, a duality of the person of Christ, and of justification by faith alone, signified by the dragon; that is, who make God three, and the Lord two; who separate charity and faith, and make the latter competent to salvation, and not the former. The persecution of the New Church on account of its doctrine, and its protection by the Lord, until, from being confined to a few, its reception shall extend to many.

Chap. XIII. The same subject continued.

Chap. XIV. Formation of the new Christian heaven. (v. 1—5.) Proclamation of the Lord's coming. (v. 6—13.) The exploration of the states of the present Church, in relation to their qualities of good or evil. (v. 14—20.)

Chap. XV. The preparation for the full development of the last state of the Church, by the discovery of the evil and false principles in which it originates, and by which it is supported.

Chap. XVI. The evil and false principles in the Reformed Church, developed by the inflowing of heavenly light into the minds of all classes, in relation to the right understanding of the Word; and the just exercise of the reasoning powers in relation to the doctrines of genuine truth.

Chap. XVII. The full development of the Roman Catholic religion, by the illustration of the term Babylon throughout the sacred writings; their falsification of the Word pervading all things of the Church, by which the different classes have been brought more or less under its dominion. Concerning the Reformed who had withdrawn from its yoke, but still under the bondage of its influence.

Chap. XVIII. The same subject continued. Its adulteration and profanations of the truths of the Word, and consequent destruction of the Church. (v. 1—8.) The chiefs among the ecclesiastical orders, their peculiar nature and quality, with their lamentation and overthrow. (v. 9—10.) Exploration of their inferior orders (v. 11—16), with the laity and common people. (v. 17—19.) Angelic joy at their removal. (v. 20.) Their visitation and destruction in the spiritual world. (v. 21—24.)

Chap. XIX. Glorification of the Lord by the angels, on account of

the removal of the Roman Catholic religion in the spiritual world, and for the restoration of light and beatitude. (v. 1—5.) Announcement of the Lord's Advent and of a New Church. (v. 6—10.) The opening of the spiritual sense of the Word for the use of that Church. (v. 11—16.) Opposition of those principled in faith without charity. (v. 19.) Their removal and condemnation. (v. 20—21.)

Chap. XX. The removal of those signified by the dragon. (v. 1—3.) The ascent of those, from a lower to a higher state, who worship the Lord, and who shun all evils as sins against Him. (v. 4—6.) Judgment on those in whose worship there is no religion. (v. 7—9.) Condemnation of those signified by the dragon. (v. 10.) The universal judgment upon the residue. (v. 11—15.)

Chap. XXI. The state of heaven and of the Church after the last judgment, and of those who worship the Lord alone. (v. 1—8.) Conjunction with the Lord. (v. 9—10.) Wisdom, intelligence, and doctrine derived from the Word. (v. 11—26.)

Chap. XXII. The New Church, with its increasing intelligence. (v. 1—5.) Final development of the Apocalypse. (v. 6—10.) The coming of the Lord, and His conjunction with those who believe in Him, and who live according to His commandments. (v. 11—17.) The things here revealed are now to be observed. (v. 18—19.) The appearance of the Lord with His Church. (v. 17—21.)

Some persons may suppose, that the Apocalypse treats of the successive states in the history of the Christian Church, but this is a mistake, and common to all its expositors: it relates only to the state of the Church, at its end or consummation. The successive states of the Christian Church, as to vastation\* and consummation,† are described in the prophetic style by the Lord, in the language of correspondences,—Matt. xxiv. xxv., Mark xiii., and Luke xxi. The illustration is given by Emanuel Swedenborg in the *Arcana Cælestia*,—3353—3356, 3486—3489, 3650—3655, 3751—3759, 3897—3901, 4056—4060, 4229—4231, 4332—4335, 4422—4424, 4635—4638, 4661—4664, 4807—4810, 4954—4959, 5063—5071.—Vide *Apoc. Exp.* 5.

The application of the argument by Dr. Paley, in relation to the existence and attributes of the Deity, may be adopted with equal propriety by the diligent and attentive reader of the theological writings of Emanuel Swedenborg. The evidence in the one case, is of like force in the other: it is the mutual adaptation, coherence, and harmony which they discover in their connexion with the Sacred Scriptures; in

\* *Vastation* is a recession from the Church, as from shade towards darkness.

† *Consummation* is a plenary separation from the Church, which is total darkness.

the fuller development of the whole economy of divine revelation, "in comparing one single thing with another, as the eye, for example, with the telescope. As far as the examination of the instrument goes, there is precisely the same proof that the eye was made for vision, as there is that the telescope was made for assisting it."\* The development of the Apocalypse evinces this internal evidence of its truth and certainty, when compared and examined with its exposition of the Mosaic economy, and the mutual correspondence of the whole together, and in every particular part; a coincidence not accidental, but manifestly the result of that divine wisdom and intelligence impressed upon the works of the Almighty. To follow out this line of argument, would require a distinct volume to be written upon the subject.

ALEPH.

(To be continued.)

---

#### EXTRACTS FROM SWEDENBORG'S SPIRITUAL DIARY.

(Continued from page 260.)

---

##### *How Principles break, or subdue Affections.*

4610. That principles of truth change and break cupidities, or the delights of evil, was made known to me from experience; when I was in any evil affection, and principles of truth were insinuated from within, then the delights (of evil) began to cease, and hence it was felt and known that they were evil.

4611. Hence it may be evident, how faith, or the knowledge of truth, operates on the conscience, and how by truths man is reformed; for there is in faith, or in the truths implanted by the Lord, an insensible beatitude having respect to eternal beatitude, which is preferred to evil delights; hence also it may be seen, how reformation is effected by the truths of faith.

4612. On the contrary, good affections can and are wont to be broken, or subdued, by false principles, namely, when what is false is received as a truth; as when a person who is in conjugal love, assumes as a principle, that to love his wife is only an obligation arising from an agreement, and nothing besides; if he confirms himself in this false principle, he then destroys conjugal love, and changes it into lasciviousness, and at the same time he esteems adulteries as nothing. In like manner in all other cases, as when it is assumed as a principle, that piety, and the goods of charity effect, or avail nothing (to salvation),

\* Vide *Natural Theology*, chap. 3.

from which principle charity and the affection of good are destroyed; nor does the man who is in such a principle care any more about his life; and thus it is in all other cases.

4613. How forcibly principles operate may be evident even from this circumstance, that if a person believes that a certain kind of food which he likes, is injurious to him, from such a principle of belief he abstains from that food, and is, at length, averse to it, if the persuasion is only imbibed, or derived from some medical man, who, he thinks, knows that the food is injurious. In this manner it is that principles break affections and cupidities. Hence it is evident of what great importance it is that man should have the knowledges of truth, that he should believe them, and make them the principles of his life.

4614. When any one possesses the principles of truth, or the truths of faith, and believes them, although their operation whilst he lives in the body is insensible, nevertheless the Lord infuses what is blissful into those principles, which although it may not be perceived in the life of the body, yet in the other life, it comes to manifest perception, and this in proportion as a man has contracted the habit of shunning and holding in aversion evil delights. This, however, is a work of time, for it cannot be done in a moment, since those delights have been probably cherished in the life since the time of youth.

*In what manner it is to be understood that as the Tree falls so it remains; also concerning the Memory.*

4645. So long as man lives (in the world) he is in the ultimate of order, and has a corporeal memory, which increases, and in which those things that belong to his interior memory must be enrooted. Hence the greater the concordance and correspondence of goodness and truth in those memories and between them, the more life he has from the Lord, and the more he can be perfected in the other life; but the exterior or corporeal memory is that in which the interiors are rooted. Man after death has, indeed, all his exterior or corporeal memory, or all and every particular belonging to it; but that memory can no longer increase, and when it does not increase, a new concordance and correspondence cannot be formed (between the two memories), and hence all things of his interior memory are there (in the spiritual world) and terminate (or rest upon) his exterior memory, although he cannot now make use of this memory. From this it may be evident what is meant by the saying: "*As the tree falls so it lies*," not that he who is in good cannot be perfected, since he is perfected immensely, even to angelic wisdom, but in a manner corresponding to the concordance and correspondence which existed between internal and external things whilst he lived in



the world. After the life of the body no one receives external things, but interior and internal things.

4646. With respect to the doctrinal tenet, namely, as "*the tree falls so it remains*," (see Eccles. xi. 3.) it is not to be understood as it is generally explained, but in this manner: it is the concordance of the internal or spiritual man with the external or natural which remains as it falls; man has both the external and the internal in the other life, but the internal or spiritual is terminated in his external or natural principle as in its ultimate. The internal or spiritual man is perfected in the other life, but only so far as it has concordance in the external or natural; but this latter cannot be perfected in the other life, since it remains such as it was acquired in the life of the body, and in this life it is perfected in proportion as the love of self and of the world is removed, and consequently in proportion as the good of charity and the truth of faith are received from the Lord; *hence is the concordance or non-concordance, which is the tree with its root, which after death remains where it falls.*

*Concerning Amendment in the other Life (de emendatione in altera vita).*

4037. When man is in the life of the body he can be reformed, because he then has a corporeal memory, in the vessels or ideas of which interior ideas are based, so that a plane of ideas is prepared in which order is terminated; which ideas, or vessels, are prepared by the Lord in various ways, namely, by the connexion of such things as agree with other ideas of the corporeal memory, so that while one is excited, another next to it and akin to it may be produced, and thus inclined to good; likewise by the disposition\* or arrangement of several (general) ideas, that there may be many, for general ideas are first introduced, and then particular ideas, and afterwards the particulars of particulars, which are connected together according to the disposition, or arrangement, of the Lord, for there are connexions (of ideas) as of consanguinities and affinities in every simple idea, and more so in every compound idea. It is the same with those things which relate to the knowledges of faith, to which knowledges they should have respect; in this manner ideas are bent, or inclined, by the Lord. After this, things which confirm are employed, all which are in the corporeal memory, where are also the knowledges of faith. These things are in the connexion which is arranged or disposed by the Lord; besides many other things.

\* This word in the original is "*dissipationem*;" but the context, we think, plainly shews that it should be "*dispositionem*."

4038. But in the other life ideas are not rooted in the corporeal memory, for in that life they are not allowed to use that memory, wherefore they are not reformed, but remain in that state in which they were, only the defilements and falses of their corporeal memory being subdued by vastations and punishments, so that they become as dead, and are made obsequious, concerning which I have spoken before; and this is what is meant when it is said, that man remains after death such as he had formed himself in the life of the body. In the other life, therefore, they are not reformed, but vastated, that they may be reduced to the performance of some kind of uses. This is also plainly evident from those who in the life of the body had no conscience, as adulterers and cruel men. These become excrements, (corresponding to their abominable states,) and they sit like dead stocks, and are employed afterwards (by evil spirits) as subjects in which there is but little life; conscience cannot afterwards be given to them, but only those things which prevent them being of use are removed by vastations.

4039. On the contrary; they who have acquired conscience in the life of the body, as they who have received goodness and truth, receive much more in the other life, yea, infinitely more, because all the faculties are there immensely increased. The qualities of the wicked are also there greatly increased, since they, who in the life of the body were a little deceitful, are very deceitful in the other life, so as to become magicians; hence they rush into hell, and into punishments and vastations. There are also scientifics which they acquire in the other life, and their faculty of receiving and exercising these things is greater after death, but still not beyond the actuality acquired (in the life of the body.)—1748, Nov. 22.

*Concerning Conjugal Love, and the Love of Infants.*

4628. The men of the most ancient church loved their wives better than their children; but their posterity loved their children better than their wives. Conjugal love is celestial, because it is innocence, wherefore all other heavenly loves derive their origin from conjugal love. Even the worst of men can love their children and not their wives, because they see in the children the images of their own glory, but not in the wife. They may even hold their wives in aversion, and love their children; but to live with the wife and not to love her, is quite inverted, and can only happen for the sake of educating the children, or on account of domestic concerns, and also from other causes. A lascivious love then rules, and when this ceases there is no love; and if there are no children, they reject all love from the heart. When they are first

married, they are like children, and sport with each other in like manner; but this love recedes, if there be no conjugal love.

4629. Conjugal love consists in wishing that the one should be the other's, so that they may be entirely *as one*; and that it is the highest felicity not to be one's own, but another's; for conjugal love is such a conjunction of souls and minds, that the life of the one is the life of the other, thus reciprocally.

*Correspondence in Diseases.*

4648. Diseases exist indeed from natural causes with men, who are not as to the spirit at the same time (in open communication with spirits) in the other life, but as often as they do exist, spirits which correspond to the disease come to the man. For spirits who are in the evil and the false produce precisely such things as are perceived by the sense in diseases,—a fact which I have most clearly perceived from hypocrites, whose presence and influence inflicted a pain on the teeth and the gums, also on that part of the head, and this without any fallacy. When I suffered any pain of the stomach or intestines, spirits corresponding to the disease applied themselves to that region, which I sensibly perceived, and I also spoke to them. It is likewise the case in all other diseases.

4649. Hence it is, that such spirits apply themselves to the region where the disease is, and by their presence aggravate it. If such spirits are removed by the Lord, man is immediately restored to health.\* There are evil and false spirits to which all kinds of disease and sickness correspond; but he who as to the spirit is in the other life, is exempt from disease so long as the Lord permits him to live in the world; and because he speaks with spirits, and feels their presence and influence, he can know such things, and how the case is.

4650. But since the generality of men do not believe that spirits are about us, all these things are attributed to natural causes. Medical treatment assists, but still more, as they say, the Lord's providence, and what is extraordinary, they pray to God that they may be restored to health, and they assert, that they are restored by God; but, strange to say, when they are out of that state, they commonly attribute their restoration to nature, and to natural causes.

*Why Miracles were performed at the Time of the Apostles, that the Church might be commenced.*

I have conversed with angels concerning the miracles which were performed at the time of the Apostles, namely, that they spoke in various

\* Hence it may be perceived how the Lord performed His divine miracles upon the diseased mentioned in the Gospel.

languages, &c., and that they sensibly perceived the influx of spirits. They stated, that it was on this account, because it was nearly everywhere entirely unknown that the Lord had come into the world to save souls, and that this knowledge would in no case be received by any one without miracles; and also lest this knowledge should be received by any who worshiped idols or men after death, for hence the (Christian) worship would have been idolatrous; from these causes miracles were performed. But afterwards, and especially now, when the doctrine concerning the Lord's advent is generally received, miracles are no longer performed. The implantation of truth and of good with the Gentiles was from externals, but with Christians, who are in the knowledge of internal things, it is otherwise.

*Concerning those who have been much addicted to Sleep.*

There was a certain spirit who, in the life of the body, had indulged much in sleep, and therein had experienced the delight of his life. He came to the spirits who were with me, and immediately a drowsiness seized me, and the spirits also complained, when it was ascertained that this spirit was of such a character. Inasmuch as they who have indulged in sleep and sloth are scarcely fit for any use, they are rejected, because they induce upon others such a torpor as almost to deprive them of the power of thinking; for the thought is wakeful, and constitutes wakefulness.

*Concerning the Learned of the present Age.*

It was sometimes permitted that the learned should be present when I was writing concerning the spiritual sense of the Word. When they were present obscurity immediately arose, and also a difficulty of understanding anything; there was likewise a sphere emanating from them, which produced the impression that nothing whatever (concerning interior things) could be understood. But when such were present as were not learned, but who had a good understanding, and had lived in good, and had been in dignity, there was immediately light, and everything was understood. I therefore spoke with the learned above mentioned, who then wished to induce (me) to write; I told them, that they induced nothing but darkness, and that they took away all understanding of the subject in question, that in all the particulars of their life, there was something of an imperious nature, commanding me to think in this manner, and in no other; for they will not suffer themselves to be led, or instructed, and they think that they excel others, whereas they are most devoid of intelligence, and I was permitted to tell them that their ideas were quite repugnant to the ideas insinuated into my mind from

heaven, and that the plane in their natural principle did not correspond to those ideas, but that that plane in them is of such a quality that it could confirm nothing true, but rather destroy it; and that therefore when they approached, our ideas were repugnant, and that from the opposition such obscurity arose, as that scarcely any thing could be understood. It was then shewn, that when those who were not learned were present, there was light, and that they could perceive all things clearly; and it was further stated that these things concerning the Spiritual Sense of the Word could not be received in the world by such as were learned like themselves, (whose learning had merely the love of self and of the world as its ends,) but by those who were not learned; and that the case in this respect is like that of the shepherds, who celebrated the Lord when he was born, (Luke ii. 20.) and who could receive and believe the glad tidings, or the truths relating to His advent into the world, and from the good of faith celebrate Him; but not so the Rabbis, or the learned of that time, to whom, if an angel had appeared and manifested any truth, they would instantly have rejected and extinguished it. And it will be the same in the world in respect to the internal sense of the Word (and the truths relating to the Lord's second coming). Whereas, if the learned were in good, they would be of that mind, that they would be willing and delighted to know the truth, and thus they would suffer themselves to be led, or instructed, and they would attend to what is said concerning truths, and receive them, and not manifest an imperious disposition; but they who are not in good, are of this imperious character, and never receive the truth, for they love an evil life, and confirm their own doctrines, not in order that they may become good, but that they may become great, honoured, and rich.

*Concerning a certain Gentile who was affected by perceiving the Truths of the Word.*

4697. When I had written concerning Esau and Jacob, (Gen. xxvii. A.C. 3509.) a certain gentile spirit was present, who heard that there were so many indefinite things in the Word, and that they were infinite and divine; he was so moved, or affected, by what he experienced, that his internal emotion was perceived by me, and I heard how interiorly he lamented, that he had not heard such things in the world. Nevertheless he had thought that there must be somewhere such a divine revelation, and he said, that if he had known where it was to be found, he would have left his own native land, and gone thither, where such a Word, or such a Divine Revelation existed. And because he was so affected, I told him, that in the state in which he then was, he could

enjoy the Word, and be instructed concerning the things which it contains, like children in heaven ; but he, lamenting, said that he could not receive them, because, during his life in the world, he had probably not lived in love towards his neighbour as he ought to have done ; of this character are many gentiles. He was then received by the angels.

(To be continued.)

## ON THE NATURE OF INSPIRATION.

*To the Editor of the Intellectual Repository.*

SIR,

From my intercourse with the members of New Church Societies, it appears to be generally believed that *absence of free-will* is the consequence of *inspiration*, which belief, as far as I can learn, is founded upon Mr. Noble's "Plenary Inspiration ;" and from a recent conversation on the subject, I was induced to look into that work again, not having read it for many years, to ascertain, if possible, its true sentiments, and whether the doctrines therein were in accordance with Swedenborg's. My impression is, that they are entirely opposed to each other. However, the few remarks that I shall make now, will only be to induce others, much more able, to give their opinions with more power, and greater benefit to the Church. Mr. Noble says, page 55, "All Scripture was inspired, or *breathed into the writers* by God, was the result of a divine afflatus, which took such entire possession of the inspired penman, that it was not they who wrote, further than as to the *pure motion of the fingers*, but God Himself who wrote with their hands." This, of course, I merely quote as a definition of the term *inspiration* ; for the whole book aims at the entire exclusion of man's will and understanding, in the promulgation of the Scriptures or Word of God : but so far as I have been able to understand Swedenborg, he has taught me to believe in the two faculties or receptacles of life, the Will and Understanding, which the Lord has given to man, to use freely ; and that it is a law of Divine Providence, that such privilege can not be taken from man even for one moment. Because the law of Divine Providence established the right, therefore the right becomes immutable. The will of man may become the receptacle of *clean* or *unclean beasts* (or evil affections), and the understanding the propagator of either. The Lord *wills* all men to be *good*, but only through their freedom, therefore all men are not good. The Lord *wills* that a man's thoughts should be from pure affections, but only through his freedom, therefore his

thoughts are not all pure. The Lord has provided that, by the light of Revelation, a man shall raise his affections to the life of heaven, but as the perfectly free exercise of his will and understanding; and I apprehend when the Spirit of God fell upon man, so as to breathe upon or inspire him, he was then in a *perceptive state*, or in the three degrees of existence,—celestial, spiritual, and natural; and although the first would be *tacit*, the second *obscure*, the third would be as bright as the sun at noon-day, and in its brightness we ought to see the correspondence of the whole nature of humanity to represent the *invisible things of God* and His Church. If it were not so, where are the links that bind the three *senses*, or three degrees of the Word of God? Man always was the medium of inspiration, and *perception, from God* the source of it. There appears to be evidence in the Scriptures to prove that the higher the faculties of inspired men had been cultivated, the more luminous were their sayings, and more representative of that state of the Church, when “the earth shall be full of the knowledge of the Lord as the waters cover the sea.” Luke was not an Apostle, but no one will doubt his inspiration; and he says, “It seemed good to me also, having had *perfect understanding* of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.” Matthew was an inspired *Apostle*, and no doubt had *perfect understanding*, in the natural degree, of all things which he gave utterance to; and that passage which Mr. Noble has quoted to prove the contrary, (page 601) is to me the most positive evidence of such understanding.

I believe that when Matthew gave words as from Jeremiah, which are only *now* to be found in Zachariah, he was much better acquainted with the facts than we are, and his inspiration would cause him to apply to those things stored up in his memory which were *derived from former revelations*, and he could not by any possibility or power, be made to speak any thing contrary to his own consciousness and certain belief in the truth of his statements; for inspiration would have the effect of raising man *above himself*, not *out of himself*, because the basis or correspondence of that portion of the Word which he represented was in him, and therefore he would see the good or bad affections of his own nature, when the influence which he would feel to be from God, was upon him.

Mr. Noble's rule of interpretation on the passage just hinted at, does appear to me inconsistent with itself, and not only proves the rule to be false, but to have a tendency to stultify the mind; and were such

doctrines to continue to influence mankind, the Church would not merely *stand still*, but go back *ten degrees*. However, this is only my opinion; therefore I should like to have the opinion of those who have studied the doctrines with greater diligence and more intelligence. The *rule* which appears to govern me is, that inspiration, like every thing else, can only be judged of by the effects produced; and we know from revelation, that the subjects of it have been extremely numerous, and the effects infinite in variety, yet *He* who inspired must have always been the same. What we call zeal, conveys to my mind some notion of the feelings of inspired men which would arise *in them*, most certainly from a *correct* understanding of the natural sense of former revelations, and which *in them* would form another basis in a different degree for celestial and spiritual things in their series, the Lord knowing whom he *had chosen*, and that the plane of such degrees was in them. To admit of any thing like propulsion, dictation, or *finger writing*, is extremely repugnant to my mind, as it appears to reduce the inspired subject lower than the meanest amanuensis, and not superior to an automaton, nay, even as low as the effects of mesmeric influence, or, as the French properly called it, animal magnetism,—reason forming no part of the system.

Swedenborg says in his explanation of inspiration, "What member of the Church doth not know, that things divine are contained in all and singular the things of the Word; but who can see divine things in these laws, concerning oxen and asses falling into a pit, and concerning oxen striking with the horn, if they be looked at and explained only according to the sense of the letter; but they are then divine, even in the sense of the letter, if they are looked at and explained at the same time as to the internal sense; for in that sense all and singular things of the Word treat of the Lord, of His kingdom and Church, thus of things divine; for to constitute any thing divine and holy, it must treat of things divine and holy; the things treated of produce the effect. The worldly things, and things of civil judicature, such as are the judgments, the statutes, and the laws promulgated by the Lord from Mount Sinai, which are contained in this and the following chapters of Exodus, are divine and holy by inspiration; *but inspiration is not dictation*, but is influx from the divine (being or principle); what flows in from the divine (being or principle) passes through heaven, and is there celestial and spiritual; but when it comes into the world it *becomes worldly, containing inwardly in it those principles*. From these considerations it is evident whence and where the Word hath in it the divine (being or principle), and what is inspiration."



(A.C. 9094.) And, while on the same subject, he says, "For the Lord flows in into those things appertaining to man which are *known* to him, but not into those things which are *unknown to him*." 9096.

Mr. Noble's "Plenary Inspiration," as a literary production, is a work of undoubted merit; but because it appears formidable in that respect, it ought not to deter any man, anxious for the truth, from giving his opinion fully and conscientiously.

I am, &c.,

Newcastle, June 14, 1843.

JOHN COULSON.

### REASONS FOR READING SWEDENBORG.

(*Three Minutes' Conversation between Two Brothers.*)

SWEDENBORG again! said Edward, as his brother took up a volume of Swedenborg's Arcana, immediately after supper. I hope you are not going to pore over that madman's ravings this evening.

No, indeed, he replied, certainly not, if you can find any other author who raves more delightfully and rationally; but, Edward, as you are not generally accustomed to use terms heedlessly, tell me why you call Swedenborg a madman?

That I can readily do. He has been denounced as such by our most eminent ministers, who have asserted that his writings are entirely opposed to orthodoxy.

Edward, I am surprised to hear you urge such a reason. I never imagined that my brother could call a person *mad*, because he entertained views of religion different from those entertained by ministers of his own persuasion, or because those ministers, on possibly no better foundation than mere vulgar report, had said that he was mad. I should have thought that any person of a just and candid mind would have looked into his works himself, before he accused him of madness, on the vague allegations of others.

Indeed! then I am to read every infidel author, and listen to his infidel arguments, before I can with propriety *call* him an infidel, even although I am aware that persons well qualified to judge of his work, have awarded him that title.

Edward, you cannot with perfect justice call a person either an infidel or a madman, until you have ascertained the fact, and know *for yourself* that he is so. The assertion of a beloved friend, that Swedenborg was mad, may lead you to form a very strong opinion on the subject; but even this should be much weakened, when you see that

your brother, who is not mad, has felt, and still feels much pleasure in reading his writings ;—that his affection towards you does not diminish ; that his moral deportment, his regard of the Sabbath, and his reverence for the Word of God, have not suffered by an habitual perusal of those writings, but have rather been improved thereby. This certainly should have led you to have used a milder term.

You are quite right, Robert ; it was too strong a term : but don't feel offended by my asking you a question (for sentiments that enter the mind unsuspected, and that are shared by a society which we may denominate *the touchstone of truth*, will make deep impressions). Now, candidly speaking, do you not think yourself, that Swedenborg *was* mad ?

Edward, you have asked me a serious question, and I will endeavour to answer it as soon as you tell me what you mean by being mad.

Why,—not having the right use of his senses, I suppose.

Then, according to that definition, I may venture to say that he was *not* mad. That he had the use of his bodily senses, there is little doubt ; and were you to read his works, you would have still less doubt respecting the health and vigour of his mind, and the beauty and harmony of his mental perceptions.

Of course I am not alluding to his bodily senses, but to his intellect. He may have reasoned very well on some things, but quite foolishly and insanely on others ; he may have been subject to *monomania*. Doctors, and even statesmen, talk a good deal now-a-days about *monomania*, you know.

I suppose that the one subject whereon you imagine he displays intellectual weakness, is religion ?

Certainly, I do.

Why, it is from his works on theology that I have been so fully convinced, not only of his sanity and perfect rationality, but of his superiority to every theological writer, ancient or modern, in all the higher mental endowments requisite to eminence in that important branch of knowledge.

Edward, after a pause, replied. Well, after all, it is not so very strange that he should show such an appearance of sanity : this is one of the features of *monomania*. He may reason very well from certain fundamentals, but did he not consider himself favoured of God more than any else ? did he not pretend to hold converse with departed spirits ? and did he not make the knowledge he pretended to have so derived, the groundwork of his system of theology ?

In respect to your last question, I reply, not entirely, nor even chiefly ; his theology is fairly based upon the Scriptures ; but what do you mean me to infer from your other questions ?

Why, I should say that he was certainly mad, and his doctrine unsound for being built upon such visionary ideas.

But, supposing they were realities he heard and saw, you would not then think him mad ;—you would not think him mad for founding his sentiments on *facts* within his own certain knowledge and experience, and that for so long a period as twenty-nine years together and without interruption.

Why no, of course not.

And what reason have you to offer that they were not realities ?

Why the very impossibility of the thing.

How impossible ? Were not Ezekiel, Abraham, St. Paul, St. Peter, and St. John favoured with a sight of spiritual objects ? Were they deceived or mad ? and are their writings, therefore, to be considered as so many hot-beds of error ?

Oh, dear, no !

Then why exclaim against the *possibility* of such visions ?

There I spoke somewhat thoughtlessly. It must have been, and still is *possible* ; but I should say that it was very unlikely that Swedenborg saw them.

Why unlikely for him, any more than for those already mentioned ?

Oh, they had to speak to a people who could scarcely believe in the existence of an eternal world ; and, therefore, needed to be convinced that there was one by a miracle. This is what we mean by life and immortality being brought to light by the Gospel.

You mean to say, then, that when God saw that men were entirely ignorant of a future state, He found means to make them aware of it ?

I do.

Then why should it be deemed incredible, now that infidelity has made such fearful progress, that God should open the spiritual sight of some eminent man,—and who so eminent for all that can adorn the philosopher and the Christian as Swedenborg ?—to show to them their nearness to the spiritual world, and how they are affected by the wonderful and beneficial communication with it, which the Creator of all worlds has established,—seeing that now there is so much danger, owing to the advancement of physical science and the sensual carnality of the human mind, both as to the heart and the intellect, of men confirming themselves in the belief that nothing exists but what is extant to, or

what is possible to be understood by, the senses? and when they begin almost to discredit even the revelations made by Ezekiel, John, and Paul?

Very true;—but several others, besides Swedenborg, have professed to have become acquainted with the spiritual world. Why pay so much attention to him in preference to others?

First, look at his character, attainments, and the influence of his writings upon those who read them; and if you cannot deduce any conclusions unfavourable to Swedenborg, take his works; read them carefully, reason upon them, but without prejudice, and you will then be prepared to say, on your own experience and honest conviction, whether he was a vile imposter, an insane person, or a true and faithful servant of the Lord: one of these three characters he certainly must have been; and it is a matter of no little importance rightly to determine which properly belongs to him. I have a work of his by me, entitled "*A Brief Exposition of the Doctrines of the New Church.*" You may read that, and then I will ask your opinion of him.

Well, I certainly will read it with attention, since you have said so much in his favour.

Nay, I have said nothing in his favour beyond this, that, *primâ facie*, his solemn affirmations are fairly entitled to be respected. I have only endeavoured to prove, that it does not follow that he was mad because he has been denounced as such by religious teachers, who, at the best, are but fallible men; and, like Elias of old, are "subject to like passions as we are," or because of his alleged intercourse with the spiritual world. Whatever of this kind has existed at former periods, took place of Divine Providence, and what has been, may be again, and certainly will be again, whenever Divine Providence sees there is the same necessity for recurring to such an extraordinary method of instructing mankind in things essential to be known, as formerly existed, when supernatural communications with the invisible world were vouchsafed to prophets and apostles.

T. N.

#### CANONS OF NEW CHURCH THEOLOGY.

(Now first translated from the original Latin; continued from page 223.)

CHAPTER IV.—*That the progression of the Church to its end, and the end itself, is described in very many places in the Word.*

1. That the successive decrease of good and truth, and the increase of the evil and the false in the Church, are called in the Word vastation and desolation.

2. That the last state, when nothing of goodness and truth remains, is there called consummation and decision.

3. That the very end of the Church is the fulness of (time).

4. That also similar things in the Word are understood by evening and night.

5. And also by these things in the Prophets and Evangelists, "Then the sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven, and the powers of the heavens shall be shaken."

6. That then there is no longer a Church, only as to name; but that still there are remains there, so that man may know, and understand truths, and do good, if he will.

**CHAPTER V.—***That in the end of the Church, a total damnation threatens men upon earth, and angels in heaven.*

1. That every man is in the equilibrium which is between heaven and hell, and thence in the freedom of looking and turning himself to heaven or to hell.

2. That every man after death, first comes into this equilibrium, and thus into a similar state of life in which he was in the world.

3. That they who in the world looked and turned to heaven or to hell, also, in like manner after death, so look and turn themselves.

4. That in the end of the Church, when the power of evil prevails over the power of good, this equilibrium is distended and filled with the evil who depart from the world.

5. That hence that equilibrium is elevated more and more towards heaven, and according to approximation, infests the angels there.

6. That all they who are in that elevated equilibrium, are interiorly infernal and exteriorly moral.

7. That these, because they are such, perpetually endeavour to destroy heaven which is above them, which also they do by cunning devices from hell, with which, as to their interiors, they constitute a one.

8. Hence it is that, at the end of the Church, destruction, and hence damnation, even threaten the angels of heaven.

9. That unless, then, the judgment were executed, no man upon earth could be saved, nor any angel in heaven remain in his salvation.

**CHAPTER VI.—***That Jehovah God, by His Advent into the World, took away that total damnation, and thus redeemed men upon earth, and angels in heaven.*

1. That Jehovah God Himself came into the world, to deliver men and angels from the assaults and violence of hell, and thus from damnation.

2. That He effected this by combats against hell, and by victories over it; and that He subjugated it and reduced it to order, and made it submissive to His obedience.

3. That also after this judgment, He created, that is, formed a new heaven, and by this a New Church.

4. That by these things, Jehovah God put Himself in the power of saving all who believe in Him, and who do His precepts.

5. That thus He redeemed all in the universal world, and all in the universal heaven.

6. That this is the Gospel, which He commanded should be preached throughout the world.

7. That this is the Gospel to those who repent, but not to those who purposely transgress His precepts.

CHAPTER VII.—*That the Lord, when He was in the world, endured the most grievous Temptations from the Hells, and also from the Jewish Church, and that by victories over them, He reduced all things to order, and at the same time glorified His Humanity, and thus redeemed angels and men, and also redeems them to eternity.*

1. That all spiritual temptations are combats against what is evil and false, thus against the hells; and that those temptations are more grievous, the more they invade the spirit of man, and at the same time his body, and torment them both.

2. That the Lord sustained the most grievous temptations of all, because he fought against the hells, and also against the evils and falses of the Jewish Church.

3. That His temptations are but little described in the Gospels, only by combats with the beasts, that is, with satans in hell, forty days in the wilderness, and afterwards by infestations from devils, and lastly by His sufferings in Gethsemane, and by the atrocious passion of the cross. But that His temptations or combats with the hells, are fully and particularly described in the Prophets and in David, which, because they were invisible, could not be manifested. (Isaiah lxiii.)

4. That the Lord underwent those temptations, that He might subjugate the hells which infested heaven, and likewise the Church; and that He might deliver angels and men from that infestation, and thus save them.

5. That the end of all spiritual temptation, is the entire subjugation of what is evil and false, thus also of hell; and at the same time, the entire subjugation of the external man, for into him flow evils and

falsehoods from hell. For by temptations, the dominion of evil over good, and of the external man over the internal is effected, wherefore, on which side victory is gained, on that side dominion is acquired; consequently, when victory is gained on the side of good, good occupies the dominion over evil, and also the internal man over the external.

6. That the Lord suffered those temptations from His childhood even to the last period of His life, and thus successively subjugated the hells, and successively glorified His Humanity; and that in the last temptation upon the cross, which was the most grievous of all, He fully conquered the hells, and made His Humanity Divine.

7. That the Lord combated with the hells, and also against the evils and falsehoods of the Jewish Church, as the Divine Truth Itself, or the Word, which was Himself; and that He suffered Himself to be reproached, to be assailed with contumely, and to be slain, as the Church had then done with the Word. Almost the same was done with the Prophets, because they represented the Lord as to the Word, thus with the Lord, who was the Great Prophet, because the Word Itself. That it was so, was according to Divine order.

(Concerning the representation of the states of the Church by the Prophets, and in Ezekiel, where it is frequently said, "That he beareth the iniquities of the house of Israel," and that the Lord is called the Greatest Prophet, see *D.C.L.* 15, 16, 17.)

8. That an image of the victories of the Lord over the hells, and the glorification of His Humanity, by temptations, is presented in the regeneration of man; for as the Lord subjugated the hells and made His Humanity Divine, in like manner with man, He subjugates them, and makes him spiritual, and so regenerates him.

9. It is known that the Lord snatches man from the jaws of the devil, that is, of hell, and raises him to Himself in heaven, and that He does this by withdrawing man from evils, which is effected by contrition and repentance; these two are the temptations which are the means of regeneration.

*Annotations.*—That the Lord as Prophet bore the iniquities of the Jewish Church, but did not take them away.

That His glorification or union with the Divine of His Father, which in Him was as the soul in man, could not have taken place unless by reciprocal operation; that the Humanity co-operated with the Divinity, but nevertheless it was principally from the Divinity, but still the reception, action or re-action from the Humanity as from Itself.

But in the degree in which it was conjoined He acted at the same time from both.

In like manner as man is regenerated, and becomes spiritual from the Lord.

That when an infant, He was as an infant; that when a boy, He was as a boy, and that He grew in wisdom. (Luke ii. 40, 50.)

That He could not be born wise, but that He became wise according to order.

That He progressed to full conjunction.

CHAPTER VIII.—*That Redemption could not have been effected, neither any Salvation, except from an Incarnate God.*

1. That the Word of the Old and New Testament teaches that God was incarnate.

2. That all the worship of the Church before God was incarnate, represented and regarded Him, after He became incarnate; and that hence, and no otherwise, was that worship divine.

3. That God Incarnate is Jehovah our Righteousness, Jehovah our Redemption, Jehovah our Salvation, and Jehovah our Truth; and that all these things are understood by the two names, JESUS CHRIST.

4. That God, unless He had become incarnate, could not have combated against the hells, and have conquered them.

5. That God, unless He had become incarnate, could not have been tempted, still less have suffered the cross.

6. That God, unless He had become incarnate, could not have been seen and known, and thus not approached, and thus neither be conjoined to men and angels, unless He had become incarnate.

7. That a faith in God not incarnate, is impossible, but only in an incarnate God.

8. Hence it is, that it was said by the ancients, "that no one can see God and live," and by the Lord, "that no one can see the form or shape of the Father, nor hear His voice."

9. Also, that God manifested Himself to the ancients through or by angels, to be seen in a human form, which form was representative of the Incarnate God.

10. That every operation of God takes place from first principles by ultimates, thus from His Divinity by His Humanity; hence it is, that God is the First and the Last, who was, who is, and who is to come.

11. That in the ultimates of God are all Divine things together, thus in our Lord Jesus Christ are concentrated all things of the Father.



12. From these things it follows, that Redemption could by no means have been effected, except by an Incarnate God.

13. And that there could have been no Salvation, except from an Incarnate God, thus only by the Lord, the Redeemer and Saviour; which salvation is perpetual redemption.

14. Hence it is, that they who believe in the Lord Jesus Christ, have eternal life; and that they who do not believe in Him, have not that life.

W. F.

(To be continued.)

### THE JEWS, THEIR PRESENT ASPECT AND PROSPECT.

THE preservation of the Jews as a distinct people during so many ages, notwithstanding their having been deprived of their nationality soon after the commencement of the Christian era, must appear extraordinary to every thoughtful mind; particularly when it is considered that all the nations who were cotemporary with them prior to their dispersion, have many centuries ago ceased to exist as distinct races of people. And, moreover, when it is remembered that the Jews during many centuries of their history, have been objects of the most direful hatred and persecution, it is a subject of wonder, that at the present time they are almost as numerous as at any former period. The Lord divinely declared, when predicting the decline and fall of the Christian Church, (Matt. xxiv.) "that this generation, or race (*γενεα*) should not pass away until all these things be fulfilled," by which was signified in the proximate sense, that the Jews should not be extirpated like the other nations, until the consummation of the first Christian Church, and the commencement of the Lord's New Church. "The chief reason," says Swedenborg, (see *A.C.* 3479.) "why that people have been so wonderfully preserved, is on account of the Word of the Old Testament, which would have been entirely lost and destroyed, had it not been for the extreme veneration and care with which the Jews have, from age to age, watched over and preserved it as to every apex and iota." For it is well known that the Christians up to the time of the Reformation in the 16th century, had totally neglected the study of the Hebrew Scriptures, and consequently all the manuscripts containing the Word of the Old Testament would long ago have perished, had it not been for the extreme care with which the Jews transcribed and preserved it.\*

A greater calamity could scarcely have happened to the human race than the destruction or loss of the Word of the Old Testament, since it is the great medium by which communication with heaven and conjunction with the Lord

\* How scrupulous and punctilious the Jews were in performing this labor, and with what exactness they counted all the letters of each book that nothing might be omitted or lost, is well known. (See *Prideaux's Connexion of the History of the Old and New Testament*, Vol. II. pp. 60—113.)

are effected. It is true that the same is effected by the the Word of the New Testament; but still without the Scriptures of the Old Testament there would not be that fulness of revelation concerning the Lord, His temptations and glorification, His kingdom, and man's regeneration, &c. &c., which is requisite to contain and to convey to mankind the "whole counsel of God," that is, the fulness of the divine Love and Wisdom,—the infinite provision of Divine Mercy for the instruction and salvation of every individual of the human race, in every possible state, either of good or evil, and of truth or falsity in which he can be. Moreover, we are taught that the Church in heaven rests upon the Church on earth, as a mansion is based upon its foundation, and as the Church upon earth is based upon the Word, it follows that if the Word of the Old Testament had been lost, the Church in heaven would have lost a great portion of its foundation, and when, as the Psalmist says, "*the foundations are destroyed, what can the righteous do?*" Hence we can see abundant reason why the Jews have hitherto been preserved on account of the Word. But it must not be imagined that they were induced to preserve it on account of the reasons we have alleged, for they knew little or nothing concerning the Word as a divine medium of conjoining the human race with the Lord, and of establishing a spiritual communication with heaven; still less did they know, or do they yet know, any thing of its spiritual and divine contents; but they had other motives for preserving it. They thought that so long as they could keep it inviolate, uncorrupted, and entire amongst themselves, they should be safe and prosperous in the world; just as the ancient Trojans imagined, that so long as they could keep the palladium in the temple of Minerva, the city would never be taken, and they should consequently be safe and secure against their enemies. This impression they derived from the fact in their history, that so long as the ark of God, in which the Word was kept, was preserved amongst the Jewish people, they were blessed and prosperous, but so soon as it came into the possession of their enemies "the glory of Israel had departed," and the people were smitten with a curse. (See 1 Sam. iv. 22.) This fact represented that the Word is the palladium of safety and the ark of salvation to mankind, so that every man who treasures it in his heart as in the temple of God, and who allows its divine truths to influence and govern his life, is safe and secure against his spiritual enemies, and "whatsoever he doeth shall prosper."

Swedenborg likewise says in A.C. 3479, "that if the Christians, who had been brought acquainted, through the Word of the New Testament, with internal things, had lived as internal men, the Jewish nation, like other nations would have been cut off many ages ago." Because if Christians had lived as internal men, they would have been delighted with the internal or spiritual things of the Word, and would consequently have preserved it with as much care and solicitude as the Jews have done, but from different motives. And now that internal things, through the opening of the spiritual sense of the Word, are more fully manifested, and as an internal Church is about to be established upon earth, we might conclude that the Jews will

begin to cease as a distinct people; that they will be amalgamated with the Christian nations, intermarry with persons not belonging to their persuasion, and their offspring become receptive of the truths of Christianity. That this is the aspect which, amongst the striking signs of the times, and the wonderful progress of events, the Jewish people is at present assuming, is evident from the intelligence concerning the Jews in Germany adduced below, as well as from the extraordinary movement amongst them in London, in which great numbers have left the traditions of their ancestors, and have proclaimed the written Word as the only fountain of religious instruction. This movement, we understand, has operated like an earthquake amongst them; on the one hand, it has shaken and scattered the deep-rooted prejudices and customs of ages; and on the other, it has excited to an awful extent, the direful *proprium* of those who are resisting and obstructing the salutary changes which are taking place amongst them. This movement, like that in the Church of England and in the Kirk of Scotland, has not been brought to pass by power and pressure from without, but by influences operating from within, which is an effect of those changes that have taken place in the world of spirits, and of those new influences, which, as a consequence, are now operating with wonderful power on the minds of men; the effects of which, although at the first, manifesting themselves in judgments of various kinds, such as the explosion of old prejudices, false doctrines, and customs, and the disruption of the existing forms and institutions of society, especially viewed as to its religious aspect, will nevertheless, in due time, be the cause of great good and a blessing to mankind. Viewing these changes from the towers and battlements of the New Jerusalem, we contemplate them with delight, for we well know that they are the effects of causes with which we were already acquainted, and which we foresaw, would sooner or later produce the effects which are now being exhibited before us.

The following account of a "*Movement amongst the Jews in Germany*," is taken from the *Universal German Gazette*, and is transferred to our pages from the *Morning Post* of July the 19th.:-

"The *Aix la-Chapelle Gazette* states that a new Jewish sect has been formed at Leipsic, under the auspices of a Dr. Creiznach, and the *Universal German Gazette* of that city confirms the account with the following remarks: 'Highly interesting is it to inquire into the origin of this sect, which clearly and openly abandons the doctrines of Judaism, without however adopting those of Christianity. It will be seen that a long struggle preceded this event, and that political causes had their share of influence. The *new Jews*, it is well known, have already for a long time neither kept the prescriptions of the Talmuth nor the laws of the Old Testament. Not 500 out of the 6,000 Jewish inhabitants here live according to Jewish laws, and that small number only because they are compelled to do so from personal, not conscientious, motives. They even pay men to attend the synagogue, so that there, at least, a sufficient number is present for reading prayers. The best, therefore, the Jews could do, is to adopt Christianity in a body. But, in doing so, they have to swear to forms of a creed in which they have no faith. Let people say or think what they please, but a man who speaks candidly what he thinks, certainly deserves more esteem than he who simulates a creed in which he

does not believe. From these motives they formed a separate sect, which obliges the members to have their children christened and educated in the doctrines of Christianity, without the parents becoming Christians themselves. This idea we think is the best and most honest, but it nevertheless meets with opposition from people where it was least to be expected. Late measures also, in regard to converted Jews, had great influence upon this step. 'Look,' they would say, 'the Christians do not want us as converted Jews; they do not call us Christians, but they continue to give the former appellation; let us, therefore, much rather remain Christian Jews, such as the Gospels are speaking of.' This is the base upon which the sect is founded, and declarations are now arriving from all quarters in favour of it, as well as against it. The Jews in Austria would adopt this new doctrine *en masse*, but they are afraid that it would make their political situation worse. Dr. Creiznach is exactly the man to direct a matter of this kind. He has zeal and energy, and as to classical education and learning he is probably the first amongst the German Jews. His literary acquirements are almost as incredible as his extraordinary memory, and with all this he is a thorough patriot, and highly esteemed everywhere. But whether this sect will spread extensively is a great question."

The interpreters of the Scripture prophecies have almost uniformly maintained that the Jews will be restored to their own land, and exist again as a distinct people. But these interpretations are only according to the letter of some passages, and by no means according to the spiritual sense of God's Word. These literal interpretations involve so many self-contradictions and absurdities, that it is strange that learned and thinking men could have so long maintained them. For if the prophecies are to be taken literally in one case in respect to the Jews returning to their own land, they should be taken literally in all cases in relation to the same subject, thus—"David should literally be their king and prince for ever," after their return from amongst the nations to their own land; (see Ezekiel xxvii. 24, 25, and other passages.) but the stoutest adherent to the literal interpretation of the prophecies would scarcely maintain this. Yet he ought to do so in order to be consistent with himself and his system. These literal interpretations are quite as gross as the literal interpretations of the Jews themselves respecting the coming of the Messiah. The spiritual sense of Scripture, which is opened in the writings of the New Church, has clearly shewn to us the object and nature of all prophecy, and the manner in which it should be interpreted.

Could the British parliament be persuaded to remove the disabilities under which the Jews inhabiting this country labour as to their civil rights and privileges, they would do more to convert them to Christianity than has ever been effected by the benevolent societies and institutions which are established for that purpose. The process of amalgamation would soon commence; they would nationalize themselves as British subjects; they would intermarry with the Christians of a fallen Church, and the offspring in nine cases out of twelve would cease to be Jews.

The prospect, therefore, in relation to the Jews is cheering and hopeful; they have long suffered great degradation and misery; they have been literally "a by-word and a reproach among the nations whither they have been scat-

tered," but they may now "lift up their heads, for their redemption draweth nigh." And their non-conversion during the dark, dismal ages of a fallen Christendom, is not be wholly attributed to themselves, since Swedenborg says, that if Christians so-called had been Christians indeed,—if they had lived up to their principles, the cold, selfish, hardheartedness of the Jew would, ages ago, have been melted and regenerated by the power of divine love, and they would have been incorporated with the Christians, forming one fold, and acknowledging one Shepherd. The inestimable use which they have performed in preserving the Scriptures of the Old Testament is accomplished. This sacred office may in future be safely entrusted to the charge of a *new people*, who will delight from an interior and enlightened view of the Divine Word, to preserve it with the most scrupulous care as the most precious of treasures.

MINUS.

### ON THE STATE OF THE NEW CHURCH IN FRANCE.

(*Extracted from the French New Jerusalem Magazine for March.*)

"On commencing the sixth year of our Magazine and Review, we beg to present some considerations on the state of the New Church in France. After five years of public efforts to propagate the doctrines of the New Jerusalem, the public have a right to inquire what results have been obtained. To the eyes of the world these results are not very apparent; but, in the eyes of every disciple they are immense. But, it might be said, why does the world continue to manifest an indifference to doctrines, which, according to you, are alone capable of making people happy? We could here give several reasons, which those who inquire of us know as well as ourselves, but we shall be content to present the following, which is the principal. The Lord says, 'The servant who knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he who knew not, and did commit things worthy of stripes, shall be beaten with few stripes. (Luke xii. 47, 48.) To know the Lord's will evidently means, in the sense nearest to the letter, to know divine truths; and, 'not to do his will,' is not to put those truths into practice. (A.C. 7790.)

"Now, in the present state of society, if the divine truths which we develop in our *Review* had been received with eagerness by the public, might it not have been feared that the greater part of those who would first have received them with pleasure, might afterwards have abandoned

them from the difficulty of applying them to their own life? Far from having been improved and regenerated, their spiritual position would thereby have become more deplorable, since they would have known their Lord's will and have refused to do it. The Lord being the Father of all mankind, desires the happiness of all His children, He cannot, it is true, compel them to be happy, since he has created them free; but, by His divine foresight, He is constantly endeavouring to preserve them from trials which might be too much for them, and which might in consequence render their spiritual state and position more dangerous. The Lord then watches with the most tender solicitude over the doctrines of His New Church, and causes them to be unknown and indifferent to those who will not put them into practice. It is better for them to remain in their errors, for such persons would be of the greatest injury to the New Church if they were to come into it; since it cannot be established by such as will not practise its doctrines. This is the principal reason why the New Church does not increase so rapidly as to numbers.

"As to the immense results which have been obtained, there is not a single disciple who does not find in the facts relative to the Church during these last five years, evident proofs that the Lord has preserved it from a thousand insidious snares which have been spread before it by the enemy, and that all the trials which

it has undergone have served to advance and consolidate it. Moreover, what we say of the Church in general, every disciple may apply to himself in particular. Let each pass under review the events which have agitated his life during these last five years, and he will acknowledge that there is not one of these trials which the Lord has not made conducive to the advancement of his spiritual life. This progress of the spiritual life,—this should be the great object with us all. We should endeavour to become regenerate, not only on account of our own happiness, for if we were only moved by this sentiment it would be spiritual egotism; but we should endeavour to become regenerate with the view of co-operating with the Lord and with each other, in establishing a Church which shall constitute the happiness of the entire human race. For the real progress of a true Church consists in the progressive regeneration of its members, and by no means in the rapid increase of their numbers.

But, it still may be said, if the New Church remains a long time concentrated amongst a small number of people, mankind would suffer by it; since, according to your principles, it is from the New Jerusalem alone that mankind should expect its happiness. We cannot but admit it; but has precipitation ever been characterized by prudence? And, by wishing to arrive more speedily at the moment when mankind can live together as brethren, should we not incur the danger of retarding that happy period by acting contrary to the secret proceedings of Divine Providence? Let us, therefore, not deviate from the way we have hitherto proceeded; let us continue to act with the greatest prudence and circumspection; and by no means be discouraged at the little apparent success attending the reception of our doctrines. The Lord, in due season, will fructify the seeds which each of us may scatter. Let us labour with perseverance at our work, and let us leave those who are pursuing a happiness which is constantly fleeing from them, to discover their error by the disappointments they will experience; they would not listen to us until experience shall have opened their eyes, and have convinced them that they are on a false way. Let us leave Roman Catholicism and Protestantism to accelerate, by their sectarian proceedings, the religious awakening which is being manifest on all sides;

and let us even rejoice in their efforts, for they are labouring without knowing it, at the erection of the spiritual edifice of the Lord's New Church. Let us also leave the socialists of every grade to accelerate the renewal of the old society, and even let us rejoice at their efforts also, for they labour without knowing it at the natural edifice of the Lord's New Church.

"There are, at the present day, a considerable number of elevated minds which greatly desire the general good; but the greater part of them, before they can enter into the New Jerusalem, have one more deception to undergo; they think that that which solely opposes the happiness of the human race, is the misery which presses upon the masses of the people. When these masses shall have been delivered from their misery, it will be then seen that mankind will be far from being happy, not in their external and physical relations, but in their moral relations; and, as moral evils are much more difficult to be borne than physical evils, and much more dangerous to society, it will then be seen that the friends of humanity will be constrained to have recourse to a religious principle. Already there are many amongst them who desire this, but only as an accessory, and not as a primary principle;—they desire it as a bridle, or restraint, that is, they wish to employ it as an auxiliary to human legislation. But when this last experience shall have demonstrated that the religious principle, in order to produce its salutary effect, should be primary, and not secondary, or accessory, then they will begin to employ it not only for others, but also for themselves; and when they will have come to this point, their own interest will constrain them seriously to examine the intrinsic value of different systems of religion. Oh! how much will the result of such an examination, by men thus prepared for the work, contribute to the advantage of the New Church? Who is there amongst them that could so far lull his conscience asleep, as blindly to believe the decisions of those noisy, wrangling assemblies called councils, when he compares them with the heavenly doctrines which the writings of Swedenborg contain? At the present time, Roman Catholics and Protestants take good care not to speak much of their doctrines; they prudently keep themselves to a kind of moral doctrine which

they are certain will please their instructed hearers, who listen to them from habit, or to give an example; and who only desire a religion for those whom they call the people. But when the educated part of the community seriously wish to have a religion for themselves, preachers and public teachers will then be obliged to consider tenets and doctrines. Until we have arrived at that period, we shall seek in vain to bring Roman Catholicism and Protestantism on the arena of discussion; our appeals during five years have not been attended to, and they will remain without a reply. We must, therefore, not put forth our efforts in this direction any longer; if, however, we should be attacked, we shall not fail to reply. But, for the present, we have better things to accomplish. Whilst Protestantism and Roman Catholicism are about to renew their sectarian struggles, and to tear each other to pieces by intestine wars which are already existing in the former, and which will be not long before they manifest themselves in the latter; let us remain silent spectators of these combats, and let us prepare all the works which still remain to be accomplished, to introduce among the people the *True Christian Religion*.

"We have not, like the primitive Christian Church, to form a symbol, or a creed,

and a system of doctrines. All that is accomplished for us, and everything is clearly stated in the writings of Swedenborg, in perfect conformity with the Word of the Old and of the New Testament. Hence there will be no discussion amongst us on these subjects, which have caused so much debate and contention in the former Church. We shall not waste our precious time in theological subtleties: we shall march as a single man to the conquest of all those who are in search of the *true*, in order that they may realize and perform the *good*. And we shall have no other arms than the sublime instructions and doctrines, which the Lord, in His Mercy has opened to us from His Holy Word in the writings of Swedenborg, His faithful servant.

"But we do not, as yet, possess all these doctrines and instructions, or rather, we are not yet in a state, to place them before the eyes of the public, since the greater part of the writings of Swedenborg have not yet been published in French. Let us, therefore, hasten to accomplish this useful task; let this be our principal object, and let us pursue it with perseverance. The Lord, who knows our intentions, will give us the necessary ability and power to accomplish this, for 'without Him we can do nothing.'"

### MISCELLANEOUS INFORMATION.

**SWEDENBORG'S "ANIMAL KINGDOM."**  
—In our last, we announced that this eminently philosophical work on the human body was nearly ready to be delivered to the subscribers. It has now appeared, and we sincerely congratulate our readers on its appearance. It is beautifully printed, on excellent paper, and in an elegant form. All subscribers who have not sent in their subscriptions, are respectfully requested to send them immediately to Dr. Spurgin, 38, Guildford-street, Russell-square, London. This may be readily done through post-office orders. Those who have forwarded their subscriptions through the Rev. I. H. Smithson, may apply to him for their copies. The subscription list, of course, closed when the appearance of the volume was announced, so that no copies can now be had at the subscription price, and the work must be procured by non-subscribers through the ordinary channel of the booksellers,—

Messrs. Newbery, Chancery-street, Bedford-square, and Baillière, medical publishers, Regent-street, London. Letters claiming subscription copies must be addressed to Mr. Wilkinson, 13, Store-street, Bedford Square, London, stating, at the same time, the mode in which such copies may be forwarded to them. The work to the public, when compared with medical works in general, is by no means dear, and particularly when we consider the handsome style in which it is published. It now remains, that all who desire to see the scientific and philosophical works of Swedenborg presented to the English reader, should once more combine their efforts to enable the learned translator to print the second and third parts of this magnificent work. These parts will constitute a volume rather larger than the present; and they are, we understand, already translated, and quite ready for the press. It should be remembered that,

although there are many other scientific works of Swedenborg, (see this periodical for January last, pp. 33, 35.) yet, the only one for which subscriptions are solicited is the *Animal Kingdom*, the first part of which has now appeared, and the second and third parts it is intended to publish in a second volume, so soon as the subscriptions shall authorise the translator to put it to press. The subscription price will be the same as for the present volume, viz. 10s. 6d. The other scientific works, containing the *Principia, Economy of the Animal Kingdom, &c.*, are now being published, uniform with the first volume of the *Animal Kingdom*, at the sole expense of the Rev. Augustus Clissold, M.A. who has devoted many years' labour to the translation of these works; so that subscriptions are only solicited, as stated above, for the completion of the *Animal Kingdom*. Subscriptions for the second volume of this work may be sent, as before, to Dr. Spurgin, Mr. Brooksbank, and to the Rev. I. H. Smithson.

**BIRMINGHAM NEW CHURCH SUNDAY SCHOOLS.**—On Whit Friday, June 9th, 1843, the thirteenth annual festival of the Birmingham New Jerusalem Sunday Schools was held, and, at the teachers' tea meeting in the evening, an interesting report of the state of the schools was read, of which the following brief abstract contains the leading intelligence:—The number of scholars in the schools is 297; being, girls, 102; boys, 195. The average daily attendance during the year has been 188; girls, 60; boys, 128. The number of teachers 32; being 12 in the girls' school and 20 in the boys'. The average attendance of the scholars has been worse last year than in the preceding one; which decline is attributable to the want of teachers, which existed for several months. Classes being without teachers, or being but ill supplied, felt little or no interest in the school; and, consequently, did not attend with regularity. In addition to this, the rules for visiting have been but imperfectly attended to. Of the 32 teachers now engaged in our schools, 19 are members of the Church. It is most gratifying also that one-fourth of our present teachers have been themselves brought up as scholars in the school. In connexion with the school there are several periodical meetings and auxiliaries of different kinds, which deserve notice. The first is the teachers two monthly meetings for mutual improve-

ment; at which an essay upon some subject connected with the great work of education is read, and upon it a conversation, or series of remarks is founded, tending further to explain and impress the subject of the essay. The titles of the essays delivered during the past year are as follow:—1st. On the application of object teaching to our schools, and the necessary qualifications and preparations of teachers in order to make that method effectual. 2d. On the question "To what extent is it right and good to unite scientific with religious instruction in our schools?" 3d. On angelic ministration. 4th. On object teaching. 5th. On the necessity of self-improvement. 6th. On order and punctuality. The book club for children has been efficiently conducted during the past year. In this club small weekly sums are collected in payment for Bibles and books used in Church and school: 190 children have subscribed in the past year, to whom have been supplied 20 Bibles, 2 Testaments, 3 liturgies, 88 school hymn books, 7 table books, 5 catechisms, and 86 copy books: 24 Bibles are now in course of purchase in this club. The next auxiliary, and one of great importance, is the Sunday school library. A pleasing improvement has taken place in this department also. The number of volumes now in the library is 301, having increased 28 during the past year, 10 volumes by presentation, and 18 by purchase. The average number of subscribers each quarter has been 28, having increased by 10. The total number of volumes circulated, 293; showing an increase of 67 over the past year. The coming year promises to be one of still greater improvement than the last, the present quarter having commenced with 40 subscribers. The Dorcas Society, in connexion with the girls' school, is another subject of interest, and one of rather a novel character in connexion with the New Church. This useful society is established for the purpose of promoting a more frequent social intercourse between the female teachers; and also to give the elder scholars a greater interest in the school. The meetings are fortnightly, from six to eight in the evening. The members, consisting of teachers and elder scholars, 17 in number, employ themselves in making up wearing apparel for the poor, which the subscribers receive to the amount of their subscriptions at the cost of the material. At this meeting some



useful and entertaining book is read, each member reading in succession, while the others follow their benevolent occupation, and thus the meetings are rendered at once interesting and beneficial. We would, in the next place, notice the circulation in our schools of the *Child's, or Juvenile Magazine*, published by the Sunday School Union. The average sale is 200 monthly, of which about 160 are taken strictly in the schools, the remainder among the members and friends of the Church. The first Sunday in the month is anticipated with much interest by the children, solely on account of the forthcoming magazines. Indeed, in the afternoon of that day, many of our teachers make a very pleasant use of them, by selecting the most suitable articles and having them read as class-lessons. Such is the value set upon them by our young friends, that, at the last year, 60 of the volumes, then completed, were bound by one bookbinder for those connected with the schools alone. Lastly, the children saving's club. The accounts are from Christmas, 1841, to Christmas, 1842, and as follow:—Girls' school—Cash received, £17 9s. 5d.; repaid during the year, £5 7s. 11d.; balance paid at Christmas, £12 1s. 6d. Boys' school—Cash received, £55 18s. 9d.; repaid during the year, £13 13s. 9d.; balance paid at Christmas, £42 5s. 0d. Total—Cash received, £73 8s. 2d.; repaid during the year, £19 1s. 8d.; balance paid at Christmas, £54 6s. 6d. Many other interesting circumstances in connexion with the schools might be named, and many remarks made, but our abstract has already exceeded its intended length. The committee and teachers feel grateful to the Lord Jesus Christ for the degree of prosperity with which they have been blessed, and desire to unite in ascribing to Him alone all the praise.

J. A. BEST, Secretary.  
Birmingham, July, 1843.

**RE-OPENING OF THE NEW JERUSALEM CHURCH IN PETER-STREET, MANCHESTER, ON THE 6TH INSTANT.**—It is now fifty years since this place of worship was first erected, and dedicated to the worship of the Lord Jesus Christ, as the one only God of heaven and earth. During this period many changes and events have occurred in the state, both civil and religious, of human society, which have clearly demonstrated the operation of those mighty causes in the

spiritual world, which have been opened to our perceptions in the writings of the New Church. As it has pleased a wise Providence to preserve this building to the use for which it was originally erected and designed, the existing congregation have come forward in this the jubilee year with most laudable zeal to put the edifice, both externally and internally, into a state of thorough repair; their liberality and zeal have also been further demonstrated by the erection of a new and powerful organ. The *fiftieth* anniversary of this church will be held on Sunday, the 6th of August, when the Rev. E. D. Rendell, of Newcastle, will preach in the morning; the Rev. I. H. Smithson in the afternoon; and the Rev. W. Woodman in the evening. An eminent organist, and a very efficient choir of singers have kindly engaged themselves for the occasion.

**MEETING OF CONFERENCE.**—The General Conference of the New Church will assemble at the New Jerusalem Church, in Peter-street, Manchester, on Tuesday the 8th instant, at ten o'clock a.m., when business of importance in relation to the Church will be brought under the consideration of the representatives. A general assembly of all the friends will meet on the following Thursday to tea, at five o'clock, when several ministers and others are expected to address the meeting.

**LAYING OF THE FIRST STONE OF THE NEW JERUSALEM CHURCH IN ARGYLE-SQUARE, LONDON.**—This interesting ceremony, the particulars of which we intend to insert in our next, was performed on the 27th of July, by the Rev. T. C. Shaw. After which, the company partook of tea together at the London Coffee House, Ludgate-hill.

**HEYWOOD.**—The annual sermons on behalf of the New Church Schools at this place, were preached on Sunday, the 25th of June, by the Rev. D. Howarth, of Salford. The collections amounted to £29 12s. 7d.

**MIDDLETON.**—On Sunday the 2nd of July, sermons were preached by the Rev. I. H. Smithson, on behalf of the New Church Sabbath Schools in this place; when the collections made amounted to £17 5s.

**ANNIVERSARY SERMONS IN LIVERPOOL.**—The anniversary sermons of the New Church, Russell-street, in this town, will be preached on Sunday, August 6th, by the Rev. J. Bayley, of Accrington.

THE  
INTELLECTUAL REPOSITORY  
AND  
NEW JERUSALEM MAGAZINE.

---

No. 45.

SEPTEMBER, 1843.

VOL. IV.

---

LETTERS FROM THE LATE REV. J. CLOWES, ON THE  
ORIGIN OF EVIL.

*To the Editor of the Intellectual Repository.*

SIR,

The enclosed two letters, written by the late venerated Clowes to a brother Clergyman, also since removed, are forwarded, that their valuable contents may be recorded, and that your readers may have the advantage of the masterly and satisfactory explanation therein given, of that subject, so perplexing to controversial theologians, *The Origin of Evil*.

Yours, &c.,

August 2, 1843.

A READER.

---

“Manchester, February 25, 1804.

“My dear Sir,—Though your person is unknown to me, yet I am no stranger to your character, and therefore feel happy in the opportunity, which your kind favour presents, of cultivating an intercourse in the way of correspondence, under this condition, that as my time is much taken up, and not always at my own disposal, you will not be offended if sometimes I do not write so much at large, and sometimes not at so early a period, as I could otherwise wish.

“Your enquiry concerning Swedenborg’s acquaintance with the ORIGIN OF EVIL is a very interesting one, and I am not surprised at your expectation of finding a solution of the difficulty in his enlightened writings. If, however, you had attended to what he says in the treatise *On the Divine Love and Wisdom*, (which you tell me you have read,) Nos. 264 to 268, you would have seen that the subject was familiar to him, and that he has discussed it in the clearest and most satisfactory manner, by resolving the Origin of Evil into *the abuse of the faculties of rationality and liberty which are proper to man*. Nothing, in my mind, can be more simple or more just than this solution. Man could

not be man but by virtue of *liberty* and *rationality*; yet liberty implies the possibility of *abusing it*, and the abuse of liberty is evil. From the moment, therefore, that man inclined to respect himself more than his Creator, or, what amounts to the same, to suppose his life to be self-derived, rather than received by continual influx from God, from that moment spiritual evil commenced, and from spiritual evil flowed natural evil, as a stream from its fountain. If you ask why did God create man with a capacity so to respect himself, or, why did He allow of such a possibility? I answer, that consistently with human liberty, thus consistently with the very existence of man as man, it could not be otherwise. Evil, therefore, doth not come at all from God, but solely from man; and it is enough for God, that He prevents it as far as possible, without doing violence to the freedom of His creatures, and also (what is of equal importance) that He converts it into a ground of ultimate good, by compelling it in all cases to administer to His own purposes of blessing; since there is every reason in the world to conclude, that there is no evil subject whatsoever, whether spiritual or natural, but what in some way or other is subservient to a use, which use respects the perfection and consequent purification of the angelic kingdom, and of all who become the subjects of that kingdom. Here, therefore, we are enabled fully to justify the Creator in the *permission* of evil. If you want any further satisfaction on the subject, let me refer you to a memorable relation in the treatise *On Conjugal Love*, 444.

In regard to your other enquiry concerning the *first man* or Adam, I feel free to confess, that I regard with Swedenborg the first chapters of Genesis as containing, not historical truths but historicals so formed, in other words, spiritual truths expressed in the form of history; and I conceive that the contents of those chapters sufficiently prove that they *cannot be true* if interpreted only according to the letter. For to say nothing of the idea of light being *created before the sun and moon*, and of the woman being formed *from a rib of the man*, and of God supplying both the man and the woman with *skins of beasts to cover their nakedness*, and of *Cain building a city before there were people to inhabit it*; what can be more strange, improbable, and even impracticable, than the whole account of the ark and of its contents? And if the flood was meant merely to drown the inhabitants of the earth, why should it continue upwards of twelve *months*, when twelve *weeks*, or twelve *days* would have answered the purpose equally well? Nevertheless, there certainly was a *first man* upon this earth, although the book of Genesis doth not contain his history; and Swedenborg has

supplied us with a curious and edifying account of his birth and education, in his work entitled, *De Cultu et Amore Dei*, to which I refer you. There may also have been a natural flood, or floods, upon this earth, although the flood recorded in the book of Genesis is the history of a spiritual flood. I conceive, therefore, that no rational, satisfactory account can be given of the first chapters of Genesis, unless they be understood according to the spiritual sense, and that only, which lies concealed under the outward history, and communicates to it at once its sanctity, life, importance, and edification.—I remain, dear Sir, with sentiments of regard which words cannot express,

“Yours most affectionately,

“J. CLOWES.”

“Manchester, July, 1804.

“My dear Sir,—Having already lost too much time by delaying to reply to the favour of your last letter, I will not add to the loss by useless apologies, but will enter immediately upon the consideration of the sentiments you express with so much Christian candour and affection.

“You are not yet, it seems, perfectly satisfied about the *Origin of Evil*, and you urge, that ‘*every thing must have a first cause, and we know of no prime agent but ONE in all things,*’ whence you seem to conclude, that man could never be the *first cause* of evil. But, my dear Sir, it surely ought to be considered, that though there is but one *prime agent and cause*, yet there are many subordinate agents and causes; and if it be necessary that some of those *subordinate agents and causes*, with a view to their bliss, should be endowed with *freedom of will*, then it is equally necessary that they should be endowed with *freedom of choice*, whether they would acknowledge their life and its powers to be from another, viz., the SUPREME, or from themselves. It is of course necessary that they should be endowed with a freedom of *inclining to the latter determination and acknowledgment*. But how plain is it seen, that in case they do so incline, from that instant evil commences, of which such inclination is the *prime cause*! Nevertheless this cause, though *prime* in respect to the origin of evil, is still *subordinate* in regard to life and power, since it derives these from God the Supreme. But you ask, ‘*Whence came that desire or inclination? What was the hinge on which it turned, the point, the line between, where good ended, and evil began?*’ I wish to reply, The *desire or inclination* manifestly came from an *apparent good*, such as was the lower life, exciting the determination of the creaturely will, rather to

acknowledge its life, with its powers and capacities, to be from itself, than from the Supreme Cause. This, therefore, was *the hinge on which it turned, the point, the line between where good ended, and evil began*. If you say that such determination must needs have a *cause*, I grant it, and the cause was this *mistaken good*; and if you ask further, why the creature was born subject to the capacity of mistaking and mischoosing a lower good for a higher, I answer, that unless he had been so born, he must then have been kept in truth and good *by necessity*, consequently he would not have been a *free* agent, and of course incapable of reciprocal conjunction with the Supreme, in which conjunction his highest and only true happiness consisted. Here, therefore, the point in question is brought into this short compass; the creature, in order to be happy, must be left to *choose freely* its own good, and for this purpose it is placed in the midst between lower goods and higher, figured in the book of creation by the two trees, one of *life*, the other of *the knowledge of good and evil*; it has also the power to take either, by giving a preference to the one above the other, for otherwise it would not be *free*; but it *must* make its determination in this equilibrium, because without determination it would hang between both goods, without enjoying either; if, then, its determination be in favour of the lower good against the higher, from that moment evil is produced, because that very determination is *itself* the primary parental evil. It may perhaps assist your conception on this (confessedly) abstruse subject, to consider that all *evil* is nothing but *perverted* or *inverted good*, in consequence of its being separated from the Supreme Good; and since the order of man's creation required, that he should be first born into *natural good*, and from thence advance to *spiritual* by the re-birth [inasmuch as it is impossible to conceive that he should be made spiritual without his own *co-operation* for that purpose], therefore the order of man's creation made it necessary that he should be placed in the *equilibrium* between natural [or external] and spiritual [or internal] good, and thus in the *trial* which he would prefer, and to which of his own free choice, he would accede. Of course, he would generate evil the instant that he determined in favour of the natural or lower good above the spiritual or higher.

"I entirely agree with you, that every measure ought to be avoided which has a tendency to form the readers of the new doctrines into any thing like a sect; nevertheless I am of opinion, that private meetings for reading and conversation (if properly conducted) may have a beneficial tendency, and accordingly I have always encouraged them. I have communicated to our Society your ideas on the most probable

means of exciting attention to the writings in your island (Isle of Man), and they have promised to take them into due consideration.

"It will give you pleasure to hear that two very respectable clergymen in Lincolnshire have lately become converts to the new doctrines, and that some ladies in high station in that county are also most devoutly attached to the same. In devout prayer that their numbers may increase throughout the earth, and that sin and folly may give place to the bright manifestation of the eternal purity and truth, now about to descend from GOD out of heaven, I remain, dear Sir,

"Your ever affectionate Friend and Brother,

"J. CLOWES."

---

### THE LAST JUDGMENT.

---

It is a general opinion of the Christian Church, that a last judgment is to take place; that this judgment shall take place after the world is destroyed, when "all those who have slept in the dust of the earth shall awake," and when the earth and the heavens are to be burnt up.

Yet although there is no doctrine that has excited more ridicule than this, yet if the subject be calmly examined (without prejudice), it will be found that, although couched in figurative or correspondent language, it is attended by far more satisfactory proofs than many of the tenets which the world calls orthodox.

The destruction of the earth was prophesied at the coming of our Lord, as an event which was to occur at that time. The "heavens were to be burnt up, the moon turned into blood, and the stars to fall from heaven." But at the coming of our Lord, the natural earth was *not* destroyed, nor were "the heavens burnt up;" the stars did not fall from heaven, nor were the powers of the heavens shaken. Now there is one certain rule relating to prophecy, namely, that wherever the same prophetic figures occur, they are to be interpreted in the same manner. We have already said, that a want of attending to this rule, was the cause of the Jews rejecting their Messiah. For instance, they had the prophecies of Isaiah and of Jeremiah, as well as of Ezekiel, before them, but they understood them not. They looked for an outward fulfilment of these prophecies, and the *outward* fulfilment never occurred.

Now as the same events were to occur in *both* cases (namely, at the first and *second* coming of the Lord), and yet in the first instance, which has passed, the event did *not* happen *literally*, we have reason to believe that it will not and cannot happen literally in the *second*. At

the first coming of the Saviour, the sun poured his beams as brilliantly over the hills of Judea, and the moon shed as bright a light on the valley of Aijalon, as she had before done; the stars still held their wonted stations, in which the Chaldean sages had watched them ages before,—nothing was altered in the visible round of nature. Yes! solitary, and on the plains of Bethlehem, one single star appeared to a company of shepherds, and *their* eyes were opened to behold a vision of angels. At the same time, wise men from the east were attracted by the same light, and were drawn to the birth-place of the infant Saviour.

If, then, the prophecies relating to the Lord's *first* advent were not *literally* fulfilled, we have no right to expect the second to be fulfilled *literally*. And, therefore, we have not the slightest ground to believe that the prophecies respecting the second advent, any more than those relating to the first advent, will be *literally* accomplished.

It was prophesied respecting our Lord's *first* coming, that every mountain should rise, and every valley should fall; that the heavens, and the earth, and all nations should be shaken; that the sun should cease to shine, and the moon withdraw her shining; yet not one of these prophecies were literally accomplished. The sun shone as before; the moon's light was as strong as ever; no alteration in the outward system of nature gave notice of our Lord's approach; nothing natural underwent a change, though a great change took place in spiritual things.

Both the first and second coming of the Lord are called "days of the Lord;" and both are ushered in by "darkness and gloominess." In both, it is said, "the sun shall be turned into darkness, and the moon into blood;" and in both the "heavens and the earth were to pass away." In both of them, the Lord is declared to come in fire; and the conclusion of both is, "a new heaven and a new earth." Now *one* of these periods is past. The heaven and earth of the Jewish system has passed away. It is gone, and the internal ideas and outward ceremonies which distinguished it have gone also.

The great stumbling block, over which the Jews fell, was the outward situation and appearance of the Saviour. In their prophecies, he was represented as a conqueror,—as one who should subdue nations before Him, and break the loins of kings;—who should erect a standard for the whole earth, and call the nations unto it. But the Jews had still a national pride lying at the bottom; they expected that among the nations they were to be the first, that their city was to be the capital, and their system and people, the ordinance and people of God. But this never took place. All things ran their usual course. Jerusalem

revolted, and, after a murderous seige, was taken possession of by the Roman armies. The city was destroyed; their nation murdered, or dispersed; and their dream of empire scattered to the winds.

Now why have we any more right to expect a *literal* fulfilment in the case of the second coming, than the Jews had in the *first*? The images are the same; the expressions the same; the words the same; and, if we interpret them according to the standard of divine prophecy, the interpretation too must be the same.

But how were the first prophecies accomplished? Not by a literal fulfilment;—not by the darkening of the sun, or the reducing of the moon to blood;—no! but by the destruction of those spiritual things which the sun and moon represented,—the love and faith of the Church; the darkening of love; the destruction of truth; and the alteration of religious ceremonies. Now since the prophecies relating to the first advent were not literally fulfilled, we have not the slightest reason to expect that the latter will be literally fulfilled. As in the first instance the sun was not darkened, as in the first instance the moon did not cease to give her light, so we have no reason to expect that such an event will take place in the second coming. We argue, therefore, that as the prophecies of the destruction of the earth, at our Lord's *first* advent, were not literally fulfilled, so neither have we reason to expect, that the second, being couched in the same language, will be literally accomplished.

When our Lord ascended into heaven, the angels who appeared to the disciples said, "Why stand ye gazing up to heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts i. 11.) Our Lord's ascent into heaven was not *public*. It was not made in the face of the world; nor was it seen even by all the nation of the Jews. A *few* only, and those his own disciples, beheld it; and it does not appear that any belonging to Jerusalem saw it except our Lord's own immediate followers. It was therefore, as to the rest of the world, unknown; no one saw it,—no one knew it; and the world at large only knew it through the evidence of our Lord's immediate disciples. If, then, the *second* coming is to be like the first, it will be unknown to the world, and unseen by all except by the immediate disciples of the Lord Himself.

From this it follows, that whenever the second coming takes place, it will be to the greater portion of the world unknown, and only revealed by means of those to whom God Himself has revealed it.

NICODEMUS.



## THE FIRST THREE CENTURIES.

*(Continued from page 294.)*

It has been recently stated, in a very useful and valuable article under the title SWEDENBORG,\* “that there is more than a suspicion, that the initiators of the new Oxford theology (the editor of Froude’s Remains, and others,) were acquainted with the early readers of Swedenborg, and that hence originally came their repudiation of the fundamental doctrine of justification by faith alone.” Whether the writer of this article has any authority for this assertion or not, it may be proper to observe, that there is no affinity between Swedenborg and either of these classes of the Protestant Church; each of them being repugnant to the economy of the divine government, if viewed in relation to the genuine truths of the Word of God. The leading principles they assume are antagonistic, like certain morbid poisons, in their well-known action on the physical system, and thus producing a counter-action from opposite qualities and effects. So likewise in the moral and spiritual economy in the human system, there are counter-acting motives and ends, which in their influences induce opposite effects to the sanguine expectations of the different parties who are brought more or less within the circle of their influence. It is a great mistake also to suppose that the doctrines of predestination and of justification by faith alone exclusively belong to the Protestant Church, for both of them are of Papal origin. The Protestants derived these doctrines from the mother church,—in the tripersonal scheme of the Trinity, with the other corrupt appendages germinating from the scholastic theology. The Catholic Church is still paramount, by her doctrinals and influence over the Protestant; for Swedenborg states that the Roman Catholic religion is predominant in the Christian world, and in some measure even yet among the Reformed, although they do not acknowledge the Papal dominion.† For some of the distinguishing tenets of the Oxford tractarians, we must seek their origin in periods far more remote,—the oriental and Grecian sects of philosophy previous to the Christian era;—in the different castes of

\* *Penny Cyclopædia.*

† “The doctrines received by the Protestants from the Papal religion are,—that they approach God the Father, and not the Lord; that they do not acknowledge the Lord’s humanity to be Divine; that his passion on the cross is expiation—propitiation and satisfaction with God the Father; concerning the imputation of the Lord’s merit; a few things relating to baptism, original sin, and free will; and, among the Lutherans, that they come very near to the doctrine of transubstantiation. These doctrines are the remains of Popish Catholicism.”—*A.R.* 751.

magian, stoic, peripatetic, and epicurean, and as these became mixed with the sects of the Jewish Church. Between all these different sects, and the disciples of the Oxford theology, there are traits of a family likeness, and the striking features of a close analogy;\* they are the same, in some form or other, torn off the branches of these ancient roots. But the Babylon of the Apocalypse, as illustrated by Swedenborg, discovers the hidden quality of these bold reformers springing up in the bosom of the Church of England, "to produce a strong Church feeling if possible in the community in any form, as a protection of the secular interests of the Church against innovations already commenced."† The avowed design of this party, is to support their theory by some well-selected authorities, now neglected, from the early Fathers of the Christian Church; and thus taking advantage of the general ignorance of mankind, they bring forward proofs which, at best, are of very uncertain and doubtful origin. And it is thus easy to supersede the authority of the Gospels by these vague and senseless traditions, taken from the first three centuries of the Christian era, and introduced as decisive evidence,

\* "It might be added, that, among those who express the greatest dread and detestation of 'German Neology,' 'German Philosophy,' the 'daring speculations of the Germans,' &c., are to be found some of the class of Anglican Divines, whose doctrines apparently correspond the most closely (as far as we can judge respecting two confessedly mystic schools,) with those of that very Neology. The very circumstance itself, that both are schools of Mysticism,—that both parties have one system for the mass of mankind, and another—whether expressed in different language, or in the same words understood in a totally different sense—for the initiated, affords a presumption, when there are some points of coincidence in the doctrine *divulged*, that a still further agreement may be expected in the *reserved* doctrines. As the advocates of reserve among us speak of not intending to inculcate generally such conclusions as a logical reasoner will correctly deduce by following out their principles, and again speak of an ordinary reader being likely to 'miss their real meaning, by not being aware of the peculiar sense in which they employ terms,' so these German Transcendentalists' Atheology is little else than a new edition of the Pantheism of the ancient heathen philosophers of the Brahmins and the Buddhists, who use a similar double-meaning language. They profess Christianity, and employ profusely such terms as a 'God,' 'Faith,' 'Incarnation,' 'Miracle,' 'Immortality,' &c. &c., attaching to these words a meaning quite remote from what is commonly understood by them. Their 'God,' is the god of Pantheism; not a personal agent, but a certain vital principle diffused through the material universe, and of which every human soul is a portion; which is at death to be reabsorbed into the infinite Spirit, and become just what it was before birth, exactly according to the ancient system of philosophy described by Virgil: '*Mens agitat molem et toto se corpore miscet; Inde hominum pecudumque genus,*' &c. And the other terms alluded to are understood by them in a sense no less wide from the popular acceptation."—*Archbishop Whateley's Kingdom of Christ*, p. 330.

† Vide *Croly's Index*, Preface, p. 10.

which is not to be impugned or contradicted : but when it is known that, in these early times, the principles of Christianity were degraded by the grossest corruptions, the weight of these authorities is useless and nugatory.\*

The Oxford tractarians have come forward to revive primitive and spiritual Christianity,—and by what means?—by the reproduction of exploded superstitions, which disfigure the history of the early Christians of the first three centuries; and this endeavour is as rational and intelligent as the attempt to put new life into a dead and putrid carcase.† But as some members of the New Church have supposed that such a metamorphosis might occur, and others have expressed their fears that the Papal religion is about again to appear in the ascendant, it may be as well to shew, from the testimony of Swedenborg, the futility of all

\* “As the personal characters of the earlier Fathers gave them no advantage over their successors, so neither does the character of the earlier ages afford any real cause of preference, as to the point of their integrity above the latter. The first indeed are generally called, and held to be *the purest*: but when they had once acquired that title from the authority of a few leading men, it is not strange, to find it ascribed to them implicitly by every body else, without knowing or inquiring into the grounds of it. But whatever advantage of purity those first ages may claim in some particular respects, it is certain, that they were defective in some others, above all which have since succeeded them. For there never was any period of time in all ecclesiastical history, in which so many *rank heresies* were publicly professed,§ nor in which so many *spurious books* were forged and published by the Christians, under the names of Christ and the apostles, and the apostolic writers, as in those primitive ages; several of which forged books are frequently cited and applied to the defence of Christianity by the most eminent Fathers of the same ages, as true and genuine pieces, and of equal authority with the Scriptures themselves.”||—Vide *Middleton's Introductory Discourse*, p. 66.

† “For wheresoever the carcase is, thither will the eagles be gathered together.” (Matt. xxiv. 28.) As this verse is characteristic of the present state of the Christian Church, it may be proper to define the two leading terms, which open its interior signification. *Carcase* signifies the state of the Church devoid of life,—the life of faith and charity; and by *eagles*, “are meant the lynx-eyed, or sharp-sighted primates of the Church.”—Vide *Swedenborg's Theology*, 634.

On this verse Swedenborg observes, “that confirmations of what is false, by means of reasonings, will be multiplied. In Luke, the interrogation of the disciples is, When would be the consummation of the age, or the last judgment? Jesus said unto them, ‘Where the Body is, there will the Eagles be gathered together.’ It is here called *body* instead of *carcase*, for it is a dead body which is here meant; since it is evident from the Word throughout, that judgment must first begin at the house of God or at the Church.”—Vide *A.C.* 3900.

‡ The learned have reckoned about ninety different heresies, which all sprang up within the three first centuries.

|| See *Archbishop Wallis's Preliminary Discourse to the Genuine Epistles of the Apostolic Fathers*, p. 89, where he has given us a list of a great part of those spurious pieces, with a short account of each.

these suppositions, by a reference to the causes stated by him, as now in operation, derived from heavenly influences passing through the spiritual into the natural world, as cause and effect.\*

The restoration of the ecclesiastical power, for which the Papal religion was distinguished, is the hidden quality in reserve with these Oxford tractarians. This is evident to the intelligent readers of their tracts. But what light does Swedenborg cast upon this school of reformers? Let the comparison be made by an examination of some of the leading points, for which both are distinguished, and the discordances between them will be found to be most remarkable. No two systems can be more opposite,—they are the antipodes of each other. The object of the one is to enslave and fetter the human mind, and to lead it into a state of Babylonish and idolatrous captivity; while the intention of the other is to emancipate it from all such bondage,—to lead it to the land of Canaan, to the city of Jerusalem, and to the church of the first-born, whose names are written in heaven.†

The theological system, which the tractarians have embraced and

\* In consequence of the last judgment, "the spiritual world is now freed from such spirits, and the angels rejoice on account of its liberation, because they of Babylon infested and seduced whomsoever they could, and in that world more than in this, their cunning being more mischievous there, because they are spirits, for it is the spirit of each in which all his wickedness is hidden, since the spirit of the man is what thinks, wills, intends, and desires. Many of them were explored, and it was found that they had no belief in any thing at all, and that the abominable lust of seducing, the rich for the sake of their riches, and the poor for the sake of dominion, was rooted in their minds, and that they kept all men in the densest ignorance in order to obtain that end; thus blocking up the way to light, and therefore the way to heaven: for the way to light and to heaven is obstructed, when the knowledges of spiritual things are overwhelmed by idolatries, and when the Word is adulterated, invalidated, and taken away."—*Last Judgment*, 62.

The superiority of the Protestant religion, notwithstanding its defects and varieties, is thus asserted: "Those of the Papal religion who lived piously, and were in good, although not in truths, and still from affection desired to know truths, were taken and carried into a certain region, in front in the western quarter towards the north, habitations being given them, and societies of them instituted there, and then PRIESTS FROM THE REFORMED were sent thither, who instructed them from the Word, and as they are instructed, they are received into heaven."—*Ibid* 63.

† "In consequence of the accomplishment of the last judgment in the spiritual world, and the removal of those who obstructed, perverted, and choked the influx of Divine Truth in its descent from heaven, the fetters of that spiritual bondage which universally prevailed in the fallen Christian Church have been broken, the equilibrium which constitutes true liberty of thought and affection has been restored, and the New Jerusalem, with all its promises and glory upon its head, descends upon earth, as the last, the greatest, and an ever-permanent blessing to mankind."—*Hindmarsh on the Resurrection*, p. 72.

published to the world, so far as it is capable of being understood and reduced to order,\* appears to be put together from the nullities and quiddities of the old logical school,—of abstractions designedly obscure, ambiguous and contradictory phrases and equivocal expressions, giving scope to the exercise of sophistry and evasions in abundance, and opening the door to deception, fraud, and hypocrisy. To shew, however, the contrast between this system and the theology of Swedenborg, let us descend to a few particulars, familiar to those who are acquainted with his writings. Let it then be distinctly understood that Swedenborg is the advocate of the true Protestant doctrine, in† relation to the Word of God, which he establishes upon a firm and immoveable basis. The Divine Truth of the Lord, as contained in the Word, is the *primum mobile* of his system,‡—the beginning of the works of God. The use of the Word, we are instructed, is for men and angels, and for all finite, intelligent beings in the universe. It is adapted to the perceptions of the finite mind, and of each individual in particular. It is to be rationally understood, being calculated to develop the faculties of the human mind to their ultimate degrees of perfection. Its truths are full of wisdom and full of love,—an inflowing of light, from the essential perfections of Deity, of love and wisdom, and, when received by the finite mind, is attended by reciprocal effects of *love to the Lord, and love towards our neighbour*.§ The circulation of the Bible is not, then,

\* The Index to the Tracts of the Times, by the Rev. David Croly is very useful in this respect. 1842.

† “By the religion of Protestants, I do not understand the doctrine of Luther, or Calvin, or Melancthon, nor the confession of Augsburg, or Geneva, nor the Catechism of Heidelberg, nor the Articles of the Church of England, no, nor the Harmony of the Protestant Confessions; but that wherein they all agree, and to which they all subscribe, with a greater harmony, as a perfect rule of faith and action—that is—the Bible.”—Vide *Chillingworth's Works*, 8vo. New edition.

‡ Vide *The Four Leading Doctrines* by E.S.

§ “That the present faith of the Church, which in its internal form is a faith in three gods, but in its external form, in one God, hath extinguished the light of the Word, and removed the Lord from His Church, and thus plunged its morning into midnight darkness, will be seen also in the Appendix. This was effected by the heretics who lived before the Council of Nice, and afterwards by those subsequent to that Council, who derived their heretical opinions from it. But what dependance is to be placed on councils, which do not enter by the door into the sheepfold, but *climb up some other way*, according to the words of the Lord in John x. 1—9? Their deliberations may be compared with the steps of a blind man walking in the day, or of a man who hath good eyes walking in the night; neither of whom can see the pit before he falls headlong into it. Have not there been councils, for instance, which have established the Pope's vicarship, the canonization of the dead, the invocation of saints, as so many deities, the worship of their images, the

as stated by the Oxford tractarians, "a problematical good, because it is capable of rejection and profanation;"\* for there is no truth and good, addressed to the free agency of mind, but what are susceptible of a like perversion. It would be as rational to exclude the sun from the solar system, as the Bible from the Church, for its rays are to shine upon all, without a single exception. It is not in general, but in every particular, that the living agent is free to reject or to receive, but by the exclusion of light is induced darkness and misery. The Word, as the light of heaven, is to be universally circulated and diffused, although they only who read it from the love of truth and goodness are enlightened by it. They who read it from motives of self-love and the love of the world, as for fame, honour, and profit, become cold and dark, gloomy and superstitious.† The lovers of ecclesiastical power, termed Babylon in the Scriptures, upon their first entrance into the spiritual world, are discovered to be of this description; and clerical profanation is much more prevalent than lay profanation. By the light of heaven, the ruling qualities, and motives, and ends of conduct, are there detected by their corresponding associates, with whom they are soon classified;‡ a subject at once solemn and admonitory to all and to every one who pursues religion from secular views, and not from the inward desire after goodness and truth. And this statement of Swedenborg is abundantly confirmed and realized by the facts which ecclesiastical history have presented from the first three centuries of the Christian era to the present day.

The term Church, as defined and illustrated in the works of Swedenborg, is in contrast to the Oxford tractarians. The Protestant Churches, as well as the members of the Church of England, are often bewildered by the double and contradictory use of this term, by which they have been misdirected. Sometimes it is associated with the building and sometimes to the State, and sometimes to the section or class to which each individual is respectively associated. And so a train of ideas is

authority of indulgences, and the division of the eucharist, with many other things of a similar nature? What dependance, then, is to be placed on such councils? Hath there not also been a council which hath established the horrid doctrine of predestination, and hung it up before the doors of the temple as the palladium of religion? What dependance, then, is to be placed upon such a council? But do you, my friend, go to the God of the Word, and thus to the Word itself, and enter by the door into the sheepfold, that is, into the Church, and you will be enlightened; and then you will see, as from a high mountain, not only the errors of many others, but also your own bewildered wanderings in the dark forest at the foot of the mountain."—*Swedenborg's True Christian Religion*, 177.

\* Vide Tracts 69 and 70. † A.C. 9382. ‡ Vide *Heaven and Hell*, passim.

produced in harmony with the love of spiritual domination, into which the natural mind is attracted. Consequences are easily drawn, and numerous assumptions are introduced, which are thus swallowed and digested. A goodly train is introduced by the Oxford tractarians. The Church, we are told, is holy, catholic, apostolic, and visible; it has bishops, priests, and deacons, and established by Jesus Christ as His representative upon the earth. Communion with this Church, we are assured, is necessary to salvation; and, above all the rest, this said Church, so nicely defined and adjusted, is to be zealously maintained and supported against lay profanation. A thousand items are added and insinuated about and concerning the dogmas of priestly power and authority, introduced during the dark ages, in the decretals and canons of the Papal religion, and which are now to be revived, received, and obeyed upon pastoral assertion.\* Grant them the first principle, or the element, which is ingeniously assumed, and the whole train of conse-

\* Vide *Palmer's Treatise of the Church of Christ*, 2 vols. 8vo. 3d edit. 1842: a very learned and ingenious performance, with much cunning, and full of antiquarian lore, and logical fallacies. The writer, by his great skill, has artfully contrived to skip out of the clutches of the jurisdiction of the Church of Rome; and yet, from the very roots of its corruptions, he transplants the whole into the Anglican Church, the source from which the idolatry of Rome was infested, and the Christian world, with all her abominations.† The model of this Church, so accurately delineated by this skilful architect, may remind his readers of children building a house with a pack of cards, when the least puff of wind overthrows it; and a few short sentences from Swedenborg demolish the structure altogether. The learned antiquarians are respectfully invited to the remarkable Apostrophe of the late Mr. Hindmarsh: "Awake, awake, ye learned and labouring Gibeonites, from the delusion that haunts you in the wood and at the well. We have seen your criticisms, your conjectures, and your *improvements* of the Divine law. We have also heard, that ye came from a far country, from Egypt, Arabia, and Palestine, under the pretended character of ambassadors (from Pharaoh probably, and the other kings in league with him); and that ye came with wile and cunning on your tongues, old sacks upon your asses and wine bottles, old, and rent, and bound up, and old shoes, clouted shoes upon your feet, with old tattered rags and garments upon your backs; and we have seen and smelt all the bread of your provisions which ye brought with you, and have found it to be dry, and stale, and mouldy, fit only to be eaten by serpents, monkies, and baboons."—*Hindmarsh on the Resurrection*, p. 237.

The controversies in the Christian Church may now be expected to relate not so much to the antiquity of the doctrine, as to the truth of the principle,—not so much to the opinion of the Fathers, as to the declarations of Christ in the Gospels,—not to the three first centuries, or to the three last,—to Luther or Calvin, to Melancthon or John Wesley, or the Pope of Rome, but to the perception of the principles of truth and goodness which the doctrine develops in the human mind, with its corresponding influences and effects in the practical uses of life.

† Vide *Arcana Cælestia*, 1097, 3058, 4431.

quences is gently introduced. So it has been inferred, that communion with this external Church is necessary to salvation; and this persuasion, drawn from Papal precedent and authority, at once destroys the right of private judgment, of personal examination, and all the inward perceptions of truth and goodness, for which the Gospel of Jesus Christ is so universally distinguished;—every point upon which the whole superstructure rests is assumed, nicely chosen, and balanced; to secure the power of an external visible Church, with wealth, learning, and patronage; and from being in alliance with the State, carries with it all that is attractive and gratifying to the pride of the human heart, without any just ideas of the spiritual relations upon which the uses of the whole are to be conformed, and the end for which it is introduced, which is love to the Lord, and love towards our neighbour. A Church, therefore, of external rites and ceremonies is now to be revived and imposed upon the outward senses, which are fallacious and deceptive, from the evil and false principles abounding from within; and these are to be substituted for internal principles of truth and goodness, real, genuine, and sincere, connected with the hidden man of the heart,—the worship which the Lord taught and requires as the essential of His Church,—*the worship in spirit and in truth.\**

Observe, then, the contrast, as drawn in the writings of Swedenborg, and consider which is the most rational and agreeable to the spirit and design of the holy Gospels.

“The Church is not a Church from externals, or ritual observances, but from internals; these latter are essential, but the former only formal.”†

“The Church of the Lord is universal, existing with all who acknowledge a Divine Being, and who live in good according to their religious principles.‡”

“Love and faith make the Church; and love and faith must be in man, therefore the Church also must be in him.”§

“The Church is a Church by virtue of the affection of truth, in which is good, and of good in which is truth. They who say, that they are of the Church who are in the affection of the truth and not in the good of truth, that is, who do not live according to truths, are much deceived; for they are out of the Church, notwithstanding their admission into the congregation of the Church, because they are in the affection of evil with which truth cannot be conjoined; their affection of truth is not from the Lord, but from themselves.”||

“The kingdom of the Lord is the economy of the divine government on earth, corresponding to His kingdom in the heavens, which the Lord conjoins by harmonious principles”—*Thy kingdom come; as in the heavens, so also upon the earth.\*\**

\* John iv. 24. † A.C. 4831. ‡ H.H. 308—318; *Conjugal Love*, 129.

§ *Apocalypse Explained*, 159. || A.C. 3963.

\*\* Vide *Conjugal Love*, 129—431.



"The Church, as well as heaven, is in man, and not out of him; hence the man who is in good derived from truths, is the Church."<sup>\*</sup>

The Jews, at the Lord's first coming, were in a similar state of expectation with the professed Christian Church in the present day, and drawn towards similar objects—a worldly kingdom—a kingdom to gratify the delights of the natural mind, by the indulgence of the love of self and the love of this world. Similar hopes and fears are now cherished and indulged;—*lo here*, and *lo there*, looking abroad and without, and not looking within;—one class hunting up a system of external rites and ceremonies, to supply the deficiencies of personal inspection, of serious inquiry—the trouble of thought and of reflection, and without any correct or rational ideas of a future state of existence;—another class indulging in the chimeras of a deluded imagination, in the flattering hopes of the dominion of the saints in this world for a thousand years, and, in the latter day glory, in which they shall participate;—one class contriving a set of Church principles, in which the priesthood shall have the pre-eminence, and another in which the elect shall have the dominion;—romantic associations and idle dreams awaken all the energies of the soul, in the pursuit of like objects and similar ends, and yet by opposite and conflicting principles. And each, like the Pharisees, is in the endeavour to make void the law by its vain traditions;—each looking for an earthly kingdom to engage and captivate the vulgar mind,—a kingdom from without and not from within—external, but not internal,—the elevations of matter, but not of spirit,—the gratification of the lower powers of the mind, to the neglect of the higher,—the cultivation of the understanding, but not of the heart;—and yet we are assured by the Lord Himself, in a special declaration, that "*the kingdom of God is within*," and that all these theological fancies, contradictions, and absurdities are to be removed, and disappear before the splendours of the Sun of righteousness, at the brightness of his rising.

ALEPH.

(*To be continued.*)

<sup>\*</sup> *Apocalypse Explained*, 20.

## EXTRACTS FROM SWEDENBORG'S SPIRITUAL DIARY.

*(Continued from page 301.)*

*Concerning those who possess knowledge from others, and are hence called learned, but who do not [by the use of their own judgment] possess it from themselves, but only confirm what they hear and receive from others.*

*[Diarium Minus, p. 54.]*

I have conversed with the angels concerning those, who are intelligent only from others, and who do not think with themselves, whether what they hear be true or not, both in spiritual and in scientific things. It was said that such persons may be compared to the excrescences which appear on trees, and which are spongy and fungous substances that grow on the outside of the bark, and hence attract some of the grosser sap of the tree, and also sometimes produce something green like leaves, which, however, are not from the tree, but wither and die, and are hence separated. But they who learn any thing from others, if they employ what they learn as the means of thinking whether the subject in question be true or not, are like the trees themselves; if the things which they confirm be good and true, they are like trees which bear good fruit; but if they are evil and false, they are like trees which bear bad fruit.

They were also compared to the excrescences and tumors which grow on the body and adhere to the squamous skin, and thus attract the grosser juices; but they who use their own judgment, are like the fleshy substance of the body which is within the skin, and which communicates with the interiors of the body, and enjoys sense and performs functions of use to the body in the position which it occupies. But they who learn things [from others], and also languages, without a view to use, so that they do not cultivate their rational mind, are like similar excrescences, which continue to grow, and condense the external skin, and thus take away sensation from the interiors, so that what is exquisite in the sense perishes. Such persons after death are rejected, because they are of no use, since [during their life in the world] they had been of no use [to the community].

*Concerning those who are in an Intellectual Perception, and as it were in the Light of heaven, and yet evil.—(p. 56.)*

They who are in a fatuous light are they who either suffocate, or extinguish, or pervert the light of heaven; but there are also some who admit the light of heaven, and are nevertheless evil. They

can clearly perceive that it is so; I have conversed with one of this character, and it was found, that he acknowledged truths, and saw falses, but still he wished to abuse that faculty to exercise dominion. He knew, that in this manner, (viz., by truths,) he had communication with angels of an interior heaven, who were in the circumference, and by this means, he could be in the hells and prevail. But it was permitted to tell him, that such light is as the light of winter, when objects and colors equally appear as in the light of summer, but all things are dead, and that the sphere of his ends or motives is of such a nature, that when it approaches the angels, they cannot endure it, but is instantly repelled.

*Concerning the Understanding of those who confirm only the principles they have received or formed.—(p. 59.)*

There was a certain person who, whilst he lived in the world, was thought to be learned, because he confirmed the principles of the religion in which he was born, and this he did to a great extent; but it was shewn with what understanding he was endowed. It appeared as though he were bound as to his face and head, which was disposed to that mode of considering the truth which he had in the world. When he was thus bound, he said that he understood nothing. I conversed with him, and told him, that he had been such [or bound in this manner] in the life of the body, although he believed himself more enlightened than others, because he had known heretical and all sorts of opinions [in relation to doctrine], and had confirmed the principles of his own religion; and that notwithstanding all this, he had no extension of intellectual vision, and could not see whether what he confirmed was true or not, and that it would have been similar if the things which he confirmed had been true, if he had not first seen from an interior light that they were true. They who are in good are illustrated by the Lord. Thus it is with the learned of the present day; for they are considered to be erudite and learned if they only know many things, and still more, if they can invent from their own ingenuity such things as confirm their principles. Learning, however, does not consist in this; but to be learned is to be illustrated, whether a thing be true or false; for what is false may be equally confirmed as what is true, and from confirmation a person may be persuaded that it is true.

*How Reflexion is given in another Life.—(p. 67.)*

After death reflexion concerning suffering and punishment is taken away from man, because external bonds are taken away and man is left

to his own nature, thus to the delights of his life, that he may act according to them. For another kind of reflexion is required in the other life than in the life of the body; in this life a man reflects upon honors, gain, fame, and whatever endangers his life, &c. [by which things, as external bonds, men are for the most part kept from evil]; but in the other life these bonds are taken away, and a man is left to the nature of his spirit, which he had acquired in the life of the body. They who have lived an evil life, acquire reflexion by various punishments, until at length they feel an aversion and horror at the commission of evil, and chiefly against those societies where the punishments have been suffered. This reflexion, which is thus given to the wicked, is external, and then they are kept in the hells, nor do they even dare to move hence; they suffer punishments so long and so severe that this reflexion becomes as it were natural or spontaneous. But the good are gifted with reflexion by the blissful and delightful things of heaven; they are also in some reflexion [of this kind] when they come into the other life, which is increased.

*That Joy in Heaven cannot exist without Uses.—(p. 76.)*

I have sometimes conversed with spirits concerning heavenly joy, and I observed, that it is not known, at the present time, what heavenly joy is, thus what heaven is, but that it is thought to consist in this, that they may be served by angels and spirits, and thus inhale delight in having nothing to do (*otio*), and this to eternity. That this opinion is false, was shewn to them from this circumstance, that there are no other angels and spirits than what were once men; and that in heaven they are not served by others, but that they serve others; and that also mere joy soon passes away in that state in which a person has no use to perform (*in otio*), for such a state is without life, and at length becomes tedious and irksome. But heavenly joy consists in an active life, thus in use, and is experienced according to the nature of the use. Hence use is the subject of joy, which cannot exist without its subject. Concerning the uses which the angels perform, and from which they perceive their delight or joy, it was also said, that they are very numerous, and that they are more noble and eminent than a man can possibly believe. To glorify the Lord is not so much a use as a recreation, for they glorify the Lord in every use they perform, and this is what the Lord loves. (See John xv. 8.) The uses which the angels perform are in general these:—1, to be with men, to minister unto them, to implant goods and truths into their minds, and to avert evils and falses; 2, to instruct spirits who come from the world; 3, to instruct

children; 4, to raise the dead, and to lead and instruct them; 5, to guard and protect them; and there are also domestic duties [connected with their own mansions or societies] which they perform, besides innumerable things of which man can form no conception. In the performance of these uses, all of which have relation to mutual love and to charity towards the neighbour, the angels experience such joys and delights as are ineffable.

*That the Principles of the False, and the Delights of Evil, exclude the influx from Heaven.—(p. 82.)*

By living experience it was permitted to know, that principles of the false, and the delights of evil, thus those things which are of the *proprium* take away the influx [of what is good and true] from heaven and from the Lord. Whilst I was kept in a spiritual delight, there was an influx from heaven, and the affection and thought were varied according to the influx; but as soon as I was left to any delight arising from the *proprium*, my thought adhered to it, and the influx was excluded: care for the future and anxiety principally do this.

*They in the other life can be amended who have any conscience.*

3910. I was informed, and I also perceived it to be a truth, that they who are in phantasies and falsities, provided they have considered conjugal love as holy, and have had conscience especially as to conjugal love, and have held adulteries in abhorrence,—that such persons in the other life can be amended, however obstinately they may adhere to their opinions and falsities. Whereas they who have had no conscience, and especially such as have considered adulteries as nothing, and in other things were without conscience,—such persons appear in the other life, as it were, without any bond, thus without any connexion with heaven. They who have no conscience in respect to adulteries, are, as it were, loosened from every tie by which they can be connected with heaven, and cannot be so amended that they can come amongst the angels, but are reduced to a state in which they are scarcely conscious, viz., as bones, in which there should, nevertheless, be life, for a bone without a vital principle cannot serve any use in the human body.—1748, Nov. 9:

*That the wicked bring upon themselves the punishment they suffer, and that punishment is conjoined to evil.*

4651. I have conversed with certain spirits concerning the evil of punishment and misfortune (*infortunii*) which the wicked suffer, viz., that they bring punishment and suffering upon themselves. They

thought that it appeared otherwise, and that it was not so, because punishers come and punish, or that they are other spirits who punish, and hence it does not appear that the wicked bring punishment upon themselves. It was told them, that if they had not done evil, the punishment would not have come, but this they did not so understand. The truth was then shewn to them by a simile, viz., that if a person dash his hand against a wall where there are nails or pricks, and should thus hurt his hand, whether it be the wall that does this, or whether it be the person who thus brings the evil upon himself. It appears as though it were the wall, but it must be well known to them that it is the person himself who dashes his hand against it. This truth may more evidently appear from laws in the world. He who does evil is punished as soon as he is convicted of the evil, for then he brings the punishment upon himself, although others administer it; thus also in the world, evil and its punishment are conjoined; for this the laws ordain, or require; but this is much more the case in the other life. At length this matter was understood, and the conclusion was, that it arises from this circumstance, that all good has within it its own remuneration, and its own happiness conjoined with it, and that hence, from the law of opposites, all evil has within it its own punishment, and its own damnation conjoined with it. Let one be supposed [viz., that good has within it its own reward], the other must also be granted [viz., that evil has within it its own punishment].

*Concerning Heaven with Man.*

4644. The communication of heaven with man is wonderful; and unless a man were instructed by the Lord, it could never be known, nor, if known, could it scarcely be believed. The influx is rarely such as to fall into the manifest thought of man; this [when it does occur], comes from spirits who are near man. But influx is of this nature:—with man there are such things as he believes, and by which he is affected from the heart. When the angels who are with him are in such things, and when they converse amongst themselves concerning them, there is an influx into man of cheerfulness, contentment, and tranquillity. But when such things [as are in agreement with the angelic sphere] are not in the faith and affection of the man, then the influx is experienced as sadness, disquietude, and the like, which falls into the thought of man in no other manner than as sadness, &c., although he may be thinking about things entirely different. From much experience I have been at length instructed concerning this subject; for I did not know whence sadness and cheerfulness of mind came, when I was neither thinking

nor speaking concerning such things as cause these states of mind; but now I have perceived the cause.

4645. Hence it is evident, that the affection of truth and the will of good are heaven with man; and when these things are pleasant and delightful to him, there is an influx from the angels who communicate the sphere of their delight and pleasantness, and thus produce those states. It is the communication of spheres which effects this, and one sphere has communication with another according to similitude.

The case is similar with the wicked: if evil spirits speak concerning things which are delightful to man, he experiences delight and repose; but if otherwise, disquietude and unpleasantness.

4646. Spirits conversed with each other, and their sphere was hence communicated, and it produced the effect above described with me. I wondered whence it came, and at length it was given me to know whence it was, and it was seen that it was from that cause. This I have experienced so often as to be certain that it is so.

(To be continued.)

---

## REVIEW.

*To the Editor of the Intellectual Repository.*

DEAR SIR,

I have acceded to your wish in sending a review of the following work, but it is not possible to review a work which is to anatomical science what Newton's *Principia* are to mathematical; indeed the latter task would be easier, because it would be taken up only by mathematicians; whereas every class of the community acquainted with the theology of the author, will be anxious to understand his philosophy, and will therefore expect more from a review than it is possible to supply. I look, however, to the appearance of these works as to a most beneficial occurrence for the spread of the doctrines of the Lord's New Church.

Faithfully yours,

J. SPURGIN.

---

*The Animal Kingdom, considered Anatomically, Physically, and Philosophically, by Emanuel Swedenborg; translated from the Latin by JAMES GARTH WILKINSON, Member of the Royal College of Surgeons, London. Part I. The Viscera of the Abdomen, or the Organs of the Interior Region. London: W. Newbery, Chancery-street, Bedford-square; H. Baillière, 219, Regent-street. Pp. 540.*

SUCH is the title of a work dedicated to those persons who never believe any thing but what they can receive with the intellect; who consequently

boldly invalidate, and would fain deny the existence of all supereminent things sublimer than themselves, as the soul itself, and thence its life, immortality, heaven, &c., and this with a view to the dispersion of those "debasement shadows, or material clouds, which darken the sacred temple of the mind; and, under the favor of God, who is the Sum of Wisdom, to open an access, and lay down a way to faith." And what nobler purpose could animate the breast or rouse the zeal of the true philosopher! Doubtless, many men, possessing ample stores of knowledge, have been moved by a like desire, but have been deterred by a multitude of insurmountable obstacles, that have led them to conclude that a belief in the soul's existence is altogether apart from philosophical considerations: others, again, satisfied with the delights which they experience from the ever-shifting and varied scenes presented on the boundless theatre of nature, are apt to despise the high aspirations of their kindred humanity, and with one voice denounce the attempt as alien to science; or, by a combined and tyrannical authority, issue forth a dictum, that the desire is profane, or what is, if possible, still worse, that the aim is visionary, and springs from a mind deluded and insane.

The opprobrium, expressed in the last sentence, has indeed been borne in its fullest measured extent by the honorable author of the work, to which we are now inviting our readers' attention. So impressed has been the public mind with the notion that Swedenborg was mad, that much that has emanated from him, or reported to have come from his pen, has been regarded as corroborative of the supposed fact, or at least as weakening his claims to the appellation of a sound philosopher; and though by some he may be admitted to be learned, scientific, or philosophic, yet his learning, his science, and his philosophy have obtained for him no great share of that credit which would give currency to his ideas and opinions. The history of this man, and his labours, however, will prove tantamount to a satire on the last century; it will shew what motives have actuated mankind in this self-lauded age; it will evince the questionable character of the period in regard to its soberness, consistency, and calm independency of judgment; it will manifest a pride of intellect, a seeking-after worldly honour, and a prostration of science to selfish ends, that will at once explain all the anomalies of such history. On the other hand, the same century, replete as it is with wonderful phenomena and discoveries, supplies a coincident history teeming with proofs that our author, so far from meriting the scorn and obloquy of the age, did not only undertake, but actually complete, a philosophical career that entitles him to the highest seat amongst philosophers, as well as to the deferential attention of every candidate for truth.



The indefatigable translator of the first Part of this Work, has well and justly observed, in his Preface to his very successful translation, that "its merits lie in its principles and doctrines, and only secondarily in its details," and "that principles are immortal." Taking it for granted, of course, that these are true,—but much that the author advances must be taken for granted,—seeing that he had published already several very important works wherein those principles were first established and promulgated, and these works also are about to be printed in a similar style, of elegance and perfection with the Part before us, to form an additional ground of congratulation for every member of the New Church,—seeing that the principles they convey, in regard to natural things, are strikingly concordant with the immensely important ones, he has been the fit and honored instrument of communicating in regard to spiritual things;—nay, such is their general harmony and correspondence, that we do not hesitate to affirm, that had he not enjoyed a right discernment of the former, his mind would not have been so open to the perception and understanding of the latter; thus verifying in himself the correctness of a passing observation which he made at the end of one of his notes upon the analysis of the intestines, to wit, "That the discernment of universal connexion and continuity, amounts to the discovery of truth;" which, added to another occurring amidst a multitude of others of grave import, namely, "that a truth is a fitting combination of an infinity of other truths," declares at once the vast comprehensiveness of his mind, and his pre-eminent fitness for determining their essential relationships and formal unity, wherein and whereby the whole body of truth is rendered discernible by others. Nor can we stop here, for, at the very commencement of his Prologue to this first Part, he commends himself or his productions to his reader, by declaring that "Nothing whatever is more to be desired or more delightful than the light of truth, for it is the source of wisdom;" and to the experience of this delight, as to the best testimony do we refer for confirmation of the truths and principles, both scientific and theological, which Swedenborg has propounded; for we cannot conceive nor believe that fallacies, or the false lumen of error, can cheer and gratify human minds; we cannot imagine that bare hypothesis, and insulated opinions, and mere conjecture, can impart delight and gladness to the human heart. No! these are the fruits of a higher and happier sphere, nourishing, invigorating, and refreshing our higher and nobler nature; they are of a more exquisite relish; we have tasted them, and by the most sensible of all evidence, are we satisfied that the philosophical, like the theological works of Swedenborg, bear in a subordinate respect the impress of heavenly order and truth. In this their subordinate and

subservient character, therefore, do we hail their first appearance in our own native tongue; we commend them to the genuine lovers of truth; we also recommend them to the diligent perusal of our younger brethren; we proclaim their appearance, to a world abounding in knowledge, but much in need of that philosophic spirit which alone can protect it from the unhallowed and defiling grasp of the self-aggrandizing, self-seeking, and marauding empiric: we invite all men who are endowed with gentle feeling and good taste, to partake of the rich banquet now preparing for them in several successive courses, for we are sufficiently certain that, though all things will not please all palates, yet that all palates will be pleased by some things, and we would fain certify, that should sober and social conversation from time to time give place to wit and repartée, yet the reciprocal interchange will flow and reflow with good humour and good-natured courtesy. The works in question are not put forth as an apple of discord, nor to be taken up as a gauntlet thrown down by way of a challenge for combat; they are presented with a like spirit as that which animated their author, who at the conclusion of his *Principia* thus speaks for himself and his principles:—

“If any one would impugn my principles, I wish not to put myself in opposition to him; but, if he desire it, I shall be ready to explain myself, not only in regard to such principles, but to my reasons for entertaining them. What need is there of words, when the thing speaks for itself; if my principles are true, what need is there of my being eager to defend them, especially when they are their own defence. To defend them, if false, would be a useless and dull employment; why then should I place myself in opposition or hostility to any one?”

It was not till after much study and reflection, that the writer was enabled to contrast the physiological views in which he had been educated, with those of Swedenborg; for it was not an easy matter to become familiarized with his terms, so as to apprehend his meaning and comprehend his ideas correctly and with sufficient certainty; thus it was difficult to form any definite notions respecting the spirituous fluid so frequently spoken of by him as circulating throughout the animal frame, and as constituting the most universal circulation by reason of its permeating the nervous fibres as its peculiar and appropriate channels. Reflection discovers that as the nerves are omnipresent, so to speak, in the body, and, provided that they are permeated by a fluid, that the circulation of this fluid must be the most universal, and in comparison with which, the red blood circulates in a much more limited sphere; and that, if this be the case in regard to the circulation of these fluids respectively, so it will be with their respective attributes and properties

relatively to each other; and further, that if the nerves be so universally present in the animal body, they must be of course present in the coats themselves of the blood-vessels in their trunks, ramifications, and minutest capillary terminations, constituting, in fact, their primary organic element: that, as the blood-vessels convey the blood in its compound state, and as the blood and blood-vessel are adequate each to the other, the blood can undergo a subdivision and separation to its minutest parts and union equally with the vessels in which it is circulating, and consequently, that where this subdivision occurs to the degree that it becomes invisible to the unassisted eye, as is the case with the vessels of the *pia mater* when they penetrate into and become continuous with the cortical or cineritious substance of the brain, the blood in like manner is subdivided correspondently, and then emits in the form of the spirituous fluid of our author, possessing, in this state or condition, properties and attributes compared with which those pertaining to the red blood are gross and inert.

In this way it may be seen how the blood possesses vitality, in what sense it may be regarded as the life of the body, and by what means it is circulated to answer such a purpose. Nor is this all: for though nerves and blood-vessels together constitute, for the most part, the entire animal body, yet it is most manifest that they are determined to, and serve to form, all the bodily organs, whether muscular or glandular; that these are of diverse structures respectively, according to the multifarious uses they have to fulfil; that these uses refer primarily to the well-being of the blood; that they are performed with a nearer or remoter reference to such object; thus the tongue, the lips, the mouth, the palate, and the salivary glands; the pharynx, the œsophagus, and their glands; the stomach, and its orifices; the intestines; the mesentery and the lacteal vessels; the thoracic duct and the lymphatics; the glands generally; the liver and the gall bladder; the pancreas; the spleen; the omentum; the succenturiate kidneys; the kidneys and the ureters; the urinary bladder; and the peritonœum, are all concerned in the business of maintaining the blood in its right condition and quantity: to one set or series of organs is assigned the office of receiving and digesting the food that is to recruit the blood; to another series, the office of purification of the blood, with a number of subordinate and subservient organs and offices, is given, and so on; all of which are taken up *seriatim* by our author, and analysed with consummate skill, insomuch as to render the first Part of the *Regnum Animale*, not only a rational analysis of the fixed data supplied by the anatomy of the lower or abdominal viscera, but a philosophic introduction to those

higher elements of anatomical knowledge embraced in the second Part of the same work, to wit, the viscera of the chest or the respiratory organs; whose offices have reference again to the maintaining of the blood in a healthful and vigorous condition.

The third Part treats of the skin, the sense of touch, of taste, and on organical forms in general. And here indeed does analysis take its highest and widest range, ascending to the very olympus of science, and coming in contact with a region above mere air, with its circumambient pressure and downward tendency,—a region where a sense of order and truth prevails, and a taste for the goodness thereof is perceived, and where an eminent organization is given; the operations of which are typified by those pertaining to the bodily ones so called, as contrasted with the cerebral; hence, what is ascribed to the skin, tongue, palate, stomach, and so forth, is assigned to the brain in an eminent sense, as to the general organical form of all; no wonder, then, that the brain, with its nerves, which are its prolongations and continuations, should send forth its energies, functions, vicissitudes of states, and the like, to its ministering body and corporeal organs, modifying them correspondently with itself; imparting to the heart and arteries their systolic or contractile action; to the lungs their inspiring motion; to the glands their power of selection and rejection, or of absorption and secretion; to the stomach and continuous organs their appetite and digestion; to the genital organs their ability to reproduce the species; to the five senses their respective sensibilities, constituting discernment, attention, perception, taste, and discrimination; and, lastly, to the muscles, their contractility, which, alternating with relaxation in reciprocating and combining ways, effects locomotion,—a type of the advancement in knowledge and intelligence, which is the mind's progress.

To the readers of the *Intellectual Repository* it will be most apparent, that the method adopted by our author is not only purely analytic, but likewise highly correspondent; and though the writer feels that he can impart but a smattering only of the ideas, principles, and truths which Swedenborg educed from the Temple of Truth, even from its very body, which is the veriest concentration of all art, science, reason, philosophy,—nay, more! the foundation and basis of a true psychology;—yet he cheerfully reiterates his recommendation to his brethren, and to every sincere lover of truth, to study his philosophy in all its grand extent, that thence a “light may be in their dwelling,” which will shine invitingly to increase the number of the guests who can perceive a relish, exquisite and delightful, in the “fruits of wisdom;” for of these fruits was man created to partake; and for wisdom and happiness was

he born. To many, the more abstract and higher truths of Swedenborg's theology are sufficient, and sufficiently inviting; but content as they may be in their much-to-be-envied mental exaltation, yet they must remember that the primitive disciples were fishermen, who were subsequently appointed to "catch men," and that it becomes them to use the hook or the net likewise, with a like object and truly spiritual intent, so that whilst tribute is paid to Cæsar, or to the requirements of the world, the spiritually-minded man can, like his Divine Master, go about, in the full enjoyment of liberty and freedom, "doing good."

To those who blindly deny the existence of a fluid which permeates the nerves and their minutest fibrils, in like manner as the red blood permeates the arteries, and this on the ground of its invisibility, and thence impossibility of demonstration, the writer would observe, that for the like reason the existence of the animalcular race might be denied; but their existence is undeniably certain, and with a provision of organs and parts, which renders them a perpetual marvel for contemplation, and affords an extensive field for reflection and analogy. The microscope, however, has not brought these only to light; it has also satisfied several eminent German physiologists on the tubular structure of the medullary fibre of the brain, and nervous fibre of the body, and thence afforded the strongest ground of inference, that,—being tubular, they convey or circulate a fluid.

That this fluid cannot be obtained, like the blood, in any given quantity, or be seen in any satisfactory manner in the nervous tubule, affords no rational proof of its non-existence; for did not the belief that the arteries carried air only, endure for ages, simply on the ground that, after death, they were generally found empty, or containing only air and no blood, except, as supposed, by mere accident? Other considerations might also be adduced, tending to establish the existence of the spirituous or nervous fluid of our author, and thence of its perpetual circulation, commencing in the cortical and cineritious substance of the brain, passing through the medullary and nervous fibres, and terminating on the inner coat of the blood-vessels and capillary vessels throughout the body, and thence poured fourth into the volume of the blood, again to renew its round and to perform numberless uses besides, towards the production of mere blood, or perpetuating the bodily tissues, and the like. But the ideas and doctrines of Swedenborg on these subjects, do not require a limited ocular evidence merely to corroborate them; the most useful evidence of this nature is supplied by more general experience, derived as this is from the whole round and circuit of the animal organization, and more especially from tracing the growth of the

embryo, beginning from a fluid, and thence from a salient point, in which a formative force, the *nisus formativus* of Blumenbach, but the *vis formativus* of his predecessor Swedenborg, is the ruling principle and soul, according to whose nature the resulting product is organized for the performance of functions that have a retrospective and prospective object; retrospective, to wit, in their looking to the preservation of the thread of their life; and prospective, in their multiplying the webs and fabrics, as so many additional organization from the parent thread to perpetuate the stock;—whether we speak of the *vis formativus*, or the spirituous fluid, or the blood, it amounts to the same thing; or whether we speak of the primitive fibre, or thread, or of the nervous fibre, or of the blood-vessels as their respective channels of circulation and operation, as by so many ministering instruments subordinated to descend, by steps and degrees, from the higher, more interior, and more active or living realities, to the lower, exterior, and passive ones of nature, it is obvious that the visible exists from the invisible, and that the latter is in fact the most real, the most potent, the most present, and the most substantial of all. The latter, again, are only invisible, because the bodily eye was formed to see what is co-ordinate with itself only; the brain, or the intellect in the brain, was formed to discover and perceive, or to see, what is invisible to mere nature, and therefore analysis as a mental operation, like algebra with the mathematician, can, from visible and known data arrive at what is comparatively invisible and unknown.

Hence Swedenborg, starting from the phenomena of sense, and taking up anatomy, after his running the great round of the other sciences, not as a profession, but as a philosopher, kept those phenomena always in view, and corroborated or established all his propositions upon them, and at the same time, as by an infallible clue, he unfolded the deeply-concealed uses of the thymus gland, the spleen, and succenturiate kidneys, and elicited various other uses, actions, connexions and influences that have been overlooked by other physiologists in their descriptions of many other organs; so that, tracing causes up from their effects, he discovered a subordination of effects and causes, and brought forth a new doctrine of degrees as well as of series, and by the help of this doctrine his mind was at length opened to the perception of a more universal doctrine still, which he at first designated the doctrine, but ultimately, the Science of Representations and Correspondences. To quote the author himself on this very interesting subject, we present our readers with an extract from his Analysis of the Kidneys and Ureters, No. 293:—

"As the blood is continually making its circle of life; that is to say, is in a constant revolution of birth and death; as it dies in its relative old age, and is regenerated or born anew; and as the veins solicitously gather together all its corporeal part, and the lymphatics, its spirituous part; and successively bring it back, refresh it with new chyle, and restore it to pure and youthful blood; and as the kidneys constantly purge it of impurities, and restore its pure parts to the blood;—so likewise man, who lives at once in body and spirit while he lives in the blood, must undergo the same fortunes generally, and in the progress of his regeneration must daily do the like. Such a perpetual symbolical representation is there of spiritual life in corporeal life; as likewise a perpetual typical representation of the soul in the body. In this consists the '*Searching of the Heart and Reins*,' which is a process purely divine."

To this the author adds an illustrative note, in like manner as he has done to the greater part of the text throughout the *Regnum Animale*, and this is peculiar to this work; for to his previous work, entitled the *Economy of the Animal Kingdom*, he nowhere appends a note, but includes his corroborative proofs and arguments in the sections of his inductions,—and pre-eminently philosophical these inductions are, being based on the testimony of the most celebrated anatomists that ever lived, and which he has prefixed to the several great subdivisions of that splendid work, in the same way as he had done to all the chapters of the *Animal Kingdom* now under our notice. At note (\*), page 451, of Mr. Wilkinson's excellent translation, E. S. says,—

"In our Doctrine of Representations and Correspondences, we shall treat of both these symbolical and typical representations, and of the astonishing things which occur, I will not say in the living body only, but throughout nature, and which correspond so entirely to supreme and spiritual things, that one would declare that the physical world was purely symbolical of the spiritual world: insomuch that, if we choose to express any natural truth in physical science and definite vocal terms, and to convert these terms only into the corresponding spiritual ideas, we shall by this means, elicit a spiritual truth or theological dogma, in place of the physical truth or precept; although no mortal would have predicted that any thing of the kind could possibly arise by bare literal transposition; inasmuch as the one precept, considered separately from the other, appears to have absolutely no relation to it. I intend hereafter to communicate a number of examples of such correspondences, together with a vocabulary containing the terms of spiritual things, as well as of the physical things for which they are to be substituted. This symbolism pervades the living body; and I have chosen simply to indicate it here, for the purpose of pointing out the spiritual meaning of *searching the reins*."

By this method, therefore, all the sensual phenomena are maintained in the important relationship of existence, which the grossest materialist can require for them; our author, indeed, is no imaginative, dreaming philosopher; no! he is wide awake to the reality of the things around us and above us, and not asleep in the thick darkness that obscures the perception of the equal and even greater reality of the interior things and spiritual world which they contain and shadow forth. The requirements of the materialist are fully responded to by the philosophy in question; facts are of more importance here than in any other system that can be mentioned; for without them an interior, and every-where-present world of living forces, determining causes and unchangeable ends could not be, for this very existence, though invisible to the corporeal eye, is founded on fact,—nay! on facts innumerable, yea, infinite, without which the bodily eye itself would neither see nor exist, nor would it have aught to see; but most certain it is, that the great first cause, “*in* whom we live, and move, and have our being,” is most present within us and without us, and yet is the most invisible. And it is this great fact which gives a foundation and existence to the subordinate spiritual and material facts, to be acquired, studied, and contemplated by the mental eye, or understanding, in order that it may become truly wise, and “as a body full of light.”

To this great and glorious end do the Works and Word of God eternally and harmoniously conspire; for in every atom, and in every syllable, there is a correspondence and representation: the volume of creation now stands open never to be closed again, and facts, wonderful, stupendous, but harmonious and delightful, are there related, which prove to a demonstration, that “the invisible things of God are to be clearly seen, because rendered intelligible by the things that are made.”

In conclusion, the writer has to apologize for the inadequacy of his observations to convey to the reader ideas sufficiently definite respecting the great principles which Swedenborg, by his professed, and, by us acknowledged, fitness of mind, was the honored instrument of educating from the facts and phenomena of the world in which we live, in order to raise man out of the region of fallacious appearances, by means of the very faculties which he himself exercised, so as to discern that matter and material organization are only instrumental causes in the exhibition of vital phenomena, and, consequently, that the animal properties which are manifested in and by organization, are results from a *vis* or *nisus formativus*, whose nature or attribute varies with the being, species, or organ in which it resides, and in which it operates for, and according to its own special purposes, capabilities and destinies.



The inherent *vis, natus*, or soul, then, is determinable by the organization; and, in all but one of the vast chain of organization, it is merely animal; in that one it is not only animal, by virtue of its embracing and comprehending the entire animal world in its unity, but *human*, by reason of its capability of enjoying the goodness and the wisdom of its Creator in affection and thought, and thence delighting to act according to the same goodness and wisdom, which results of necessity in the happiness of his fellow-man, and in his being so constituted himself a man,—an image of his God; short of this in any proportion, he stands a man-animal; but opposed to this in any degree and proportion, he becomes a man-devil; and, in opposition to the infernal and disorderly activities of such a man, whence have sprung human misery, human fallacy, and human degradation, does Swedenborg appear in his philosophy, as well as in his theology, throughout: would that both were universal in the world! would that both were generally known in our own land! for then religious dissension would cease; political difficulties disappear; and ignorant, rapacious empiricism would subsist no longer on the blind credulity of an ill-instructed, but industrious people.

#### LONDON PRINTING SOCIETY.

JUDGING from the subscriptions and donations to this Society, which amount for the past year to £233 6s. 6d., it must be highly pleasing to see that this eminently useful institution is so well supported by the public. And it certainly merits this support, when we consider the activity and zeal by which it is characterized. All that is now wanting is a reciprocation on the part of the public,—an appetite for the enlightened Scriptural doctrines, and the spiritual truths which are contained in the works so cheaply and so beautifully printed by this Society. This appetite will increase in proportion as men are disposed to become “spiritually-minded.”

The Society have issued during the past year 2069 vols., of which 1699 are sales, or in the hands of booksellers for that purpose, and the remainder donations to different libraries and institutions, and also to New Church Societies. We are glad to see that our brethren in America have entered largely into engagements with this Society. In respect to this interesting subject, the Report states,—

“That the Committee had entered into an arrangement with the Boston Printing Society (U.S.), to send to that Society 500 copies of the new edition of the ‘Divine Love and Wisdom,’ for which we had already received payment. That part of the impression of the work has since then been sent to, and safely received by, our Boston brethren. We have also entered into some very satisfactory transactions with our brethren of the Church in Philadelphia; and it would appear that we may expect a steady sale for our London editions in certain parts of the United States. This is important to your Society in a business point of view; and not less so, as an indication of growing fellowship between the members of the New Church in two distant countries. Such fellowship we know, indeed, must be the effect of a more powerful descent of the Holy City, New Jerusalem; we know that space and time must become the ministers of its interior laws,—that they will conduce to distributive order, but not to separation; and that truth and use will unite all in one common bond, and the pulse of love and goodness be felt simultaneously through the whole Church.”

It might also be added, that it is desirable to have, if possible, a uniform version of Swedenborg’s writings, which can

best be secured by issuing them from one institution. The Report then gives the interesting correspondence of Berzelius the celebrated Swedish chemist, respecting the MSS. of Swedenborg, and their arrival at the Royal Academy at Stockholm (see this correspondence in this *Magazine* for February last). The other MSS. containing the *Diary* were sent to Dr. Tafel to be printed, and our readers well know, that owing to the unwearied exertions of Dr. Tafel, a considerable portion of the *Diary*, consisting of about 500 pages, has already been printed. In reference to the useful labors of Dr. Tafel, the Report states:—

"We may be allowed to point your attention to the results which the industry and talent of one individual, as an instrument in the hands of Providence, have accomplished for the New Church. Not only has Dr. Tafel this year put the crown upon his great work—the new edition in Latin of the *Arcana Coelestia*, in thirteen volumes, (all edited with the most singular and conscientious care)—but to his unwearied exertions we owe the preservation of Swedenborg's *Adversaria*, and of one portion of his *Diary*; and to the same exertions (if health and life be granted him) he is willing that we should owe the preservation of the larger *Diary*, (a work which we now learn will make seven volumes 8vo., of 480 pages each!) and of the Index of Correspondences of the Old Testament. The latter work is described by our Swedish brother and coadjutor, Dr. K——, as a more useful and comprehensive Digest of Correspondences than either Beyer's Index, or the Dictionary of Nicholson. Let us hope that the noble example of Dr. Tafel will be a beacon-light to each individual in this Society and in the Lord's New Church, to guide him to a knowledge of what is expected of him, and of what may be the possible range and sphere of ONE MAN'S exertions."

The following is an Extract from a Letter from Dr. Tafel, addressed to the London Printing Society:—

"To the most esteemed Printing Society.

"Tübingen, 5th June, 1843.

"Gentlemen,—I have the pleasure to advise you, that according to a letter of Dr. K. received to day, the Academical Consistory of Upsala has consented to send me the original of the first part of E. Swedenborg's *Spiritual Diary*,† as far as it exists in their library. Dr. K. will send it to me through Stockholm by the post. At the time I receive it, the second volume, of which 18 sheets are printed or composed, will leave the press; of which, according to time, the small *Diary*

†In a letter dated Tübingen, Aug. 4, 1843, addressed to the editor of this *Magazine*, Dr. Tafel states, that this first part of E.S.'s *Diary* had safely arrived from Upsala.

already in your hands is the immediate continuation. But now comes the question,—Shall I not print the first part before the third part received from you? And if this should be preferable (because the articles of the first part are always presupposed and referred to in the posterior parts), will you consent to give me, if necessary, a longer delay? You may readily suppose that it is a great deal to publish a work of such extent, as its 6100 paragraphs or articles, together with the Index, will give about 210 sheets, or seven volumes of 30 sheets each, on an average. And although I have now commissioned to copy in my chamber, before my eyes, an able assistant, who was a student of theology, there remain many difficulties in reading; and I have always to correct his labours, to compare them word for word with the original, and to supply what he cannot read, which has to be repeated when I receive the first, second, and third proof-sheets from the press. I was very glad to see by the letters recently received from England, that the prejudices against the printing of the *Diary* are more and more removed in the minds of some members. For instance, I sent to the Rev. I. H. Smithson, of Manchester, according to his desire, the nine first sheets of the great *Diary*; and he answered on the 5th of May,—'I have read the *Diary* with great pleasure; and, now I know what it is, I certainly think it would have been a great loss if it had not been preserved through the press. May the Lord help you successfully through it, and supply you with the means of editing it entirely.' I have not yet found a single passage which is not in agreement with the works published by Swedenborg himself, but many that are very elucidatory of his theories and doctrines. The *Diary* has besides the great value of being the first record of his experiences, and at the same time an autobiography from 1746—1762. In the works published by himself he gives generally the COMMUNIA, but here the PARTICULARIA and INDIVIDUALIA of these COMMUNIA.

"Dr. K. is now about to finish his translation of another part of Swedenborg's autobiography; viz., that part of his *Itinerarium* which is written in Swedish, and contains his travels into France and Italy, &c. I hope to receive it soon; already he has sent me other parts or documents relating to the posterior period of Swedenborg's life, especially the circumstances of the Lord's first appearance to him, written in a letter of Dr. Beyer, according to E. Swedenborg's own report. Also the most important parts of Bishop Swedenborg's autobiography, which relate to his son Emanuel. He has also put me in the way to receive a printed copy of the *Fabellæ*; and other books from him are already on the way from Sweden.

"You were so kind as to subscribe for a 100 copies of the *Sapientia Angelica* de

Divino Amore (including those for Manchester): as this work has already left the press, I have given orders to-day to send you these copies.

"Dr. K. writes me in his letter of 28th May,—Our friend, the good Baron Gylleakrok, who presents you his cordial salutations, has established here in the neighbourhood of Lund, in one of my congregations, called Råby, an institution for neglected children. The similar institutions which he saw during his travels at Hamburg, Berlin, Marseilles, and other places in Germany and France, have given me a wish to introduce also such a beneficial work into Sweden. From inclination as well as from duty I feel myself invited to take a nearer part in this institution, which occasions many labors, because it must be spoken of in the newspapers to invite the public and the government to coöperation.' Of the letter from Potseranis I think I have already spoken in my letter to Mr. Bateman, that there were gained seven persons at first by a volume of True Christian Religion, and afterwards mediately by a pamphlet of our opposers. Some days ago I received also a letter from Mr. Nathaniel Finster, who says that their number is now thirty-four at Göråås and in the neighborhood, and amongst them a young scholar, who could not continue his studies because he was in want of the means, and ill too, wherefore he

was sent to Dr. Mach, at Warnsdorf, in Bohemia,—that excellent medical man of exemplary life, who has around him a little flock of sixteen receivers, all Roman Catholics. By the weight of this worthy character the young man was deeply impressed with the truth of the New Church Doctrines, and gained after his return also his pious father. Both are now extremely happy in reading the books, and the son has written a very philosophical letter to me, shewing that no other than E. Swedenborg has given the right and satisfying notion or idea of life. Dr. Mach had to go to his bishop to give an account of the new doctrines, but he brought the bishop to silence, who only begged him that as a good Catholic he would not spread the doctrines. Immediately after these letters, I received an agreeable visit of a noble lady from Berlin, to whom I had given two years ago the Magazine of 1841, and who after her return from Italy desired the books which I lent her. Now, after some conversation, she said her little light concerning the Lord is become a great light.

"May the Lord be with you! With the sentiments of high esteem and Brotherly affection,—Yours very truly,

"EMANUEL TAFEL."

There is another interesting Letter in the Report, from Lund, in Sweden, which will appear in our next.

### MISCELLANEOUS INFORMATION.

THE THIRTY-SIXTH GENERAL CONFERENCE.—In conformity with No. 152, of the last Minutes, the General Conference of the Lord's New Church assembled in the New Jerusalem Church, Peter-street, Manchester, on Tuesday the 8th of August, and the sittings continued until Saturday evening. Thirteen ministers and thirty representatives were present. Sixteen Societies were represented. The utmost kindness and hospitality were manifested on the part of the friends in Manchester and Salford, to render every accommodation to the ministers and representatives from a distance, and if any were not so accommodated, it must be ascribed to the lack of accommodation, and not to the want of disposition. —James Bradley, the senior minister present, opened the Conference by offering up the Lord's prayer. I. H. Smithson, Minister, was appointed President, and James Shirley Hodson, Secretary. The business directed by the Rules of Conference was then proceeded with. As the Minutes are in the press, and will very shortly appear, it will be quite un-

necessary in this place to enter into details. According to the Rules of Conference, there was public worship twice during the week; on the Tuesday evening in the Church in Peter-street, by the Rev. T. C. Shaw, and on the Friday evening in the Temple, Bolton-street, Salford, by the Rev. W. Mason. All will be delighted to see, that the influence and energies of the Church are being directed into every possible channel of usefulness. As the Lord's kingdom is a kingdom of uses, performed for the universal good and happiness of all, so His Church, or His Kingdom upon earth, will become as it advances, a kingdom of use and of blessing to the whole human race. The General Conference is a centre of union, where, in brotherly love, all the Societies can assemble through their representatives, and deliberate upon the best means of promoting the cause which they have so much at heart,—the cause of genuine Christianity, and the orderly establishment, in externals, of the Lord's New Church upon earth. The Conference is not a synod where creeds and doctrines

are discussed, but a deliberative assembly in which institutions are formed, and measures adopted, which are deemed the best calculated to promote the interests of the Church at large, and of every Society in particular. It is gratifying to hear that six new Societies will, during the ensuing year, enter into connexion with Conference. But this centre would be materially strengthened if *all* the Societies already in existence, would send one or more representatives. The Reports of the President of the last Conference, of the Secretary, and of the various Chester Legacy Committees, appointed to watch over the Schools receiving grants of money from Conference, were read, and found satisfactory. These several grants were resolved by Conference to be the same as were made last year. An Address recently received from the General Convention of the Societies of the New Church in America, held in June last, was read, when it was resolved,—

"That the Conference has been much gratified by the kindly feeling expressed towards it in the address from their brethren forming the General Convention of the Societies of the New Church in America, and with the information it affords relative to the increase of the Church in that country; and that I. H. Smithson, Minister, be appointed to draw up an address from this Conference to the General Convention, which should be sent, together with a number of copies of the Minutes of Conference, as soon as printed."

During the sitting of Conference, an Address was received from the Central Convention of the New Church, held in New York, in June last, acknowledging the receipt of the Address sent by the last Conference, when it was resolved,—

"That the feeling of Christian regard towards their brethren in America, which caused them last year to accede to the proposal of the Central Convention for an interchange of friendly communications, still exists, and induces them to continue such intercourse, trusting it may be materially beneficial; they therefore appoint Wm. Mason, Minister, to prepare an address to the Central Convention accordingly, and that such address be forwarded, with twelve copies of the Minutes of Conference, as soon as printed."

An Address which had been received soon after the adjournment of the last Conference, from the Western Convention of the New Church in America, was then read, when it was resolved,—

"That the Conference is much interested in hearing the very gratifying account of the state and prospects of the New Church in the Western portion of the United States; and trusting that the several Conventions will all work cordially together for the advancement of the Church, readily agree to an exchange of friendly communications, in the hope that it may be the means of maintaining a friendly and Christian connexion between the Church in America and the Church in Great Britain; and that D. Howarth, Minister, do prepare an address from this Conference to the

Western Convention, and that it be forwarded, with twelve copies of the Minutes, as soon as printed."

It also appeared from the above Address, that a desire existed for the exchange of the American periodicals with the periodicals of the New Church in England, and as it appeared desirable that a general exchange of New Church periodicals should be made, it was resolved,—

"That the Secretary of Conference is required to see that an exchange of the *Intellectual Repository* be made with all other New Church periodicals that may be known at any time to exist either in this country, on the continent, or in America."

We have been thus more particular in detailing the business of Conference, in relation to our brethren of the three Conventions in America, in order that information concerning the sincere and fraternal regard of the brethren in England may be conveyed, as speedily as possible, across the Atlantic.

It was resolved,—

"That a 'Congregational-Aid-Fund' should be instituted, to assist Societies in supporting a resident minister."

This institution is, to a certain extent, on the plan of the Pastoral Aid Society, and considering the uses which might be promoted by such a plan, it eminently deserves the attention and support of all the members of the Church. It was also resolved,—

"That Leon Kenworthy, of Manchester, be one of the agents of Conference, for the sale of its publications."

The Conference will next year be held in London, to assemble at the Church in Argyle-square, on the second Tuesday in Aug. There were two delightful meetings, of ministers, representatives, and friends, during the week. On the Wednesday evening there was an assembly of between fifty and sixty friends, members of Conference and others, at the house of Mr. Agnew, when the time was spent in varied and delightful conversation respecting the Church, its advancement in different parts of the world, and its enlightening and edifying doctrines. Three places of worship, it was stated, are being built; one in London, one in Preston, and one in Bath. On the Thursday evening at the Town Hall in Salford, there was a very numerous assembly. Not less than three hundred persons sat down to tea, which number afterwards was considerably increased. William Lockett, Esq., the Boroughreeve, having taken the chair, the proceedings of the evening commenced by an examination of the children of the day-schools in their religious instruction. It was evident to all, that this examination was not an exhibition

got up for the occasion, since the children were questioned in a promiscuous manner, and the points of truth and doctrine to which the questions referred, were not in a catechetical series. The answers, however, were extremely correct, and plainly indicated that intelligence in the truths of the Holy Word, and in spiritual things relating to the human mind and to heaven,—a new feature in the instruction of youth, and which must have caused great pleasure to all present. The Rev. W. Mason tested the examination by asking various questions, all of which were quickly responded to by the children, to the great delight of the numerous audience. The Chairman then called upon the Rev. I. H. Smithson to propose the subjects for the attention of the meeting. These subjects were “the Word and our Neighbour,” and were introduced by the speaker in a brief address; when the Rev. T. C. Shaw, of London, the Rev. W. Bruce, of Edinburgh, Mr. Bateman, of London, the Rev. J. Bayley, of Accrington, the Rev. E. Madeley, of Birmingham, the Rev. W. Mason, of Melbourne, the Rev. E. D. Rendell, of Newcastle-on-Tyne, and the Rev. D. Howarth, of Salford, ably addressed the assembly, shewing that the Word is the great medium of salvation to mankind; that its divine truths can alone regenerate the world; that the fruits produced from these divine truths, as principles, are love to the Lord and our neighbour. Every speaker presented the subjects in a new and delightful aspect, and much instruction and edification were experienced. Mr. Mason, however, in addition, shewed the superiority of the religious instruction given to the children of the New Church Schools, in a manner which deeply interested the assembly in favour of New Church education. This delightful meeting concluded at a late hour, by singing a portion of the evening hymn, and by offering up the Lord’s prayer.

**NEW CHURCH, ARGYLE SQUARE, LONDON.**—Agreeably to the promise in our last, we have much pleasure in presenting our readers with the following account of the proceedings at the laying of the first stone of this Church.

It had rained in torrents all the morning, and fears were entertained that but few would be able to witness this interesting ceremony; fortunately, however, the day cleared up, and the afternoon proved extremely favorable. There was a large number of both friends and strangers on

the ground at the appointed hour, half-past three; the ceremony, however, did not take place till nearly an hour had elapsed, the rain having prevented the earlier completion of the arrangements.

Mr. Shaw, supported by the committee, commenced the proceedings by reading the hundredth psalm. He then delivered a short address, shewing the grand object of man’s existence in this world to be his preparation for a life of endless bliss hereafter, by the withdrawal of him from his self-love and the leading of him to conjunction with his God; and that as a principal means for the attainment of this end, one day in seven has been set apart for the performance of public worship: hence it becomes his duty and interest to build and maintain churches, or places wherein to worship. It was for this purpose that the present meeting had assembled, and he therefore requested all present to accompany him in asking a blessing from Him, who only can bestow it; so that the Church then about to be built may promote the welfare, not only of the present generation, but also of their descendants for many generations.

Mr. Shaw then offered up a prayer, invoking the divine blessing upon the work then commenced, which he concluded with the Lord’s prayer.

The stone was now raised by a pulley, and held over the brickwork whereon it was to be deposited, while Mr. Shaw prepared a bed of mortar to receive it. This done, the stone was gently lowered to its final resting place; the plate recording the event was laid in the cavity prepared for it; and, lastly, a second stone was, by the same means, placed upon it.

The following is a copy of the inscription on the plate:—

“Sacred to the worship of the Lord Jesus Christ, as the Only God of Heaven and Earth, according to the Heavenly Doctrine of the New Jerusalem, as contained in the Word of God and explained by the Theological Writings of Emanuel Swedenborg: the first stone of this Church was laid by the Rev. Thomas Clark Shaw, Minister, on Thursday the 27th day of July, in the year of the Lord’s First Advent, 1843, and of His Second Advent, 87.—*Trustees:* Henry Bateman, Treasurer, John Bourne, Henry Butter, Francis Oliver Finch, John Newbery, William Stanbury, Thomas Watson, Secretary. *Committee:* John Barnes, Henry Bateman, John Bourne, Chairman, Henry Butter, William Coachman, Francis Oliver Finch, John Newbery, William Newbery, James Stanbury, John Teare, Field Wade, Thomas Watson, Secretary. William Prowse, Treasurer of the Society. J. D. Hopkins, Architect.”

Mr. Shaw then closed the proceedings by an address, in which he gave a clear and powerful exposition of the New Church views, in which several of the

strangers present, to whom it was more particularly addressed, evinced considerable interest.

**PRESENTATION OF A SILVER TEA SERVICE TO THE REV. T. C. SHAW.**—After the close of the above ceremony, the friends adjourned to the London Coffee House, Ludgate-hill, to witness the presentation of a handsome tea-service of plate to their esteemed minister. One hundred and sixty-three ladies and gentlemen sat down to tea, and their number was afterwards increased to upwards of two hundred.

Tea having been removed, Mr. Shaw was called to the chair, when he addressed the meeting on the afternoon's proceedings; showing the necessity that existed for all to render their assistance towards the completion of the work thus auspiciously begun.

The committee then proceeded up the room with the plate, which consisted of a tea-pot, coffee-pot, sugar-basin, and cream-jug; and presented it as a testimonial of the Society's esteem and gratitude to Mr. Shaw, with an address from Mr. Newbery, in which he mentioned the great obligations the Society was under to Mr. Shaw; who, at great personal inconvenience, had so discharged the duties of his office as to secure the esteem and affection of all.

In reply, Mr. Shaw expressed the pleasure he felt, in finding the services which he had been enabled to render had been acceptable to his friends, and that he should feel the highest satisfaction in continuing them so long as they appeared to be useful, at the same time ascribing all the merit to the Lord alone, from whom all ability is derived.

The following is a copy of the inscription on the mahogany box containing the plate:—

"The Plate contained in this chest, was presented to the Rev. Thomas Clark Shaw, by his Congregation, as a tribute of respect and esteem, on the occasion of his laying the first stone of the New Church in Argyle-square, Battle Bridge, on Thursday, July the 27th, 1843—87."

The Secretary then read a report detailing the steps which had been taken in reference to the building, bringing the account up to the present time.

After some animated and encouraging addresses from different speakers, the meeting separated at an early hour, highly gratified with the day's proceedings.

**NEW CHURCH SOCIETY, GLASGOW.**—The Committee appointed to superintend the raising of a fund for erecting a place

of worship for the New Church in Glasgow, deem it proper to apprise the subscribers thereto, that the amount hitherto realised has not been sufficient to accomplish the object. In the mean time, the money received has been, along with the late Mr. Thos. Gibson's legacy of £200, laid out at interest, payable on demand; and the original intention will be followed up, as soon as the Committee feel warranted in so doing. Further subscriptions will be gratefully received by James Eadie, Globe Foundry, Glasgow.

**RE-OPENING OF THE NEW JERUSALEM CHURCH, PETER-STREET, MANCHESTER, AND THE NEW ORGAN.**—In our last we announced that this place of worship would be re-opened, after having undergone thorough repairs, on the 6th of August. That day, being the fiftieth anniversary of the Society, was accordingly appointed as the most suitable day, for the re-opening of this place of worship. The new organ was completed, and, being skillfully played by an eminent organist, it gave universal satisfaction. Three services were performed; the attendance was very numerous, and the handsome sum of £104 9s. was collected after the services, which, being increased by private donations of £226 1s. 6d., amounted to the sum of £330 10s. 6d.

#### AMERICAN CORRESPONDENCE.

*To the Editor of the Intellect. Repository.*  
Philadelphia, June 16th, 1843.

Sir,—The twenty-fifth General Convention of Ministers and Delegates from Societies of the New Church, in the United States, closed its session in this city this day, having been in session three days. The interest manifested by the New Church in England, in the present condition and progress of the Church on this side of the water, leads me to suppose that a brief sketch of the Convention and its proceedings, would be acceptable to the readers of the *Repository*.

The attendance, though not large, was very respectable. Thirteen Societies were represented either by ministers, or delegates, or by both. Eleven ministers were present, which is larger than the average number. The Rev. Thomas Worcester, of Boston, was chosen President, and Mr. T. B. Hayward, Secretary. It is worthy of remark, that Mr. Hayward has been chosen to fulfil the duties of this office, with two exceptions, for twenty successive years. It is hardly necessary to say that these duties have been performed with most satisfactory fidelity.

The reports of proceedings previous to his appointment are very meagre; but since then, very full and complete. The reports from Societies give evidence of a regular and steady advance of the doctrines, in nearly all parts of the country. Philadelphia may, perhaps, be considered an exception, although here, there are encouraging signs of a brighter and a better day. There are, in this place, what may be termed three distinct spheres. One, whose sympathies are in connexion with the General Convention, one with the Central Convention, and the last is distinct from both, being composed of those who are afraid of ministerial dominion and power. They therefore keep themselves aloof, to avoid what they consider its dangerous influence. In the two Societies in the immediate vicinity of Philadelphia, viz., Frankford and Darby, it is very different, they being in a very flourishing and healthy state.

The Rev. James Seddon is pastor of the Society in Frankford, and the Rev. Mr. Worall preaches in Darby. In Frankford the average attendance is about 150. They have a very flourishing and interesting Sunday-school, and have paid a great deal of attention to the cultivation and practice of music, in which they experience much delight.

The Baltimore Society, who last year voted to withdraw from the Convention, this year rescinded that vote, and were represented by delegates. Several of the brethren also were in attendance. This, you may recollect, is the place where the seeds of the New Church were first planted, and a Society formed, in the United States. The Rev. John Hargrove was pastor, and the first minister who preached the doctrines in this country. Since his death, and for a time previous, owing to his advanced age, there has been no regular preaching in Baltimore. An effort is now making to secure the services of a regular minister, and, I am happy to say, with some prospect of success. The report of the Boston Society mentioned some interesting facts relative to its growth and progress. It appears that its present number of members is 250. The congregation who attend its worship is between 4 and 500. For the last six years, the additions to the Church have averaged 25 members per year. Since its organization in 1818, ten of its members have become preachers. Seven of them are now settled as pastors of Societies; one is licensed as a preacher, and three are preparing for the ministry.

One of the latter (Mr. Rodman,) is to be ordained, by vote of the Convention, in a short time. Indeed, the prospects of the New Church in Boston and its vicinity, seem very encouraging.

The First Society in New York, under the pastoral care of the Rev. P. F. Barrett, appears to be in a prosperous state. There are two Societies in New York. The members of the First are in connexion with the General Convention, and those of the Second, with the Central Convention.

In relation to the business of the Convention, there was not a great deal done out of the ordinary course. All that was done, was characterized by harmony and good feeling, and no result was arrived at, which was not unanimous. A Tract Board was organized for the purpose of preparing and publishing Tracts. Considerable attention has been awakened to this subject of late, owing, in part, to our witnessing the successful efforts in this department of labor, of our brethren on the other side of the Atlantic.

A provision was also made for the delivery of three lay lectures at the next meeting of the Convention, which is to be held in New York. The lecturers chosen were Dr. Small, of Darby, and Messrs. Caleb Reed, and G. J. Webb, of Boston. They will probably be delivered on the evenings of the three days on which the Convention is in session. There is usually a social meeting on these evenings for the purpose of chanting the Word, conversation, &c. It is supposed that a short lecture upon some subject of interest, treated in New Church light, will add to their usefulness.

This is a new feature in the Convention, although the experiment has been tried in the Massachusetts Association. An interesting correspondence was read, between committees of Conference of the three Conventions, relative to the present position of affairs between them, but as it tended to no definite result, it was voted not to print it, but the whole subject was re-committed to the same Committee, which was continued. It has been a matter of principle with many of the leading members of the General Convention, that it pursue the even tenor of its way, turning neither to the right, nor the left—attending to such uses as fall legitimately in its way—thinking such a course most safe and judicious under existing circumstances. The constitution and government of the General Convention have been sadly misapprehended.

An impression has gone abroad that it attempts to dictate rules for the government of Societies in their Society capacity. Such is not the fact. The Rules provide merely, that each Society belonging to the Convention shall have a Church Committee of three or more persons, and "such other officers as they may think proper." They used to provide that each Society should be organized by the appointment of a Leader, and Secretary, instead of a Church Committee. Thus, it is obvious, that each Society is, and always has been, left free to choose such officers, and to pursue such uses, in such manner "as they think proper."

It has been stated in the *Repository* that the General Convention does not represent the whole Church in the United States. This is to some extent true; and why? Is it because the whole Church cannot be there represented? Certainly not; for every Society professing to believe the doctrines of the New Church, and organized by the appointment of a Church Committee, can, according to the Rules of Order, claim the right of representation. The only reason, therefore, why the whole Church is not represented, is because there are always some Societies here, as in your Conference, who, from various causes, do not see fit to send delegates. The greatest difficulty in the way of doing this, is the scattered condition of Societies and receivers, over such an immense territory. One very pleasant feature in these Conventions is their social character. The days of Convention are usually holidays, for the members and receivers of the New Church. On these occasions many, of both sexes, assemble, not for the purpose of taking part in the business, but to attend the services, and mingle in the social sphere. This, to me, appears by no means the least useful part of these very pleasant Convocations. Novitiates come into the sphere, and thus have a foretaste of what may be enjoyed, when farther advanced in the regenerate life. By it, the old are warmed into new life, and all are refreshed and invigorated. To me, the sphere of the Convention is like an oasis in the desert. It helps to reconcile me to the cares and troubles of life, and gives me new impulses and desires to enter into its various uses. The social sphere is, moreover, all-powerful in melting away the petty differences and distinctions which stand in the way of brethren dwelling together in unity.

On the present occasion, a collation

was provided each day, under the direction of the ladies, in the basement-room of the Temple, which is neatly fitted up, and admirably calculated for the purpose. The Convention was in session on the forenoon and afternoon of each day; a recess of from one to two hours taking place, in the middle of the day, to partake of the collation. On Saturday, the day after the adjournment, a collation was provided at an earlier hour, to enable those in attendance to accept an invitation from Messrs. Nathan and Samuel Sellers to visit their residences in Darby, about six miles from the city. Omnibuses were in readiness, which conveyed a large party thither. The company consisted of nearly one hundred, who spent the time most satisfactorily in a variety of ways; such as indulging in conversation, singing, walking in the elegant gardens, fields, &c. of their hospitable entertainers. Indeed, the attentions of the members of the three Societies were untiring, and eminently successful, in rendering the visit agreeable to their brethren from a distance.

It was stated by one or two members, that a good deal of interest was manifest by the New Church in England to obtain intelligence relative to its progress in this country, and that, probably, the Conference would be pleased to accept a greater number than twenty-five copies of the *Journal*. It was thereupon voted to send fifty. They will be ready to send by the steamer which leaves Boston, July 15th. It may be well to remark, that the *Journals* of the English Conference sent to this Convention, do not reach us until some nine months, or a year, after their publication. I am informed, that if left with Mr. W. Newbery, they can be sent to Boston (where the Secretary resides,) with the *Repository*, a package of which goes the first of every month. X.

THE AMERICAN CHRISTIAN EXAMINER.  
To the Editor of the *Intellect. Repository*.  
Boston, (U.S.), July 15th, 1843.

Sir,—The *Christian Examiner*, published on the first of this month, in this city, contains an article of fifty-six pages (occupying nearly half the number,) on the "Life and Writings of the Hon. E. Swedenborg." It was written by one of our new receivers, who has recently come out from the Baptist Church, and who is now preparing for the New Church ministry.

This event is certainly indicative of a disposition on the part of the candid and



intelligent portion of the community to learn more of Swedenborg's life and character. The writer of the article attempts merely to act the part of an impartial historian, and furnish an outline of his history and writings. This he does in a very clear and well arranged article, though there is in it little that is new to the New Churchman.

The *Christian Examiner* is the leading periodical of the Unitarian denomination in this country. It is the work which used to contain the early contributions of the Rev. Dr. Channing, which gave him and it so extensive a reputation in this country and in Europe.

Swedenborg and the New Church are often noticed in the periodicals of this country, sometimes respectfully, but oftener otherwise. Some months since, the *Christian Review*, the leading periodical of the Baptists, had an elaborate article, in which was a studied attempt to fasten upon E. S. the stigma of a teacher of licentiousness, &c. A brief reply was immediately prepared for publication in the same work, by the editor of the *New Jerusalem Magazine*, and a pretty sharp correspondence between the

editors has grown out of it; but the editor of the *Review* shows no disposition to publish a reply, or to make any correction whatever! The Baptists have grown quite sensitive, as the New Church has made some encroachments upon them.

The publications of the Millerites (those who believe in the literal destruction of the earth, the present year,) seem particularly bitter in their notices of Swedenborg. They have never been of a character, however, to require any notice.

The *Kaickerbocker*, a monthly periodical published in New York, one of our first literary works, contained, some months since, a very favorable notice of Swedenborg as a theologian, and a scholar.

Mr. T. P. Rodman was ordained into the first degree in the ministry, on the first Sunday of the month, in this city, by the Rev. Thomas Worcester. He will preach for the present, in Yarmouth, (MSS.) where a Society is about to be organized. The receivers in this place have held meetings for public worship for a number of years. The average attendance is about sixty. X.

## OBITUARY.

DIED, after six months' most patient suffering, from pulmonary consumption, at Grosvenor-place, Cheltenham, on the 8th of April last, aged 20 years, HENRY GEORGE BARLEÉ, only child of Thomas Dalling Barleé, Esq., late of Daniel-street, Bath. With an endearing gentleness of disposition, and much simplicity of character, he combined a solidity of understanding, and a maturity of judgment seldom found in one so young; and, having a quick perception of what was right, and an abhorrence of what was evil, he contracted no contaminating habits, but was most mercifully preserved in the good of life. About ten years since, to complete his education, I became a resident in Bath, and, in the good providence of our Lord, through the instrumentality of a kind friend there, I became a reader of the writings of E. S.; and had the great blessing to find my dear child much better prepared to receive them, than I was to instruct him. So remarkable and so exemplary, through all his illness, was his resignation to the divine will, that his look, manner, and conversation became more and more heavenly,—a sweet angelic smile rested

on his serene and thoughtful countenance, manifesting to all who saw him how gloriously the principles he had imbibed could, under the divine mercy, triumph over severe bodily suffering, and comfort him through the most trying afflictions. He delighted in my daily reading some portion of the services of our Church, as well as of the Word of God; had the sacrament administered to him, according to the sublime service in the liturgy, and expressed an earnest desire to our worthy Minister at Bath, that he would bury him according to our own funeral service. He is now safe, like a housed lamb; and instead of repining that he is taken from me, I ought ever to rejoice and be grateful that I have the inexpressible blessing to think, and feel thoroughly assured, he is for ever happy, in the society of angels, and in the more immediate sphere of our good Lord.

D. B.

Lately, at Rodbrough, Gloucestershire, Mrs. PRISCILLA POWELL, aged 73; a sincere Christian, and a zealous recipient of the Holy and Heavenly Doctrines of the Lord's New Church. She met her dissolution with Christian fortitude, relying on her Saviour God.

B. B.

THE  
INTELLECTUAL REPOSITORY  
AND  
NEW JERUSALEM MAGAZINE.

---

No. 46.

OCTOBER, 1843.

VOL. IV.

---

PRIMITIVE CHRISTIANITY COMPARED WITH THE  
PRESENT TIMES.

*(Translated and abridged from the German.\*)*

It is my ardent wish to be turned from sin, and to find my refuge and my comfort in God. I will unite myself with all who feel this ardent desire, and who wish, in the society of Christians, to seek advice in a world where error prevails,—to seek consolation when I need it, and encouragement when my zeal becomes torpid and dull.

But where am I, and where do I live? I dwell in a Christian country; but where are the Christians whom I seek? I dwell in a Christian community; but where are the Christians who constitute it? Where is the communion of Saints?

Another Christianity than that which was primitively established has arisen! How! Did more than one Jesus live, teach, and suffer? Other Churches, other Sanctuaries, and other Creeds have arisen! How! Did the Apostles divide themselves, and, revolting from their divine Master, esteem their own wisdom more highly than His? Is human learning fuller of light than heavenly wisdom itself?

If, at the present day, one of the twelve Apostles of Jesus were to return to life, and to wander through the nations of Christendom, where would he find the ancient saving faith of the first Christians?—that faith which the Saviour Himself taught in so simple and in so divine a manner? Lo! here, or lo! there is Christ! is now said by all Churches and parties; every one of which charges the other with error and falsity. To which party is the sincere inquirer to turn? In which would he find the pure word of Jesus unadulterated, and unfalsified by the addition of mere human traditions? Every party teaches and believes different from another, as though a new confusion of tongues had arisen, as at the building of the tower of Babel.

\* From a work entitled "*Stunden der Andacht*," &c.

N.S. NO. 46.—VOL. IV.

A A A

Opinions, however, may be different ; and the various ways of representing divine things have probably occasioned this variety of opinions. I find no more any harmony in the Christian faith—all is discord ; but I seek for that unity of pure Christian sentiment and feeling, which is the brightest feature of Christianity. True religion does not consist in external ordinances and solemnities ; no, it lies deep in the interiors of the spirit. I will therefore look for an invisible Church of the faithful,—a society of Christians united in heart and spirit, one mind, one life of love and faith. But if I seek from the rising to the setting of the sun, where shall I find them ? In all Churches I see only division, party feeling, discord, and pride. They are nevertheless called Christians, the disciples of Him “who was meek and lowly of heart.” They have been baptized into His name ; they have received the Holy Supper “in remembrance of Him ;” they have solemnized their marriage at the altar. But they themselves now deride these holy ordinances as mere formalities, and only admit their utility as a civil transaction for the maintenance of public order in every class of the community. There are multitudes among these so-called Christians, who consider the holy religion they profess as a mere bridle to curd and restrain the populace, and not intended for themselves ; they consider those who with devotion frequent the solemnities of worship, as superstitious and hypocritical. Eternity is to them a problem still to be solved ; God Himself an enigma still to be explained. To exercise wit and levity in company, to cause innocence to blush, to exhibit with fiendish delight the faults of their neighbour, and to ridicule his infirmities, appear to them to be the chief objects of mutual intercourse, and the chief topics of conversation. But to make mention of God and of heaven, to allude to the spiritual interests of mankind, and to speak of the concerns of eternity, cause their countenance to assume a downcast look and a silent surprise, which but too plainly evince, that you may speak to them of the concerns of earth,—of its wealth, its rank, its fashion, and its pleasures ; but the concerns of eternity, and the paramount interests of the soul are either forgotten, or when remembered, excite only nausea and disquietude of spirit. For religious simplicity and uprightness, they substitute a wily prudence, a cunning calculation of circumstances, fraudulent appearances, that they may seem to be externally what they are not internally. Self-interest is their god ; and enjoyment their highest good. Do such persons as these bear the name of Christ ? In them there can be no spirit of Christianity ; they are in no way different from the heathen, who knew no Redeemer. They call themselves enlightened, but they cannot turn themselves to the sun of truth ; they

grovel in the dust, and they live among the dead ; what is truly human and Christian is foreign to their souls.

Here is another class of persons, who would feel highly incensed if you were to doubt that they are Christians. For they say prayers and sing hymns ; they go to Church ; they see that their children are instructed in Christianity. They shun the mockers of religion ; and in the hours of leisure they willingly read pious books for their own edification, and in the circle of serious friends they sometimes speak of what is holy. But when does Christianity appear in the acts of their daily life ? Alas ! they have the shadow and not the substance ; they have the form of godliness, without any of its power ; they have a faith without love, a lamp, like the foolish virgins, without oil and without light. Their religion is nothing but a formal habit, to which they have been trained from infancy, without having once brought their affections seriously into the holy cause they profess. They pray and sing, but their prayers do not spring from the depths of a devout spirit, but are mere matters of rote, impressed from childhood on the memory, or recited from books. They frequent Churches, not for the purpose of purifying their hearts, or that, being elevated by divine truth, they may clearly discern the faults and blemishes of their life. No, it is but too often evident, that they go to Church from merely external grounds ;—to keep up appearances, or impelled by the force of habit, or perhaps they may suppose, that by so doing they are rendering God a service. They take the Holy Supper with the body, and not with the spirit ; nevertheless they hope that thereby their souls may become more pure and fitted for heaven. They hear the sermon with apparent devotion : it is, however, not the power of divine truth, but the manner of the delivery, the art and eloquence of the preacher, which engage their attention. They teach their children the truths of religion, take them to Church, make them learn the prayers, observe the festivals,—all this they do so far as relates to the memory and to the external forms of religion, as though the Lord Jesus Christ came into the world for no other purpose than that of enriching the memory and of training His disciples to external habits and customs, and not to regenerate and ennoble the heart, and to enlighten the understanding. Children trained up in this formal manner, will become like their parents, mere creatures of habit, without any heart in the cause of religion ;—the external manners may, in some measure be Christianized, but the heart will remain a prey to selfishness, and a votary of the world. Outward decency and decorum may be observed, but secret sins are cherished ; much respect is shewn for the external civil law, because to

violate it would entail much misery and disgrace from the world; but few seem to dread doing evil which is not prevented by the civil law,—if only external decency and appearances can be maintained, other things concerning the interior life of man are not of much concern,—provided the external appear gilded, no matter what dross the tinsel may cover! O to what a state has Christianity been reduced! Was the Christianity of the primitive times, after the Lord left the world, of this character? What kind of a religion is that which does not affect the life, but which only touches the surface, and leaves all the springs of life uninfluenced and forgotten!

Here I behold another class of Christians, who properly turn themselves away from the scoffs of the infidel and the scornful, and also from the formal, cold-hearted, worldly-minded Christians above described. For Christianity is to them something more than a mere formal system of religion,—a mere custom, without life and spirit. Religion with them is not without its influence and effect; they assemble together to converse about holy things; they watch with severity over the morals of their communion. But do we in them find the successors of the primitive Christians? Does the Christian faith in them shine forth in its lovely simplicity? Why does this class of Christians reproach those who do not belong to their communion; and why do they condemn as lost sheep, and as foolish children of the world, those who belong to another denomination? Did not the Lord say: "Judge not, that ye be not judged?" Why do they speak of miracles and prophecies, of the near approach of the end of the world, of the advent of the Lord in this year or in that? Has God revealed to them the secrets of His counsel? Why do they daily speak of the wounds of the Lamb, or of the merits of Christ, or of election by grace, and of the workings of grace? Or why do they speak of the miracles of the Saints, and dream of the signs which God is about to do, or brood over mysteries which no one can fathom? Does this indicate "the mind which was in Christ Jesus?" Was this the import of His divine doctrine when He preached to the multitudes from the mount, or when in retirement He expounded to His disciples?—No; "he who believes in me, (says Jesus,) shall be saved;" and to believe in Him is to keep His commandments; and this is His greatest commandment: "Thou shalt love the Lord thy God above all things, and thy neighbour as thyself." And "be ye perfect even as your Father which is in heaven is perfect." He who lives the life of these commandments, lives in Jesus; but he cannot be said to live in this manner who fills his imagination with extraordinary expectations, or who inflames it with wonderful mysteries, or

who endeavours to love Jesus in a mere earthly manner, according to the flesh.

I dwell in a Christian country; but where do I find the Christians whom I seek? I live in a Christian Church; but where is the communion of Saints? I therefore turn myself to the ages that are passed,—to those Christian communities which were formed soon after the Lord had ascended on high. I read with emotion in the “Acts of the Apostles” their simple arrangements and institutions; how the multitude of believers “were then of one heart and one mind, and how they had all things in common.” Gladly they came together to worship God; and where does the spirit of devotion burn with a holier flame than in the midst of brethren dwelling together in unity, and characterized by similar sentiments? Here was no lifeless formality; but the inmost desire of every breast was to learn the doctrine of Jesus, to live according to it, and to become happy. Here were no forms of prayer; but the inmost fervor of the heart spoke out in the greatest simplicity of language. Here was no debating about mysteries; but they simply taught and believed what Jesus said of Himself, and of the great work which He came to accomplish—the redemption and salvation of souls. They lived in Jesus; they were one with Him; but not as enthusiasts imagine, in an earthly manner, or in the excitement of the imagination, but in the spirit of his exalted doctrine. The primitive Christians, therefore, knew not that torpidity which in our days benumbs every thing religious and spiritual. They felt that the highest dignity of human nature consisted in the possessions and privileges which Jesus was ever ready to bestow,—to become the children of light,—the children of God. They understood that mighty expression: “Christ hath overcome death and hell;” that He hath opened for them the portals of heaven, and closed the gates of hell; and that for those who followed him there would be endless life and a glorious immortality in heaven. They, on the contrary, who still remained in sin, and who only obeyed the impulses and cupidities of their animal nature, were spiritually dead, since they only lived for such things as were in themselves dead. But they who through the reception of the doctrines of Jesus were of a pure heart and mind, who lived a beneficent and useful life, were in the path of eternal peace, and would eventually be crowned with everlasting honor and happiness. The primitive Christians confessed the doctrine and the greatness of Jesus, whilst, at the same time, they endeavoured to become partakers of that greatness by living according to the doctrine they professed. The rude, ignorant multitude of the Jews and the heathen did not understand these noble ones of the earth,—for they endured con-

tempt and persecution with that exalted feeling, which raised them above the world and the grave. The power of virtue was in them mightier than the dread with which their enemies endeavoured to inspire them. But at the present time, where do we find the wonderful power of faith which characterized these primitive Christians? Where do we find that fervour of love, that resolute self-denial,—that heroic spirit which would sacrifice possessions and life rather than prove unfaithful to the Gospel of Jesus. Such persons may exist, although we may not know where to find them. Let us hope that they are more numerous than we suppose. For what the Lord Jesus taught is too great, too beautiful, too rich in eternal truth, and too rich in saving power, as that thousands should not be deeply penetrated with a sense of its importance. Such persons walk in the multitude without belonging to it; they may seem to follow the same outward career, but they are actuated by quite a different mind and disposition. For there is an invisible Church upon earth as well as in heaven, which does not live and breathe in those subtle dogmas and human traditions which characterize the prevailing Christianity in its external form,—and this Church may exist, although few of its members are recognized by the world. Such persons live in the light,—but it is a light not recognized by the world; it is the light which the Lord Jesus Himself kindled, when He came into the world. O thou all-merciful and almighty God, grant that we may all come to the pure light of the Gospel, and that our hearts and lives may be so purified as that we may be able to dwell in this light!

APEX.

---

### ON THE NATURE OF INSPIRATION.

---

*To the Editor of the Intellectual Repository.*

SIR,

As Mr. Noble has not furnished, in your last number, any reply to Mr. Coulson's difficulty, stated in your number preceding, I take the liberty of offering a word or two, in the hope of being able to obviate it.

If we could view the letter of the Word apart from the divine good and truth appertaining to the divine will and understanding which are therein, we should see that by itself alone it has no holiness. Indeed, if we could imagine every letter of it recorded in the memory of a wicked spirit, we should then see it not merely without holiness, but altogether profaned. This shows that all the mind, or the holy qualities of mind, appertaining to the Word, are not of man, but of God. The

mere words were borrowed from the memories of the sacred writers, but nothing of finite good or truth was borrowed from their understanding or will; if any thing had been so borrowed, so far the Word would not have been divine, but human,—not the Word of God, but the word of a man. It is true that the words borrowed have a natural sense, and that that sense often expresses the personal feelings of the writer, (as when David curses his enemies with apparently hearty zeal,) and so long as a man abides in the sense of the letter only, he is found regarding it, in fact, much more as the word or thoughts of various human writers, than as *bona fide* the Word of God. But when it is seen that the Divine Author of the Word (that is, of the good and truth of the Word,) borrowed the natural sense, allowing the writer of it to regard that sense as the result of his own “perfect understanding,” merely because it corresponded to that divine good and truth which, by means of it, Divine Love and Wisdom willed to communicate, then it becomes evident, that the whole of the contents of the Word are divine, and that the letter containing them possesses from its contents a derived or acquired divinity, and therefore has a divine power accompanying it, in every mind which receives it in its purity, and in the ground of a pure heart.

But it is argued by your Correspondent, that the view of Mr. Noble, as quoted by him, involves this impossibility,—that God, who had given freedom to *every* man, as an unalienable gift, must, in the case of the sacred writers, have suspended it, or taken it away; and this impossibility is inferred because Mr. Noble says, that it was “God Himself who wrote with their hands.” Mr. C. *takes for granted* that Mr. Noble meant that God thus wrote with their hands either against or without their will, or during the absence of individual consciousness, and thus during a temporary annihilation of their will; but had he given Mr. N. credit for attention to the obvious facts of the case, he would have seen that Mr. N. was, and must have been perfectly aware, that God wrote with their hands *with their own consent*, and thus without any violation of their free-agency. No doubt the evangelist Luke, when he wrote of those things of which he had “a perfect understanding,” was fully aware that he was writing under a special divine guidance, to which he gratefully submitted himself; for if he was not conscious of his inspiration, whence could the sanctity of his gospel have become verified and known? For that the Gospels in the first ages were deemed most holy, as compared with the Epistles, cannot be controverted.

Every prophet knew that he was inspired to write what he wrote, whether his language apparently expressed his individual feeling, or



related to his individual affairs (apparently exclusively) or not; and his knowledge of his being thus a favoured instrument, in no degree prevented his *willing concurrence* in being so, and therefore in no degree interfered with his free-will.

There is, indeed, one instance among the prophets, of a prophet who did not like the task of conveying an unwelcome message to the Ninevites; but this prophet was compelled eventually to convey it, and that in a manner consistent with his individual character as a free-agent,—a manner resembling that which is commonly adopted with every one who, by the natural force of circumstances, is led to adopt the least of two evils. Jonah having felt the power of Him who had sent him to Nineveh, thought submission the best policy, and therefore *freely consented* to carry his message, and no doubt as freely penned the record, under the divine impulse, which we call the prophecy of Jonah.

The definition of inspiration given by E. S. in the beautiful passage quoted by Mr. C. from *A.C.* 9094 is perfect; it cannot be given more clearly, and it appears to me in perfect harmony with the short definition furnished from Mr. Noble's *Plenary Inspiration*. It has been well said, that where facts or truths appear in collision, such appearance arises from *the view* of the subject to which they belong not being *sufficiently* comprehensive; but enlarge the view, and then the harmonizing of the facts or truths takes place, and the difficulties vanish. With all deference, I would submit, that when Mr. C. shall take into his account, that the sacred writers *consented* to give up to the "Divine afflatus" "*the motion of their fingers*," to write whatever it should select from their minds, he will no longer see that Mr. Noble's definition implies a violation of man's free-agency, because it so defines inspiration as to refuse admission into the Word Itself—the proper Word of God—of any thing of finite will or understanding.

If the natural sense, when penned by the sacred writers, was, *to their perception*, THEIR sense, it was also the basis of a Divine sense,—of three degrees of divine wisdom which rested upon it, and which communicated to it such a divine sanctity, as that it also became in consequence divine. If the writers, in this operation, freely lent, gave, or offered to God anything of their own will and understanding, and God accepted it, and made use of it, he did not make use of it *as such*, but as adopted by him for his own, and an infinitely higher purpose, and thus it ceased to be man's, or of man, and thenceforth was of God only, comparatively as stones, once part of a prison, being used in building a temple, become thenceforward a part of such temple, and participate in its sacred character.

Should there be any thing in Mr. Coulson's paper which I have not noticed, but which he may think ought to have been noticed, as essential to his objection to *really* "plenary inspiration," as described by Mr. Noble, he will excuse my saying, (with every inclination to attribute it to my own dulness,) that the probable cause is, that I have not understood it, and therefore could not judge whether he is right or wrong. I confess I find what E. S. has said much plainer to my apprehension, than some things which Mr. C. has said, in further explanation of his views.

But there is one point that I may advert to: Mr. C. appears to think that three *degrees* in the Word, and three *senses* therein, are equivalent expressions; in this he is mistaken, as he will find on a reference to *Ap. Ex.* 1066. It is there clearly stated, that the three degrees of wisdom in the Word are contained in the three senses in which the Word is understood in the three heavens, "called the celestial sense, the spiritual sense, and the natural sense from the celestial and spiritual," (which latter is also called in 1024, "the spiritual moral sense,") and that the "fourth sense" of the Word, which is declared to be totally different from the sense extant in the lowest heaven, is not one of the *degrees* of the Divine Truth of the Word, but merely the basis on which they rest. This sense is for the world, E. S. says, and he calls it "the *merely* natural sense," and "the literal sense." But while our author thus excludes the literal sense, viewed by itself, from being any part of the heavenly wisdom which is in the Word, and rests thereon, he proceeds to say, that because all Divine Wisdom is contained in the literal sense, and because "Divine Truth, such as is in the heavens, lies concealed therein as in its sanctuary," (1067.) it is made the vehicle of conveying that wisdom to man. In 1065, the author states that the literal or "external sense" is as a body to the "internal sense" (in its three degrees); now as the body is no part of the soul and its three degrees, so neither is the literal sense any part of the Divine Truth in its three degrees, although it rests thereon, and is contained *discretely* therein. But lest by this statement the Word, *as we have it*, viewed apart from its internal sense, should seem to be depreciated, I will quote (from 1066) the words of E. S. in which he sets forth the high dignity of the literal sense, when viewed in connexion with its divine contents and its exalted uses. "The ultimate sense of the Word, which is the sense of the letter, and the *fourth* sense in order, contains in itself three interior senses, which are for the three heavens: those three senses are unfolded and exhibited *in the heavens*, whilst man upon earth reads the Word with sanctity; hence it is the literal sense of the Word from which, and by which, communication is effected with the

heavens; \* \* \* it is the literal sense of the Word in which the power of Divine Truth consists; it is the literal sense of the Word by which man receives illustration from the Lord, and by which answers are made when man desires illustration; it is the literal sense of the Word from which the all of doctrine is to be confirmed on earth; for Divine Truth in the literal sense of the Word is in its fulness."

It appears to me that the *real* inspiration of THE WORD consists in the presence by influx of the Divine Truth, flowing through the three heavens into the literal sense (by us called the Word) as its continent; and that the literal sense also was itself inspired in this sense,—it was chosen, as to every jot and tittle of it, by the Divine Wisdom Itself, *because by such choice it corresponded with the Divine Truth which was to find thereon its basis; (A.C. 9349.)* it could not be chosen by the individual wills of the sacred writers, because *they knew nothing of such correspondence; but they freely consented that each expression should be chosen out of their minds by inspiration, that is, by influx therein, and should be instrumentally recorded by their fingers.* Hence the literal sense, by correspondence, and thence union, derives a divine quality from the internal sense, from which it lives, as the body, by correspondence and thence union, derives a *human* quality from its soul by which it lives; (*A.C. 8943.*) but as the body loses its human quality when separated by death; so the literal sense of the Word loses its divine quality when, by perversion, it is separated from the internal sense, the source of its divinity, and its life.

Yours, &c.,

RECONCILER.

---

### ON THE NATURE OF INSPIRATION.

---

*To the Editor of the Intellectual Repository.*

SIR,

In the August number of the Magazine, page 301, is an article "On the Nature of Inspiration." I, with several others, hoped that the succeeding number would have contained some remarks on the contents of that paper, by the Rev. S. Noble, because the New Church views of the subject, as set forth in his able work on the "*Plenary Inspiration of the Scriptures*," are represented by the writer as being entirely opposed to those of Swedenborg. That hope, however, has not been realized; and now doubting whether it will ever be, I have been induced to forward a few remarks thereon, for insertion in your October number, if none more suitable and satisfactory should be presented.

Mr. Coulson, the writer of the article in question, commences it by intimating that it is generally believed by societies of the New Church, that the "*absence of free-will* is the consequence of *inspiration*;" that is, that the persons during the time of their inspiration by God were not in that free-will which ordinarily belongs to man. This doctrine is objected to as being contrary to Swedenborg; and an attempt is made to controvert it. But the principle here laid down will appear either as true or false, according to the ideas which are formed of *free-will*. It is a plain doctrine of the New Church, *first*, that man has free-will to do evil and speak falsehood; *second*, that he has free-will arising from the circumstance of his being held in the midst between heaven and hell, and thus in a spiritual equilibrium; and, *third*, that he has free-will to do good and speak truth. Now I apprehend that the *free-will* which the Church believes to have been *absent (quiescent)* from the prophets and others, when under the immediate influence of the inspiration of God, was the two first conditions of it,—that they were not in a free-will to do evil or speak falsehood on such occasion,—but *not the latter*; because to be *led* and *taught* of the Lord, as they must have been under such circumstances, is genuine freedom: nevertheless this was a Divine freedom derived wholly from the Lord, and was indeed the Lord's in them. This appears to me to be the proper explanation of the sentiment objected to.

Again, Mr. C. asserts that Mr. Noble's work on "*Plenary Inspiration*" aims at the "entire exclusion of man's will and understanding in the promulgation of the Scriptures, or Word of God," and from this it is concluded that the whole work has been constructed on an erroneous principle. But this conclusion is not correct; since the will and understanding are always regarded as faculties affording the plane on which inspiration could take place; and it is only certain states of those faculties which are contemplated as being removed from individuals when the phenomenon of inspiration transpired. And how could the Scriptures be the will and wisdom of God, to the very ultimates of the letter, if the will and understanding of man had not been excluded, or so modified as to be no hindrance to, nor in anywise mixed with, the pure Divine influx, in their promulgation? The quality of the will and understanding of the writers constituted the *proprium* which had been derived to them through the fall; this, then, must necessarily have been excluded from such a work; for supposing it to have been present and active, the literary results thereof could not have been the pure Word of God. Nevertheless there was a quality *temporality* induced upon the will and understanding of the writers by the Lord, which constituted in

them the presence of the Divine *Proprium*, and this assumed words from the memory of the recipients, so far as words in their memory were adapted to the purpose ; and, therefore, whatever was written under such a circumstance must have been the words of God ; and, consequently, it may with propriety be said that it was " God Himself who wrote with their hands."

The objections which are offered to the statement, " that it was not the inspired penmen who wrote, further than as to the pure motion of the fingers," are founded on those general truths which Swedenborg has divulged concerning the will and understanding of man, and the freedom belonging to his nature, concerning which it is said, that they " cannot be taken away, even for a moment." This is admitted, with respect to the ordinary course of things, and all the purposes of regeneration. But still the evils and errors which have been inseminated into those faculties can be made quiescent ; and the chains with which they have surrounded and narrowed the activity of freedom, can, for a time, be removed ; and whensoever this is effected a new state is given, which is man's only in appearance, but the Lord's actually ; so that whatsoever may be written by inspiration under such circumstances, must relate to the divine, celestial, and spiritual things of the Lord's kingdom, though written in the natural world merely by the physical powers of man.

The statements concerning the faculties of man being the recipients and propagators of clean or unclean affections and thoughts, are beautifully true as they relate to regeneration in general : but they do not appear to apply to that inspiration of individuals which enabled them to write what is emphatically the Word of God. Inspiration is not Regeneration. Many persons are recorded to have been inspired who were not regenerated ; take the instance of Balaam. The true phenomena are decidedly different, and, therefore, the truths which relate to the former cannot with any propriety be applied to the latter. Every one may see that a description of the ordinary operation of nature will not suffice to explain the miraculous occurrences recorded in the Word ; so neither will the truths which relate to the general regeneration of man serve to explain the particular inspiration of individuals. Inspiration is doubtless a kind of miracle wrought by the Lord on the will and understanding of its subject, which is accompanied by its corresponding freedom ; hence it is that the inspired Word is a miraculous production.

But inspiration is not the same uniform act in every individual who has been the subject of it. It has been produced in various ways in different periods of the world. The varying condition of the Church when these effects have taken place, sufficiently implies this fact : but

Swedenborg has distinctly stated it. He says, "that the Lord spake with the *ancients* by an influx into their interiors; but He *did not* so speak unto the *prophets*, through whom He communicated the Word. With them He spoke by spirits whom He filled with His aspect, and thus inspired words which they dictated. The spirit who was thus filled with the Divine from the Lord, knew no other than that He was the Lord, and the Divine is what speaks, and this even until He hath delivered His speech."—(*H.H.* 254.)

The styles of the prophets are certainly various; and this circumstance may have influenced Mr. C. in the adoption of his opinion, that man's will and understanding were present in the promulgation of the Scriptures. But Swedenborg mentions a canon which sufficiently explains this matter. He says, "it is not allowed any angel or spirit to speak with man from his own memory, but from man's memory." (*H.H.* 256.) So that the spirits who were filled with the aspect of the Lord, and who spoke with the prophets, spoke from the words and things in the memory of the prophets; "for the Lord flows into those things appertaining to man which are known to him, but not into those things which are unknown to him;" (*A.C.* 9096) selecting such words and things from thence as were adequate to express and represent the Divine Truths about to be revealed, and inspired those words and things as they were so selected, and then *dictated them to the prophets to be written*.

Mr. C. says, "To admit anything like dictation, is extremely repugnant to my mind:" it certainly was not so to the mind of Swedenborg, for he distinctly asserts that the spirits "inspired the words which *they dictated* to the prophets, so that it was not influx *but dictation*." (*H.H.* 254.) It is true that he says, (*A.C.* 9094.) that "inspiration is *not dictation*," but the subject there treated of is the inspiration of the Word, and not the inspiration of the writers. This is evident from the sentence which precedes, namely, "The worldly things, and things of civil judicature, such as are the judgments, the statutes, and the laws promulgated by the Lord from Mount Sinai, which are *contained in this and the following chapters of Exodus, are divine and holy by inspiration*; but inspiration (*i. e.* of the Word) is not dictation, but influx from the Divine." Thus Swedenborg clearly distinguishes between the inspiration of the Word and the inspiration of the writers; the former he asserts to be effected by an influx from the Divine, but the latter by dictation.

This view of the doctrine of dictation, in connexion with inspiration, is objected to on the ground, as it is said, of "reason forming no part

of the subject." But this ought to form no ground of doubt with those who remember that *reasoning* about truths and goods implies obscurity concerning them; nor ought it to be so regarded by those who receive Swedenborg as an authority on the matter: he says that "all reasonings cease and ought to cease when man is in a state to will what is true and good:" (*A.C.* 3652.) and this I conceive was the state temporally induced upon the inspired penmen by the Lord, and without which they could not have been appropriate instruments to write what should contain within it nothing but divine and spiritual truths.

Mr. C. has stated what appears to him to be the true idea of inspiration. He says, "I apprehend when the spirit of God fell upon man, so as to breathe upon or inspire him, he was then in a *perceptive state*, or in the three degrees of existence,—celestial, spiritual, and natural,—and although the first would be *tacit*, the second *obscure*, the third would be as bright as the sun at noon day." This may be a correct view of some isolated condition of personal inspiration; but, certainly, not of those by whom was written the inspired composition in which the Word consists. The Divine communications made to the most ancient Church were effected by "immediate revelation." (*A.C.* 10,355.) Those which were given to the prophets were by spirits filled with the aspect of the Lord, (*H.H.* 254.) and "not from perception." (*A.C.* 5121.)

But Mr. C.'s description of inspiration does not take away its miraculous character, as appears to be his object; for *perception* belongs to the *celestial* degree of life only; *conscience* supplies its place with the *spiritual*, and *understanding* with the *natural*. If, then, a "perceptive state" was induced by the Lord upon natural men, (such as those were who, for the most part, were selected to write the Word,) in which the spiritual and natural degrees of life were open as well as the celestial, it must have been by some special interposition on the part of the Lord, which will not admit of explanation by any phenomena common to the human mind.

The period when the Word, now extant, was begun, in the time of Moses, until the closing of the canon, by the Revelation, was the age of miracles; and the inspiration of the men selected for the purpose of writing that Word was one of those miraculous acts. If this be true, the argument, which contends that the inspired penmen, when writing the Will and Wisdom of God, exercised the will, understanding, and freedom common to their ordinary condition, must necessarily fall to the ground; for how can a miraculous state be induced upon the human faculties for the purpose of producing a miraculous phenomenon, such

as the Word is, and yet those faculties retain their ordinary condition and exercise their common function ?

The remarks which Mr. C. has made upon the passage said by Matthew to be in Jeremiah, which is now only to be found in Zachariah, (Matt. xxvii. 9, 10; Zach. xi. 12, 13.) I understand to mean that this citation was in Jeremiah;—that Matthew knew it to be there, although it is now only to be found in Zachariah; and, consequently, I understand him as asserting that an inroad has been made upon the integrity of the Word! Upon this extraordinary notion I am not disposed to offer any reflexions of my own. It is sufficiently refuted by the following citation: "Not a single expression, nor a single iota in the original language, can be taken from the literal sense of the Word, without an interruption of the internal sense; and it is for this reason, by the Divine Providence of the Lord, that the *Word is preserved so entire as to every tittle.*" (W.H. 11.) Hence the argument by which the notion is attempted to be supported falls to the ground.

Hoping that these miscellaneous observations may induce Mr. C. to reconsider his opinions on the subject; and that at the same time they may be acceptable to the readers of the Magazine,

I am, yours, &c.,

PERORO.

### ON THE APPLICATION OF THE TERM "ONE."

THERE is an old adage in frequent use among men, which seems to suggest the importance and advantage, as well as the necessity of securing and preserving the number *One*. That adage, which is so familiar and common-place as to require no repetition, is indeed, sometimes self-appropriated, or self-applied, in a selfish manner, on account of some fancied or real good which it is supposed to contain.

The number *one* often assumes a variety of aspects, and is made to answer many purposes. As a *unit*, it is the *least of all* numbers, as well as the very *root* of all numbers, and is capable of indefinite progression. Let number *one* be the initial, and it may be rendered an *incalculable* number, and carried out to an endless series, though it be by mere ciphers. But, *obliterate* the initial *one*, and the whole number which before was too extensive for human thought vanishes into nothing; and from nothing, nothing can be produced. Hence the importance of *UNITY*, which, (simple as it may appear) is only the agreement, or consolidation of certain things, or qualities, or essential properties in



ONE. Even if *one* letter is added to the *unit*, the best advice is then given in *one* word in cases of dissensions among friends, or in a family, in a society, or in the Church: for it then becomes a verb *active*, and says, UNITE. Nevertheless, so long as the *will* and the *desire* is lacking, it will be regarded as nothing more than a mere word, or sound, or verb *neuter*. It is *similarity* that unites human and angelic minds, while *dissimilarity* disjoins. So the universal Church of the Lord, by virtue of unity of mind, formed by Christian truth and love,—holding *one* doctrine, *one* Lord, *one* faith, *one* baptism,—is called "*one* body," and "*one* man in Christ Jesus."

But *unity* cannot be effected with principles and qualities intrinsically opposite in their nature and tendency. Good and evil, love and hatred, darkness and light, heaven and hell,—these must ever remain asunder. Soul and body, the light and heat of the sun, essence and form, affection and thought, cause and effect,—these can be united, *i. e.* become *one*. There is *one* king over a kingdom, *one* heart in one body, *one* sun with its united heat and light, enlightening and vivifying our system of revolving worlds,—and there is ONE God and Father of all, who is "above all, and through all, and in you all." Here the term, as a *substantive*, relates to one *person*,—a *divine* person: and we intuitively, as it were, elevate the thought to Him whom Moses announced to the people, in these words, "Hear, O Israel: the Lord our God is ONE Lord." (Deut. vi. 4.) We are reminded of the words of the Apostle: "There is none other God but *one*." "To us there is but *one* God." "God is *one*." (1st Cor. viii. 4, 6; Gal. iii. 20.) The words of the one Divine Being by the prophet, recur to the mind, "To whom then will ye liken me, or shall I be equal? saith the Holy ONE." (Isa. xl. 25.) And while with deep thought and solemnity of mind we ponder over this divine interrogation in an affirmative form, impressed with the *Oneness* of the Divine Being, who also has no *equal*, no one who is co-eternal with *Him*, we recognize the *Lord our Redeemer* in that "*One*," yea, that "*Holy One*;" and without doing violence to the words of the prophet, refer them to the Lord, the Lamb, who is the "*Lord God Almighty*," unto whom the angelic song was addressed, in that heavenly glorification, sung by "them that had gotten the victory," and wherein they make the triumphant declaration, "*Thou ONLY art holy*." (Rev. xv. 4.)

These, and other considerations serve to shew that the number *one* is a *perfect* number. The *three* heavens form a *one* by communication, correspondence, and love. So all divine perfections, communicable and incommunicable, centre in *One* divine Being, in perfect and absolute

*Unity.* I once heard a minister of the Puseyite school declaiming in no very measured terms against the sect called "Unitarians;" contending that they had no right to arrogate to themselves that appellation; for that they (of the Church of England) were the true Unitarians in every sense of the term. "What can *they* have to unite?" said the preacher. "*We* are the true Unitarians, for we believe in the *unity* of three divine persons in one God." And then, after a most perplexing pause, the zeal with which the former sentence was uttered having abated a little, he resumed the subject with a gravity of tone worthy the difficulty of the point; thus,—“But How that unity exists, we cannot presume to say. It is a *great mystery*. But so it is.”—Yes, truly; they themselves having once tied the Gordian knot of tripersonalism, and maintained and defended a tripersonal *unity* (!) it must continue to remain a knotty point, although the monarchy of the world should be offered to him who unties it. Unravel it, they cannot:—cut it asunder with the sword of truth, we may.

I like not aspersion. I have merely stated the case. Still, it would appear that *neither* of the parties is aware of the utter impossibility of *forming a one* but by the harmonious combination or union of homogeneous constituents. One party has no rational or scriptural conception of the Deity they profess to worship: the other, encumbered and embarrassed with a Tripersonality, absolutely refuse to worship *exclusively* Him whom they *call* God, and of whom *alone* we can form any thing like an adequate conception. The one has nothing to unite; the *other* has *more* than can be united so as to form a perfect and indissoluble *oneness*. That God is *One* in essence and in *Person*, *neither* believe; for one sect has no idea of the *personal form* of the Deity, but only a vague notion of His “occupying infinite space.” The other is *un-unitarian*, inasmuch as the scheme of *three* divine persons, or (according to the definition of the learned among them) “three distinct intelligent agents,” imply a *tripartite division* of the divine *essence*, which, nevertheless, is *One*, and indivisible. Yet as the idea of *One* God exists universally, and is therefore to be found in the Asiatic kingdoms,—among Mahomedans; in the kingdoms of Africa; and among the Jews, scattered as they are over the face of the earth; and as it is so abundantly declared throughout the Holy Word; therefore, in order that they may not subject themselves to the censure of the more discriminating neighbour, they are, as it were, compelled to *say*, even if they *think* otherwise, that there is but *one* God. Yet, this very confession of *one* God degenerates to a mere *name* with those who have no clear understanding or perception as to what that name implies, and

who is that God. It is only in proportion as the divine *love*, the divine *wisdom*, and the divine *proceeding*, or, the divine *power*, *wisdom*, and *love*, are seen to be the essentials of *one* Divine Being; comparatively as the soul, body, and their united operation, form a finite trinity in man; that a correct, though *finite* idea, can be formed of the Divine Unity. Then, the Lord Jesus Christ can be conceived of as that one God, and the words relative to His advent can be understood: "Surely God is in thee, and there is *none else*." "In that day there shall be *one* Lord (Jehovah), and his *name one*."

O, how inconsistent and paradoxical it is in those who profess to maintain, in some sort, the Divine Unity, to hear them declare, in one and the same breath, their belief in *one* God, and yet deny that the one God exists in *one Person*! But how can the *unity* of God be maintained so long as mere *corporeal* ideas are entertained respecting Him, and the Lord is supposed to have ascended to heaven in a material body of flesh and blood. For, doth not the following assertion in the rubric appended to the "Communion Service" in the "Book of Common Prayer," virtually deny the Omnipotence of the Lord? viz., "The *natural* body and blood of our Saviour Jesus Christ are in heaven, and not here; it being against the truth of Christ's *natural body* to be at *one time in more places than one*." And again; "Christ did truly rise again from death, and took with him *again* his body, *with flesh and bones*." (Art. IV.) It is true, that before His resurrection, "He spake of the temple of His body;" and after His resurrection, He spake of "flesh and bones;" and these expressions being understood as literal truths merely, and in no other sense, by those who embrace the sentiments just stated; they think they have some ground on which to base such belief. If indeed these terms and expressions are to be understood *literally*, then they are right in believing that the Lord rose in that body which he had when "He spake of the temple of His body;" and then too, the latter words which were spoken *after* His resurrection, are most confirmatory of the same opinion. *We* however, as a Church, hold that opinion to be erroneous. How exalted is the idea entertained in the New Church respecting the *glorified* body, or *Divine Humanity* of the Lord; and how cautious ought we to be, least at any time, any thing from the natural mind rise up to deteriorate or dim that glorious truth. How thankful should we be for the guidance of the internal sense of the Word, revealed by the Lord; so that when we read of the *body* of the Lord, the mind is not confined to the *letter only*;—not confined to the *natural* idea of flesh and blood,—knowing also, that the words He spake were "spirit and life." And although we believe that

the Lord *glorified* His Humanity even as to "flesh and bones;" yea, as to the *external* man, or *ultimates*; yet we have a different idea under the terms here employed, to those who view the whole *naturally*, seeing that all terms from the Word have their *spiritual* signification also. And in this we rejoice; not indeed with the rejoicing of one over an opponent; but as those who have taken into their possession the interior truth of faith, signified by the words, "I rejoice at *thy Word* as one that findeth great spoil." Yes; it is the exercise of a grateful spirit towards the Lord our God, for the revelation of the interior truths of His most holy Word "as a light shining in a dark place;" and in this we appreciate the apostolic exhortation, "Rejoice *in the Lord* alway; and again I say, rejoice."

What then saith our illuminated author on this subject? We are informed that it is not the *body* alone, and the things appertaining thereto, that constitute the *external* man, as is "generally supposed;" "such as the sensual organs of sight, sense, touch," &c.: for that "these constitute the *outermost* man, which is *corporeal*." But that "the *external* man, *properly* so called, consists of, and is constituted by, scientifics of the memory, and affections of the love in which man is principled; as also by the sensual faculties, and organs *proper to spirits*, with their pleasures," &c. That "the *body* (which, therefore, some improperly call the *external* man,) is only as an integument, or shell, which is *dissolved* in order that man may truly live." (A.C. 1718.) And in reference to the expressions, "A spirit hath not *flesh and bones* as ye see me have," we are informed, that by these words the Lord taught His disciples, that "The *divine principle which proceeds from the Lord*, is divine from what is *first*, even to what is *last or ultimate*," which last or *ultimate things* are what are *called* bony, that is "flesh or bone;" and that "*these things* were also made divine by the Lord." So also we are informed that there are last or *ultimate things* *IN man* as well as in the Lord, which are *called* bony, and which are signified by the terms "flesh and bones;" and that the Lord *glorified* these, or, "that the last or *ultimate things* of man *IN Him* were also made divine; and that hence there is a correspondence with the last or *ultimate things* of man." (D.L. sec. iv.) And our author further elucidates his own meaning as to the terms *flesh and bones*, where he says, "The *body* which the *spirit* carries about with it in another life, is designed for uses in that life, and does not consist of *bones and flesh*, but of *things which correspond to them*." (A.C. 3813.) Thus, it appears that *the things which correspond* to flesh and bones, are *regenerated* in man, and were *glorified* or made *divine* in the Lord. But as man knows not *how* the

Lord carries on the regenerating process in him while using every means with which he is mercifully provided, (for "the wind bloweth where it listeth," &c.—John iii. 8.) so, neither is it possible to form a complete idea of the *precise manner* in which the Lord glorified His Humanity. "We know but in *part*." "How He made the natural in Himself Divine, is such as to exceed even angelic understanding." (*A.C.* 4027.)

From these, and many other elucidations from the same source, as well as from our Lord's own declaration, we are assured, that He is not (as some imagine) another Being separate from the Father, viz., "I and the Father are *One*." Hence, a *oneness* or unity (as before intimated) pervades heaven and earth. Wherever order reigns, there we find harmony and *unity*. In universal creation it is seen, from the blade of grass to the sturdy oak, and the lofty cedar of Lebanon. In these and their intermediates, singly, we know there is the vegetative soul or prolific *essence*,—its *form*, and its *use*; and these constitute a *one*. The same order is seen in man, where *love* and *wisdom*, or *good* and *truth*, with their united *operation*, form a *one*. A similar harmoniousness of principles is discoverable in a society, or church, where the many *unite as one*, and are "of *one* heart, and *one* mind, as *one* man," assembled "with *one* accord, in *one* place." "Behold, how good and how pleasant it is for brethren to dwell together in *unity*," "endeavouring to keep the *unity* of the spirit in the bond of *peace*." *Faith alone* can never form a *perfect one*. *Love* is the *uniting* principle. The Lord united His Humanity with the Divinity which was in Him, in order that in His *love* for us, He might effect a conjunction with the human race. Such was His love for man. Nor can that conjunction be effected on *our* part, but by a reciprocity of love, flowing back to its Divine Source, that so we may become images and likenesses of Himself. Hence it is, that, in speaking of that divine union, our compassionate Saviour closely connects it with *our conjunction* with Himself, in the subsequent words,—"*That they may be one, even as we are one; I in them, and thou in me, that they may be made PERFECT in ONE.*"

Liverpool, Sept. 15th, 1843.

J. C.

#### EXTRACTS FROM SWEDENBORG'S SPIRITUAL DIARY.

(Now first translated from the original Latin.—Continued from page 342.)

##### *Concerning Revealed Theology, or the Word, and concerning Natural Theology.*

4757. During some days there was a severe disputation between certain persons who believed the Word, that every thing therein con-

tained was from the Divine [Being], thus that the Word was in itself Divine, and such as declared that natural theology was preferable. They who disputed consisted of those who in the life of the body had believed that natural theology was preferable to the Word, or revealed theology, and that this latter illustrates the former, and not *vice versa*. The dispute was commenced by those who were for natural theology, and not by those who were for the Word. The former cruelly infested the latter during several days, and breathed nothing but their destruction both of body and soul; they also admitted into themselves certain hells, which could act through them, and this to such a degree that the hells spoke entirely through them. They not only denied the Word, or that Revelation is any thing, but they also treated it with contempt, on account of its simple and, as they called it, absurd style, and thus, in their hearts, they entirely rejected the Word. It was then told them, that the Word was of such a style, because it contained within it the greatest arcana which became manifest, in order, in the three heavens, that divine wisdom is in it, and that hence is the celestial and spiritual nourishment of the angels; for the heavens are conjoined with mankind, and chiefly with those of the Church, by the Word, and dwell in their good affections, and thus make one with the man of the Church. These spirits, however, could not receive this fact, although they understood that it was so, and they also knew in the other life, that it is a fact, but because they had been of such a character in the life of the body, they could not receive it, but the hells still acted through them, and they thus, by every effort, endeavoured to destroy those who had faith in the Word. Hence it was evident how the case is with those who believe that the Divine [Being] may be known from nature; also of what quality or nature the Divine [Being] is, and that there is a heaven and a hell, and a life after death; such persons believe in nothing, the reason is because they are in the *lumen* of nature, and not in the *light* of heaven, and are thus associated with infernals and not with angels. Two or three of these persons had been known to me in the world; two had been priests:—Er. Benz. And. Rudb. Ch. Wolf.

4758. It was, moreover, shewn that natural theology can by no means manifest any thing concerning the Divine [Being], concerning heaven and hell, and a life after death, and concerning faith, unless such things had been previously known from revelation; for what a man knows may be confirmed, learnedly by the learned, and ingeniously by the ingenious. Wherefore they who have faith from revelation may confirm what they believe by many things in nature, and thus corroborate their faith. The reason is, because man must needs have a natural idea

concerning all things celestial, and because without some idea he would have no comprehension at all, and no memory ; yea, and no faith as to any subject. It is clearly manifested in the other life what the quality of ideas is in relation to matters of faith ; such ideas were also shewn to me,—they are all natural, wherefore, if such things as belong to faith are confirmed by natural truths, viz., such as arise from the sciences, faith is corroborated. But they who do not believe in the Word, but who think that they should believe, if reasons from natural things would convince them or shew them the truth, thus who think that natural theology will illustrate the mind and cause it to believe, are much mistaken ; for they proceed in an inverse order ; they wish by nature to enter into heaven, or by what is gross into what is pure, or by natural things into what is spiritual. This is quite contrary to order, for in such case man [as to every thing spiritual] is blinded more and more, until, at length, he believes nothing ; yea, denies every thing. Such was the lot of those who, from natural theology, wished to enter into faith ; for in this manner they acknowledge nothing of the Divine [Being], since the natural man does not comprehend those things which are of heaven, or spiritual things, unless he is illustrated from heaven, and then the spiritual man sees them, although they appear to be seen in the natural principle. The Lord also teaches this, where He speaks concerning Dives and Lazarus, “ that unless they believe the prophets, that is the Word, neither would they be persuaded though one rose from the dead,” and that all other things, except the Word, are of no avail to this purpose. These things also are the same as are described in the internal sense by Egypt, in the prophets ; for Egypt denotes science, thus, also, natural theology.

4769. Certain persons of this character in the other life emit a fœtor like that of domestic lice. In a word, they who have faith from revelation can be confirmed from nature, and from such things as pertain to natural theology, and also from miracles. The reason is, because they are in an affirmative principle, and refer all things to that ; chiefly because they are in the light of heaven, and hence can see those things which are in nature. Whereas, they who have no faith from revelation, cannot be confirmed from nature, nor from such things as pertain to natural theology, nor from miracles ; the reason is, because they are in a negative principle, and when this prevails, all things are referred to it, or so explained as to agree with their negative principle, and this chiefly because they are in the lumen of nature, not illustrated by the light of heaven. For from interior things exterior things may be seen ; or from prior things, posterior ; and from causes, effects ; but not contrariwise. The

angels of heaven can see what takes place in the hells, and the evils and falses there; but the infernals cannot see what takes place in the heavens, nor the goods and truths there; the reason is, because the angels are in the light of heaven, but the infernals in the lumen of hell, which is similar to the lumen of nature, not illustrated by the light of heaven. This lumen is what in the Word is called darkness.

*Concerning those who are in natural good, but in no spiritual good.*

4561. There was a certain person whom I thought to be a good Christian, because he was in natural good. He readily [or industriously] performed his work, and was also amiable [in his natural disposition], and at the same time he was very ingenious in his business (*suo artificio*); but I observed, that if he had been able [or in liberty], he would not have been of such a character. Hence I was constrained to think that he was not good from any internal principle, but only from nature, and from external pleasure. I was informed, and it was also shewn to me, of what quality such persons are in the other life,—they live in the greatest uncleanness and filth, and are held in the greatest aversion by the good. For their natural good was from no religious principle, thus from no internal bond, still less from any conscience; wherefore in the other life they are seduced by the evil to whom they adhere; for the evil easily persuade them, and by them obtain influence over the simple good, and thus acquire to themselves a sphere in which they can exercise dominion, which sphere the evil turn to themselves by every artifice, arising from the love of dominion; and such as are in merely natural good without spiritual good, are the persons to whom the wicked apply themselves, and by whom they can do much evil. But the good never employ any artifice, still less do they flatter or inspire cupidities and voluptuous pleasures like the wicked. And because such persons have no internal bond, hence the good which flows into them, flows also through them, and in the ultimate plane or region of their minds it is absorbed by what is evil; hence the cause of the filth and uncleanness above-mentioned in which they live; for they are withheld from association with the good, because the external sphere of apparent goodness, which is inspired by the evil, operates.

*Concerning those who do nothing from themselves, but from others.*

4564. There was a certain person who was known to me in the life of the body, and with whom I conversed on the day when his body was buried. He saw through my eyes the bier and the coffin, and also the funeral procession, and his wife and relations. And at first when he



came into the other life, he thought he was worthy and good, as all do when they first come thither. I wondered that he should immediately be like a spirit who had been a long time in the other life, namely, that he should think that he knew entirely what I knew. But when he observed in a certain hell some evil persons whom he had known in the life of the body, he betook himself thither, and was delighted in their company, and he thought entirely as they did; thus he thought about evils and thefts. I then conversed with the angels concerning such characters—that they are such as apply themselves both to the evil and to the good, and are kept by both [so long as they are in their company] in similar thoughts, and this because, during their life in the world, they thought of nothing from any fixed principles, but halted between both sides, and inclined thither where there was favor and authority, and where there was the hope of gain and honor. It was said, that such persons could not remain amongst the good, because, so soon as they were tempted, or as soon as any thing flowed in from the evil, they were dissociated from the good, and betook themselves to the part of the evil, and the more so, because the evil know how to allure others by manifold arts to evils and falses, which the good never think of practising.

(*To be continued.*)

---

#### QUESTION PROPOSED RESPECTING MARK XI.

*To the Editor of the Intellectual Repository.*

SIR,

I was much delighted, and, I hope, profitted by reading in a late number of the *Repository* the spiritual signification of *salt*, and it occurred to me, that if some of your Correspondents would occasionally give the spiritual signification of something existing in the animal, vegetable, or mineral kingdoms—also to explain some of the most difficult and apparently contradictory passages of Scripture, it would prove interesting to your general readers. For the present, I ask for the spiritual signification of Mark xi. 13, 14, where it is said “that Jesus cursed the fig-tree for bearing nothing but leaves, although it was not then the time of figs.” An answer will oblige

Yours, &c.,

BERA.

---

#### ANSWER.

[We read in the above passage, “that the Lord, being hungry, and seeing a fig-tree afar off having leaves, came, if haply he might find any thing thereon; and when he came to it he found nothing but

leaves; for the time of figs was not yet, and Jesus answered and said unto it, No man eat fruit of thee hereafter for ever!" The Lord's *being hungry*, denotes the ardour of His divine love for the salvation of man; *the fig-tree*, when mentioned in the Word, signifies natural good from a spiritual origin, or from the Lord, which is saving good, and which alone can satisfy the divine hunger. In this case, it denotes the Jewish Church, which being totally devoid of that good, is denoted by *the tree having leaves only and no fruit*, and its consequent separation from the Lord is signified by His seeing it *afar off*. To have *leaves only*, denotes the possession of the knowledges of what is good and true from the Word, but no heavenly life of love and charity, which should be acquired by those knowledges. *The time of figs not being yet*, signifies that no saving good in the natural principle could be received until the Lord had glorified Himself and established a New Church, for then "the time of figs" would come, since all saving good is from the Lord in His divine humanity: "without me, or apart from me, ye can do nothing"—*ye can bear no fruit*. The fig-tree also represents the man of the Church who remains merely natural, and who does not apply the knowledge of divine things, which he possesses from the Word, to the regeneration of his life, that he may receive love and faith from the Lord, and thus become *fruitful* in all kinds of good works, which are particularly denoted by the *fruit* of the fig-tree. The spiritual condemnation which is incurred by such a state is represented by the "barren fig-tree" being "cursed and withering away;" for "to be cursed," is to be separated from the Lord, and "to be withered away," denotes the consequent deprivation of all spiritual and heavenly life. (See *Ap. Ex.* 403, 386. *A.C.* 885.)—ED.]

---

#### A TEST TO DETERMINE A STATE OF SALVATION.

---

How much are those religious characters to be pitied—and the number of them is not a few—who, with intense feeling and strong excitement, dwell upon the following lines:—

"It's a point I long to know,  
Oft it causes anxious thought,  
Do I love the Lord or no?  
Am I His, or am I not?"

Distressed for the want of a just criterion to determine [the deeply interesting question which engages their attention, how much it is to be desired that they could be put in possession of the following simple test, the accuracy of which, one would hope, would be self-evident.

"Do I love to do evil when I can do it with impunity from man; for if I love not to do evil, I must, of necessity, love to do good; and if I love to do good, I must love what is good; and if I love what is good, I cannot but love the LORD, because He is GOODNESS ITSELF."

W. M.

---

## REVIEWS.

---

*Sermons illustrating the Doctrine of the Lord, and other fundamental Doctrines of the New Jerusalem Church, by RICHARD DE CHARMS, an Ordaining Minister of that Church in the United States.* Philadelphia. London: W. Newbery, 6, Chenies-street, Bedford-square. pp. 376.

WE are happy to inform the public that arrangements are being made, by which American works on New Church theology and literature may be easily procured in this country. Hitherto, this has not been the case; and judging from the excellent volume of Sermons before us, we must say that our friends on this side of the Atlantic lose much intellectual profit and spiritual edification by not having a ready access to the theological and literary productions of our American brethren of the New Church. We do however hope and trust, that owing to the speedy and regular communication which now exists between the two countries, an abundant supply of American New Church publications will be obtained.

The design for which these Sermons have especially been published, is clearly stated in the Preface, which we are happy to adduce:—

"These sermons are designed for persons, especially young persons, just embracing the doctrines of the New Church. They are, therefore, written in a diffuse style, with much plainness and familiarity of illustration, without any pretensions to originality of thought, and with only an effort, perhaps an ineffectual one, to make the abstruse and fundamental principles of our theology plain to the commonest minds. To do this well and effectively would be the greatest use, worthy of the utmost efforts of the strongest minds. The author dare not hope that his effort can prove successful. But his best feelings have been exercised in making it, and his prayer now is, that He who can give increase to the planting and watering of his weakest agents, will, in His mercy, bless it with unforeseen productiveness.

"Young persons, when first embracing the doctrines of the New Church, are sometimes subjected to doubts, owing to infestations from those of different faiths with whom they are obliged to associate. The reason of these doubts seems to be given in the following law of the spiritual world: 'It is to be noted that it is according to the laws of order, that no one ought to be persuaded instantaneously concerning truth, that is, that truth should instantaneously be so confirmed as to leave no doubt concerning it. The reason is, because the truth which is so

impressed, becomes persuasive truth, and is without any extension, and also without any yielding. Such truth is represented in the other life as hard, and of such a quality as not to admit good into it, that it may become applicable. Hence it is, that, so soon as any truth is presented before good spirits in the other life by manifest experience, there is presently afterwards presented some opposite which causes doubt. Thus it is given them to think and consider whether it be so, and to collect reasons, and thereby to bring that truth rationally into their minds. Hereby the spiritual sight has extension, as to that truth, even to opposites.' (A.C. 7298.)

"From this it appears to be orderly, both that doubts should be experienced in the reception of the true faith, and that those doubts should be removed by rational confirmations of its truths. On this ground a reasoning method will be found to form a prominent feature of these sermons. For a chief design in writing them was, to furnish *reasons* suited to remove the doubts incident to young and ingenuous receivers of our faith, and to enable them to bring the truths of that faith *rationally* into their minds.

"Reasoning whether a thing be so or not so will never bring a negating mind into the perception of *what is*. The mind itself must first *be* true before it can perceive *what is* true. It is easy to believe things to be as we love to have them: but nothing is so difficult as to reason a man into a belief of that which he does not love. The natural man does not love spiritual truths; and hence, it is not only difficult to reason him into a belief of them, but it is exceedingly difficult, if not impossible, for him to comprehend them. Now the truths which the New Jerusalem teaches are eminently spiritual. Hence the natural man is prone to negate them. While the evils of his will are quiescent, he may give a mere intellectual assent to these truths, but he will always deny them in spirit, whenever they touch his life. They cannot be perceived until, by the life of the doctrines that contain them, spiritual discernment is attained; when a man ceases to be natural and becomes spiritual. Therefore we do not imagine that natural men are to be converted to our faith by argument, but by that change of internal state, which Divine Providence, in the exercise of some of His infinite means, effects.

"Still, as it is admissible to reason whether a thing be so or not so, when the end is to confirm truths already admitted on a ground of faith, rational argument has been used here in illustrating and confirming the truths contained in the doctrines of the true Church. And although we cannot hope to convince confirmed negators by rational arguments for our tenets against their faith, yet we may free and defend ourselves from doubts respecting our own faith, which their sphere may infuse into us during our daily intercourse with them.

"The mode of contrasting our views with others has been adopted, not for the purpose of attacking and putting down the principles or men of any prevailing denominations, but simply for the purpose of confirming ourselves in the rational and vital reception of the most essential principle of our faith, which cannot be so distinctly seen as when it is contrasted with its opposite."

From this Preface it will be seen, that the author has adopted a plan in the composition of these Sermons, which is most calculated to meet the requirements of the novice mind on its first introduction to an acquaintance with the doctrines of the Lord's New Church. Such minds, we know from experience, are particularly characterized by a

desire to see the reasons of things, and "to be able to give a reason for the hope that is in them." The reason of this is, because every member of the New Church is expected to be a thinking being, and to have all the powers of his mind,—of his *intellect* as well as of his *will*, engaged in the holy cause of religion. "It is now allowable, (says Swedenborg,) to enter intellectually into the truths of faith," and the human mind is no longer to be held captive in impenetrable mystery and darkness as to those most important truths and doctrines, by the knowledge and practice of which man is saved. All the members of the New Church are to be taught of the Lord, and this can only be effected in proportion as, in dependence on Him, they freely use the powers with which He has endowed them, in the cause of *Truth* and *Goodness* as revealed in His Word. The time is now passing away when the human mind will rest on the dictum of synods, councils, and creeds, without employing its own judgment and endeavouring to see the grounds, both scriptural and rational, of its belief. Divine order requires, *first*, that we should be born again, in order that we *may see* the kingdom of God; (John iii. 3.) but this cannot possibly be done, unless we employ our intellectual powers in the investigation and reception of truth from the Lord through His Word, since it is truth only which enables us "*to see the kingdom of God*" and all things which that mighty expression involves. And, *secondly*, divine order requires us to be born again of water and the spirit, that we may *enter into the kingdom of God*, which can only be done by applying the truths which the understanding has received to the *will* and to the *life*. Hence the great usefulness of these excellent Sermons in affording abundant reasons, both from Scripture science and philosophy, in confirmation of the various doctrines and positions advanced, which must have great weight with "the sincere and ingenuous minds" to whom these Sermons are particularly addressed.

The volume consists of twenty-one Sermons, the subjects of which are as follow:—

"I. Jesus and the Father are one. (John xiv. 8—11.)—II. True nature of the Spirit that testifies of Jesus. (John xv. 26.)—III. The Nature and Necessity of a Second Coming of the Lord, in respect to the regeneration of the individual soul, together with a disquisition on the internal and external revelation of truth, and an incidental explanation of the Lord's declaration that the Father is greater than He. (John xiv. 28.)—IV. The Holy Spirit is not a Person separate from Jesus Christ, but is a Divine Sphere proceeding from Him. (John xx. 22.)—V. What are the three Constituent Principles of Deity? (John i. 1, 4, 14.)—VI. The three Constituent Principles of Deity are in Jesus Christ, so as to constitute Him God alone. (Matthew xxviii. 18, 14.)—VII. Jesus Christ is God alone, because He is possessed of all the Divine Attributes. (Matthew xxviii. 18.)—VIII. Jesus Christ, or the Humanity of Jehovah, or the Reactive Principle of Deity, is the Proper Object of

Christian Worship. (Psalm ii. 10.)—IX. Jesus Christ was worshiped when on earth. (Matthew xxviii. 9.)—X. Jesus Christ was not only worshiped on earth, but is now worshiped in heaven, and therefore, was presumably the Object of Apostolic Worship. (Revelation v. 3.)—XI. That Jesus Christ was the God of the Apostles, proved from their Epistles, together with an Exposition of the Ground and Nature of the Distinction which the Apostles make between Jesus and the Father, and a consideration of the question,—If the Apostles saw clearly that Jesus Christ and the Father are one person, why did they not utter this truth plainly?—XII. That Jesus Christ was the God of the Apostles, proved particularly from the Epistles of John. (Isaiah ix. 6.)—XIII. Statement of the Difficulty which the Sensual Mind has in conceiving the Unity of God and Man in one person, with a Declaration and Explanation of the New Church Faith, both general and particular, concerning the Lord, whereby the Lord's alternate states of humiliation and glorification are brought to bear upon the difficulty in question. (Matthew xxvii. 46.)—XIV. The Doctrine of the Lord's Alternate States of Humiliation and Glorification made to explain the Apparent Separation of Jesus and the Father, so as to consist with the idea of their real Unity and Identity; together with a consideration of the Unitarian Objections to the views of the New Church on this subject; and a disclosure of the Root of the Difficulty which is felt in receiving those views. (John x. 17, 18, 19.)—XV. Consideration of the Lord's apparently contradictory assertions both of His equality and inferiority to the Father.—Total Difference between the New Church and Unitarian Views of this subject.—True Reason of this wide difference.—And a demonstration that the Divine Essence must have had a Divine Form to effect either creation, or redemption and salvation. (Isaiah lix. 16.)—XVI. A Familiar Illustration of what the Divine Humanity of the Lord is. (Jeremiah iv. 25.)—XVII. The Doctrine of a Divine Humanity the Touchstone which is to try who belong to the True Christian Church, and to be the means of breaking up all existing Denominations of the Old Christian Church, by separating its Wheat from its Chaff, or discerning its Spiritual from its Natural Men. (Luke xx. 18.)—XVIII. The Necessity of Redemption.—An Answer to the Question,—What did Jesus Christ come for? In which it is shown that Jesus Christ came to Redeem and Save Mankind by subduing the Hells, reducing the Heavens to order, and thereby establishing a True Church on earth. (Matthew ix. 12, 13.)—XIX. The True Nature of the New Birth, in an explanation of what is meant by being born of water and the spirit. (John iii. 5.)—XX. The Necessity of the New Birth, together with a demonstration of the gradual and progressive nature of this change; and of the source from whence alone it can be effected. (John iii. 7.)—XXI. The Sum of all True Religion is the Life of Use from the Love of Use for its own sake. (Matthew vi. 33.)

Gladly would we adduce extracts from this volume, shewing the luminous and convincing reasoning with which it abounds, but from want of space, we must forbear. We trust that a good supply of copies of this work will ere long be in the hands of our booksellers, that all who feel an interest in the clear statement and confirmation of truth may be able to procure it.

*A Letter to the Rev. James Bonwell, "Priest of the Church of England, and Curate of the Church of the Holy Trinity, Preston, Lancashire," upon the subject of his Sermon on the Perishing in the Gainsaying of Core.* By the Rev. AUGUSTUS CLISSOLD, M.A. Manchester: L. Kenworthy, 7, Cateaton-street. pp. 22.

Mr. Bonwell is a clergyman of the Puseyite school, and it would appear from the *style* of his attack upon the New Church, that he is one of the *ultras* of that high-church section of the establishment. Alarmed by the commencement of a Church in the town of Preston for the open worship of the Lord according to the doctrines of the New Jerusalem, he has published a sermon which he had preached to warn his parishioners against those doctrines, but of which, after the fashion of most of our assailants, he has proved that he has little or no accurate knowledge, even with the help of our Tracts, of the circulation of which in Preston he complains, and no doubt with very good reason. But the reader will obtain a sufficient knowledge of Mr. Bonwell's views from a perusal of the very satisfactory reply to them by Mr. Clissold, of which we are now to give a brief account.

Mr. Clissold notices the remark of Mr. Bonwell, that—

"In the words Divine Humanity a palpable contradiction is at once perceived, for inasmuch as a being is human, he cannot be divine."

This argument may befit the position of a Unitarian, but for a Tri-personalist to use it is a great inconsistency. He might have been told in reply, that his remark is tantamount to saying,—that if Jesus Christ has a humanity, he is human, and therefore cannot be divine. So poor a theologian is this clergyman, that he uses, without knowing it, language which implies that he really does not believe the fundamental doctrine which he affirms,—language which virtually denies the Divinity of Jesus Christ! But Mr. Clissold contents himself with pointing out to him, that St. Augustine uses the very same phrase (Divine Humanity), an intimation which must come like a thunder-clap upon one of those who make "The Fathers" the infallible interpreters of scripture, and therefore all but of equal authority with the Bible itself.

Mr. Clissold not only treats the errors of our assailant with much acuteness of analysis, but he pours upon him testimonies to his disadvantage from his own Church. We select the following passage, quoted by him, from a work published by a clergyman, who is a chaplain to the Bishop of Winchester, affording a striking instance of the advocacy of the spiritual sense of the Word.

“The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also and the works that are therein shall be burned up,’ &c. &c. (2 Peter iii. 10.) This language may at first appear to predict the utter ruin and physical annihilation of the earth; but this idea the succeeding context must correct. The ruin is evidently the ruin of the *earthly and guilty system* under which God has been dishonoured and sin has triumphed. But at length the triumph ceases. The whole rebellious system—all that is in the world, the lust of the eye, and the lust of the flesh, and the pride of life, the abuse of authority, the bloodshed of oppression, the havoc of ambition, the cruel wages of sensuality, the iron yoke of ignorance,—these will be utterly dissolved; this system will melt in the fervent heat of the divine indignation, and will be exchanged for the peaceful government of the Son of God. Is this an individual and presumptuous interpretation? Hear the apostle himself, who, cheered beneath the gloom of impending judgment by the assurance of Messiah’s reign, exclaims in the 13th verse, ‘Nevertheless we, according to his promise, look for new heavens and a new earth, (that is, a new and glorious system of truth and love upon earth) wherein dwelleth righteousness.’” p. 12.

We select the following remarks of Mr. Clissold, which place in striking contrast the arrogance of churchmen of the Babylonish school, and the humility of the true member of the New Jerusalem. We trust that the principle involved in the current phrase, “*Hear the Church*,” will never find favour with any minister of the New Church, in this, or in any other country.

“You affirm in the preface, or the Church through you, that ‘the Church may teach things which are not absolutely and specially taught in Scripture, but she is to teach nothing contrary to the plain meaning of Scripture. If she did so, it were our duty, in such cases, to reject the teaching of the Church.’ Now, who is to judge whether the Church teaches anything contrary to the plain meaning of Scripture? Any individual? Not so; for you intimate that this would be for ‘each man to choose his religion according to what his own personal views of Holy Writ may be. But such a notion is not in accordance with the Scriptures, for they recognize the Church as the primary teacher, and hence the command to hear the Church.’ The plain meaning of this is, that the Church is to teach nothing contrary to the Holy Scriptures; if so, we are bound to reject her teaching; yet, that *we* are not to be the judges in this matter, but only the *Church herself*, who, so far from rejecting her own teaching, says, hear the Church. ‘The Church,’ you say, ‘is the primary source of teaching, being built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; the Holy Scriptures are the supreme standard by which the teaching of the Church is to be tried and tested.’ Tried and tested, by whom? By the Church herself, and by the Church alone. So that after all it is the Church, and the Church alone, who is to be the judge whether her teaching is contrary to the Scriptures; she is to hold her own court, lay down her own law, be her own jury, her own counsel, her own witness, and give her own verdict. Such is the trial, such the test; and no wonder, therefore, if, after this impartial process, she should pronounce upon herself this gratifying sentence,—*Hear the Church*. But you observe—‘It must also be recol-



lected that the Church was formed before the New Testament Scriptures, and existed many years before they were collected into one. So far from Christianity growing out of the New Testament, it is a fact that the New Testament grew out of Christianity.' Thus has the Church intervened between the living Word of God and the written Word of God; and, having gained this upper seat, let us hear the Church. 'The Church,' you say, 'may teach things which are not absolutely and specially taught in Scripture.' Indeed one cannot help thinking that this is the real gist of the sermon." p. 16.

The receivers of the doctrines, and the admirers of the writings of Swedenborg, are much indebted to Mr. Clissold, for again coming forward with his able advocacy of their principles, and defence of their doctrines, so unjustly, ignorantly, and arrogantly assailed; and we beg to commend his pamphlet to the attention of all those who rejoice to behold the dark clouds of error fly before the light of truth, beaming from the heavenly doctrines of the New Jerusalem.

---

## POETRY.

---

### CHRISTIAN PILGRIMAGE.

The pilgrimage of human life  
Is fraught with care, and toil, and strife.  
And ask we whence these evils flow?  
Does not each conscious bosom know?—  
The erring, evil heart within—  
That seat of every deadly sin,  
The fearful answer truly gives—  
'Tis *here* the soul's enslaver lives.  
Fair nature smiles around for all  
On earth's air-pendant, wondrous ball!  
But none can taste pure, inward joy  
Apart from sin's accurst alloy,  
Till *Truth* the thought and will control—  
Till *Love* renew the yielding soul.  
O haste we then to Him Divine,  
(Though Faith's pure lamp but dimly shine,)   
Whose quick'ning Love with *oil* can fill  
Each empty, earthly vessel still;  
Whose arm our feeble steps can stay,  
And smooth each rugged, thorny way,  
Where cares and crosses compass round,  
And misconceptions' blights abound.

In humble, hopeful trust may we  
 By faith's pure light more fully see.  
 No ill befalls poor, erring man,  
 The Almighty may not, does not scan !  
 Earth's sceptre, still who wisely sways,  
 Controls man's thoughts—directs his ways :  
 To good bends every *seeming* ill,  
 Omnipotent in Mind, in Will !  
 O trust we alway to the end,  
 Our true, untiring, heavenly Friend :  
 His all-sustaining Grace implore,  
 To *love* and *serve* Him *more* and *more*.

L.

## LONDON PRINTING SOCIETY.

We extract the following interesting Letter from the last Report of the London Printing Society, addressed to a Member of its Committee, and giving some particulars respecting the New Church in Sweden:—

“Lund, March 26th, 1843.

“Dear Sir,—I received your kind and welcome letter, written on the 7th of August, last year, only three days ago; and I hasten to reply to you, in order to thank you for the letter, and the two small works you so kindly designed for me, as well as to relieve you from anxiety on my account. I am sorry to say, that both the books were lost by the carelessness and inattention of a youth who is a tutor in this Academy. This trifter received them at Elsinore, from a Dane, whose name he had forgotten, and ought to have brought them hither: but in the journey from Elsinore to Lund, by inexcusable negligence, he lost them, or perhaps dropped them into the sea. In fact, he appeared to know nothing of what had become of them. Meanwhile, in my regret and sorrow at having lost the books, I am heartily glad that your letter has reached me in safety.

“My journey into Westrogothia, undertaken last year, was not altogether fruitless. I passed through Smolandia and Ostrogothia, (two beautiful provinces of my country, diversified and adorned with mountains, forests, lakes and streams, as well as with cultivated lands and meadows,) into Westrogothia, which

also is not without natural charms and beauties. At Scara, where Swedenborg's father was Bishop, I met one or two friends of the New Church, but the greater number had left the town, and gone into the country, at that most delightful season of the year, either for the sake of health, or for pleasure or recreation. In the Library [at Scara], I saw the Autobiography of Jesper Swedenborg, which is preserved there on account of the celebrity of its author. It is a vast volume, of more than a thousand pages, *folio*. It contains a most exact life of the Bishop, from his early years to his extreme old age. The good prelate relates the minutiae of his infancy and childhood, and often like old men generally, he talks about himself, [de seipso gloriatur.] You are aware he was three times married. He relates some particulars, at least, respecting all his wives; but very few respecting his sons and daughters. I have copied out what he says respecting his son, Emanuel [Swedenborg], although it is not of any great importance. He is chiefly occupied in telling and describing his zeal, vigilance and struggles [pugnis suis], external and internal.

“Last year, an old gentleman, named Gyllenhall, died in [his] country-house, not far from Scara. He was particularly addicted to natural history; above all, to the history of insects; and a man of great learning, and of high character for conscientiousness and integrity. From his

youth he had been a diligent student of the writings of Swedenborg, both Theological and Scientific [cum theologicis tum reliquis]; and at his death he left a large collection of books, a part of which has just been sold by auction. In his library, (which I looked through only cursorily,) I found several letters by Tybeck, and one epistle by Beyer, which were all presented to me. I found also a Swedish manuscript by Swedenborg, treating of our monetary concerns, and which I was allowed to copy. Beyer's Epistle is very remarkable indeed. He mentions, among other things, that he heard from Swedenborg's own mouth, that the Lord, when He first manifested Himself to Swedenborg, was clothed in a purple garment. When I have leisure, I intend to translate both this epistle and the before-mentioned manuscript into German, and to transmit them to our friend Tafel, in order that their sum and substance may be communicated to all friends of the New Church. Tybeck's letters and the other documents which I obtained, and which will be useful for illustrating the history of the New Church in Sweden, I propose to keep until an opportunity occurs of publishing them. I was told at Scara, by a reader, (who, however, was but little acquainted with Swedenborg's system,) that a part of Swedenborg's *Diary* is preserved in the Library at Upsala. Since then I have written to one of the professors at that place on the subject, and also to friend Tafel, and I now find that the Upsala portion of the *Diary* completes the portion which has hitherto been preserved in London, and which has lately been sent to Dr. Tafel for publication. I am in hopes, therefore, that the Upsala *Diary* may also be lent to our friend, in order that it, too, may be quickly put to press. Here you have, dear Sir, a little account of my journey, which, by the Lord's favoring protection, was begun and ended, without any, even the smallest inconvenience or mishap.

"As for myself, I am at present laboring, as I may truly say, intensely [laboro, et, ut vere dicam, desudo] in translating Swedenborg's *Itinerarium* of the years 1736—40, into Latin: for on account of the erasures, and the difficulty of the writing, I am often more than an hour in rendering two or three lines. Nevertheless, I have already finished about one half the work. Perhaps you may like to know what Swedenborg at that

time thought of the Dutch in the natural world. He says,—'Here at Rotterdam, it has suggested itself to me to inquire, why it is, that God has blessed a people so barbarous and boorish as the Dutch, with such a fertile and luxuriant soil; that He has rescued them, for so long a course of years, from all misfortunes; that He has raised them up in commerce above all other nations, and made their provinces the mart and emporium of the wealth of Europe and the world. On consideration, the first and principal cause of these circumstances appear to be, that Holland is a republic, which form of government is more pleasing to God than an absolute monarchy; as we may see from the history of Rome. In a republic, no veneration or worship [cultus] is paid to any man, but the highest and the lowest think themselves equal to kings and emperors; as may be seen from the character and nature of every one in Holland. The only one whom they worship is God. And when God alone is worshiped, and men are not adored instead of Him, such worship is most acceptable to Him. Then, again, in Holland there is the greatest liberty. None are slaves [servi], but all are as lords and masters [domini] under the government of the Most High God; and the consequence is, that they do not depress their manliness either by shame or fear, but always preserve a firm and a sound mind in a sound body; and with a free spirit and an erect countenance, commit themselves and their property to God, who alone ought to govern all things. It is not so in absolute monarchies, where men are educated to simulation and dissimulation; where they learn to have one thing concealed in the breast, and to bring forth another upon the tongue; where their minds, by inveterate custom, become so false and counterfeit, that in divine worship itself their words differ from their thoughts, and they proffer their flattery and deceit to God Himself, which certainly must be most displeasing to Him. This seems to be the reason why the Dutch are more prosperous in all their undertakings than other nations. Yet their worshipping Mammon as a Deity, and caring for nothing but gold, is a thing which is not compatible with long prosperity. Perhaps, however, there are ten in a thousand, or ten thousand, who avert the punishment, and cause the rest to

participate with them in the abundance and blessings of this life?" So far Swedenborg.

"You will have observed, from *Tafel's Magazine*, that our Poet and Professor, Atterbom, has published a book, wherein he puts forth and canvasses Swedenborg's ideas respecting the true, the beautiful, and the good, in an ingenious manner indeed, but only æsthetically and philosophically. I beg to be allowed to send you this book, as a token of remembrance. Perhaps you may choose to translate either the whole or a part of it

into English. In order that it may not be lost in the sea, or in any other manner, I propose to transmit it by the steamer which plies between Gottenburg and Hull, in the summer.

"I entreat you to remember me very kindly to my friends Smithson, Noble, Clissold, and others, who know me, and whose intercourse, and as it were presence, I often enjoy (since thought and affection pass easily where feet cannot go). Farewell, and believe me, yours very truly,

"A. K."

### MANCHESTER PRINTING SOCIETY.

THE Report of this Society has lately appeared. It is introduced by striking remarks on the important signs of the times, which plainly evince that mighty changes are being effected in the religious world. Every thing is becoming more unsettled and confused, and men's minds appear anxious and distressed as to coming events. At such a period, it behoves the members of the New Church to be particularly active in supporting their different institutions,—their Printing, Missionary, and Tract Societies, because the marvellous light which has arisen upon benighted Christendom through the opening of the spiritual sense of God's Holy Word, shewing the true doctrines of Christianity, is alone capable of enlightening men's minds as to every point of Christian doctrine, and of introducing peace and harmony into these "troublesome times." (Dan. ix. 25.)

The following extract from the Report will shew the present operations of the Society:—

"Several new works are in progress of preparation for the press; one of which, by Mr. Dodd, of Newcastle-upon-Tyne, is a complete Index to all the passages of Scripture, explained or adduced, in the theological writings of Swedenborg; and arranged in such an appropriate way as to shew, at one view, all the references to any passage sought for. This Index Mr. D. has prepared, with great care and labour, and very generously presented it to your Committee, with a view to its being printed for the use of the Church. It corrects many errors of the present Indexes, and marks numerous passages which have

not before been noticed, besides including each of those works to which no Index has heretofore been prepared. When your Committee received and slightly inspected it, they at first thought of putting it to press immediately; but on further considering that the value of such a work must mainly depend on its perfect accuracy, it was deemed advisable to prove every sheet, by a searching examination, before going to press. This, of course, has occasioned delay, and will yet take some time to accomplish, partly because of the tedious nature of such an undertaking, and partly because of the necessarily limited portion of time which your Committee can devote to it. Doubtless, however, a work so useful, as a complete and correct Index cannot fail to be, will continue to engage the attention of your Committee, and be offered to the Church as soon as possible. Your Committee are also happy to inform the members, that the Rev. S. Noble has very kindly consented to allow the Society to publish a volume of his excellent lectures, some of which he has already put into the printer's hands, and the others are in course of preparation, so that the whole may be expected to appear in a short time. The third work is a course of four lectures by the Rev. D. Howarth."

We are certain that all our readers will be glad to see that a volume of lectures from the able pen of Mr. Noble, may be shortly expected. This volume, we are informed, will consist of about twenty-five lectures, on subjects of primary importance—illustrating and confirming many doctrines and subjects connected with the theology of the New Church.

## MISCELLANEOUS INFORMATION.

**BRIGHTLINGSEA.—SUNDAY SCHOOL ANNIVERSARY.**—The Anniversary of the Brightlingsea Sunday School was celebrated on Monday the 4th of September, on which occasion the teachers vied with each other in contributing to the happiness of the day. A large booth was erected for the occasion, on the "Lower Green," which was fitted out with tables, seats, an orchestra, &c., and tastefully decorated with garlands, evergreens, and flowers, in great variety. The children were assembled at the School; and from thence, with the teachers at the head of their respective classes, they walked in procession down to the booth, carrying wreaths and knots of flowers. A band of music, with a number of flags and banners accompanied them, and made, altogether, a beautiful and interesting appearance. Arrived at the booth, the children were plentifully regaled with roast meat and plum pudding. After which, on singing a hymn, with a short address from the minister, they were dismissed to give the teachers opportunity of preparing for tea. In the evening, an excellent tea was provided in the booth for the friends, of which about *one hundred and eighty* partook. After tea, the Rev. J. F. Wynn was unanimously called to the chair, who, at once proceeded to take advantage of the opportunity of an unusually large assembly, to present our Heavenly Doctrines in their own beautiful light; in which he was ably assisted by Messrs. Maskell, H. Griggs, and S. Frost. The evening was diversified by singing some of our appropriate hymns; while the excellent remarks of the different speakers created a general feeling of joy, and ably kept up the interest of the meeting, which seemed to increase as the evening advanced. To an illustration, by the chairman, of the spiritual instruction contained in the deliverance of the children of Israel from the land of Egypt, and their wanderings in the wilderness, the most intense interest was manifested, and every countenance beamed with animation and delight. A little after nine o'clock, after the singing of the final hymn, the meeting was closed with the Lord's prayer, and the assembly dismissed with the blessing from Numbers vi. 24—26, "The Lord bless you and

keep you," &c. Every one, however, was loath to depart—all declared themselves delighted, and not a few, including some of those who had previously been much prejudiced against the New Church and her doctrines, declared that they could have stayed all night; and that it was, without exception, the happiest meeting at which they had ever been present in their lives. It was considered that not less than *four hundred persons* were present; being undoubtedly the largest, and perhaps the happiest meeting of the kind that ever took place in Brightlingsea.

J. F. W.

**SUNDAY SCHOOL INFORMATION**—Collected from the Communications to the last Conference:—

\*Accrington (two schools), in one 410 scholars, in the other, 120 scholars, and 110 teachers.—Nine members have been obtained from the schools since the last Conference.

Birmingham, 300 scholars, and 32 teachers.—Four of the teachers have joined the society, one of whom was brought up in the school.

\*Blackburn, 95 scholars, and 15 teachers.—Four members have been obtained from the school since last Conference.

\*Bolton, 124 scholars, and 15 teachers. Brightlingsea, 85 scholars, and 20 teachers.

\*Derby, 200 scholars.

Edinburgh, 17 scholars, and 2 teachers.

—One member obtained.

\*Embsay, near Skipton, 112 scholars, and 38 teachers.—Four members obtained.

Glasgow, 30 scholars, and 4 teachers.

\*Heywood, 161 scholars, and 44 teachers.

—Some members have been obtained.

Keighley.—There is a Sunday-school, but the number of scholars is not given.

\*Kersley, 174 scholars, and 27 teachers.

Leeds, 32 scholars, and 16 teachers.

London (Friar-street), 25 scholars, and 12 teachers.

London (Cross-street), 115 scholars.

\*Manchester, 300 scholars, and 38 teachers.—Several members have been obtained.

Melbourne, 15 scholars, and 2 teachers.

—Eight members have been obtained.

\*Middleton, 200 scholars, and 52 teachers.

Mirfield, 66 scholars, and 30 teachers.  
 \*Newcastle-upon-Tyne, 60 scholars, and 11 teachers.  
 Paisley, 12 scholars, and 2 teachers.  
 \*Ramsbottom, 239 scholars, and 48 teachers.  
 \*Ratcliffe, 290 scholars, and 30 teachers.  
 —Six members have been obtained.  
 \*Salford, 80 scholars, and 10 teachers.  
 St Helier's, Jersey, 11 scholars, and 2 teachers.  
 St Oyth, 20 scholars, and 4 teachers.  
 Wigan, 8 scholars, and 2 teachers.

\* Where this mark is prefixed, the school is in connexion with the Sunday School Union.

REPORT OF THE MANCHESTER NEW JERUSALEM CHURCH TRACT SOCIETY.—In our number for June, we gave a brief abstract of the Report of this useful Institution, as read at the annual meeting in May. Since then, the Report itself has appeared, from which we extract the following proofs, amongst others, of the great use which the dissemination of tracts is accomplishing:—

"Many gratifying instances of the estimation in which our Tracts are held, and the good they have effected, have been brought before the notice of your Committee during the past year. A clergyman in a neighbouring town, after perusing the series which had been placed in his hands, declared '*That they were a complete body of Divinity.*' A friend from Brightingsea writes, 'One person, a schoolmaster of St. Oyth, has been convinced of the sole Divinity of Jesus Christ by reading the Tracts on the *True Object of Worship*, and the *Trinity in the person of Jesus Christ*, and another person is coming to very near the same conclusion by the same means.' 'Again, a person called upon one of our ministers the other day, who came from some miles distance, to purchase a New Church Hymn Book, in consequence of having Tracts given him by one of our friends some months since; he said he had been much delighted with the subjects of those Tracts, and his wife even more so.' With such delightful evidences of the appropriateness of our means, and the uses we are performing, should we not be cheered and thankful for the past, and urged to redoubled exertions for the future? Should we not deepen in our bosoms a conviction of the importance of our labours to the well-being of mankind? Should not every writer, every officer, and every member of

so valuable a Society, be moved by the success that has already blessed it, to endeavour to extend its uses still further. Let us, then, humble ourselves before the Lord, and entreat that He will inspire us with increased devotedness for His glorious cause; with increased affection for each other, that we may combine for the general good; and with increased perseverance that we may faithfully perform our part in that grand march of events which will be consummated when the kingdoms of this world become the the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever."

The following is a statement of the Tract Society's accounts, from the commencement to the present time:—

Dr.	£	s.	d.
To Donations, from J. Senior, Esq., of Dalton .....	300	0	0
" Do. from sundry persons .....	41	16	6
" Subscriptions .....	414	10	6
" Tracts sold .....	89	8	3
" Interest, &c. ....	8	3	10
" Accounts owing .....	35	14	8
" Tracts due to Subscribers .....	12	11	10
" Balance in favour of Treasurer ..	234	13	9
	£1136	9	5

Cr.	£	s.	d.
By Printing and Purchasing Tracts ..	661	18	11
" General Expenses .....	24	12	6
" Storekeeper's Salary .....	40	0	0
" Insurance .....	2	18	3
" Advertising .....	13	13	0
" Rent of Committee Room .....	6	18	0
" Accounts owing for Tracts .....	71	1	2
" Stock of Tracts on hand .....	214	11	0
" Cash on hand up to June 23, 1843.	100	16	6
	£1136	9	5

JUVENILE WORKS LATELY PUBLISHED.—*The Two Ramblers*, by the Authoress of "*Clara*;" *Lessons in Verse on the Lord's Prayer and Ten Commandments*; and *The Unturned Cake*, by Uncle George. Sold by Goyder, Glasgow; Hodson, Fleet-street, London; and Kenworthy, Manchester.—The New Church press has, of late, been very fertile in the production of books for the young. Frequent notices have appeared in our periodical concerning this useful class of publications. There was a period, not long since, when scarcely any works of this interesting character were in existence, and the children of New Church parents were compelled to read juvenile works, which, in many respects, were highly objectionable, since they incul-

cated erroneous principles both in morals and religion. But now the case is different, and many books, written in agreement with New Church truths, may be purchased peculiarly adapted to interest and instruct the youthful mind. The three before us add to the variety we already possess, and are well worthy the attention of families. The two first are of American origin, published, we believe, under the superintendence of a Committee appointed for the purpose of procuring and printing juvenile works on New Church principles. The authoress of "Clara" is also the authoress of the *Two Ramblers*, and our young friends who have read the former will, we are certain, be pleased with the latter. The *Unturned Cake*, which in the Prophet is predicated of Ephraim, is intended to shew the necessity of uniting principle with practice, faith with charity, and works with profession in all our transactions. The story cannot fail to instruct and impress the young mind; it is so well conceived, and so agreeably expressed, that there is every reason to hope that the result intended by the writer, of leading youth to act uprightly—to unite *goodness* with *truth*—in all their transactions, will assuredly follow.—We are much indebted to our American brethren for having hitherto so successfully cultivated this useful field of labour, and we owe many acknowledgments to the English publisher for having presented them to the public in so neat and so cheap a form.

#### QUERIES.

*To the Editor of the Intellect. Repository.*

Sir,—Is it possible for one who is in the affection of truth, to come into a perception of the doctrines of the New Jerusalem, solely from reading the Word, without the aid of the writings of Swedenborg? If not, how are we to understand the following propositions?

1. That the *doctrine* of the Church must be derived from the *Word*.

2. That genuine *doctrine* must be formed by those who are in illustration from the Lord.

3. That the Word is intelligible by means of doctrine formed by an enlightened person.

4. That they who are in illustration form for themselves doctrine from the Word.

5. That they are enlightened from the Word, who read it, from the love of truth and goodness.

6. That they are enlightened who are in the good of life, and thereby in the affection of truth.—Yours, &c.,

SCRUTATOR.

#### SUBJECTS FOR THE CONSIDERATION OF THE MEMBERS OF THE NEW CHURCH.

*To the Editor of the Intellect. Repository.*

Sir,—By Resolutions of the last Conference, Committees have been appointed to deliberate and report upon particular subjects; and the members of the Church generally are called upon to turn their attention to them, and to favour the respective Committees with their views thereon.

Of this it is my duty to apprise the members; and I do not think that I can do so more effectively than through the medium of the Conference Magazine; which, with your concurrence, I will proceed to do.

1. In the Address from "The General Convention of the Societies of the New Church in the United States," held at Boston in June, 1842, (see Min. of 35th Con., Ap. p. 27.) it is suggested that the Conference and the Convention should endeavour to work together, and aid one another in ascertaining and establishing true order, and in promoting uses in the Church; and with a view of bringing this suggestion into immediate operation, a subject is proposed, in which the Convention is deeply interested, and the assistance of the Conference is requested. The subject is contained in the following Resolution of the Convention:—

"Resolved, That the Rules of Order be committed to a select Committee to report such alterations as they may think required, with particular reference, first, to the order of the Ministry as consisting of a trine in just order; secondly, to the order of the Church as consisting of a trine in just order; thirdly, to the relation of an orderly Ministry and an orderly Church to each other."

The 35th Conference, at which this Address was read, appointed a Committee to report to the next Conference; and this Committee having reported, that circumstances had prevented its giving the subject that due consideration which its importance demanded, was again appointed, (with variation in its members), and the Rev. I. H. Smithson was nominated Secretary. The following Resolution was then passed:—

"Resolved, That all the members of the Church are hereby invited to communicate their views on this subject to the Committee above named." (See Min. 65-67, 36th Con.)

2. The next matter for consideration, is that of New Church Education.

This subject was brought before the 34th Conference in the Conference Committee's Report, (see Min. 34th Con., Ap. p. 51.) and three Committees were appointed to consider and report upon the several documents relating to it, which had been read. (Min. 97.) Very able and lengthened Reports were presented to the 35th Conference by two of the Committees; (see Min. 35th Con., Ap. pp. 35—40.) when one Committee was appointed in London, and its particular attention directed to those portions of the Reports, which relate to the formation of a Central School for the children of members of the New Church; and the following Resolution was passed:—

"Resolved, That the Ministers and Members of the Church are hereby especially requested to turn their attention to the subject, and to communicate thereon with H. Bateman, 9, Church-row, Islington." (See Min. 149, 35th Con.)

From the Report presented by this Committee to the 36th Conference (Min. 111 and 112), nothing appears to have been done in the matter; nor does it appear that any communication from either Ministers or Members has been received. The Committee is, in consequence, again appointed, and the same Resolution passed, (see Min. 114.)—It is greatly to be desired that members would see the utility of co-operating with the Conference in any measure it may be about to adopt; and particularly when solicited in so especial a manner. Great interest is manifested in the promotion of New Church Education, as of vital importance to the extension of its doctrines; and it is very desirable that the Conference should be favoured with the general opinion of the Church, through this Committee, as to the most useful

method of appropriating the funds at its disposal for the purposes of education, consistent with the directions of the Testators.

3. Min. 140 of the last Conference, relating to the formation of a "Congregational Aid Fund," has already been noticed by you in your last number; but I will extract that portion of the Min. which comes more directly within the object of my present communication;—" \* \* \* the Conference most earnestly and affectionately recommends it to the consideration of the Members and Societies of the Church; who are requested to state their views on the subject, and the degree of support they are inclined to afford to such fund; and to address their communications to the Secretary of Conference [112, Fleet-street, London,] on or before the 1st of February next."

With respect to the exchange of the *Intellectual Repository* with all other New Church periodical publications (which you have also already noticed), I shall be glad to receive any information that may facilitate the object proposed; and will forward the *Intellectual Repository* in such manner as may be directed. All these periodicals, together with all communications intended for the Conference, should be addressed to me as above.

Trusting that the wishes of the Conference, on the particulars named above, will meet with that attention from the Church which their importance demands; allow me, in conclusion, to request that due attention will also be paid, by the parties to whom it relates, to Min. 146, of the last Conference.—I am, Sir, yours very truly,  
Jas. S. HODSON,  
112, Fleet-street, Sec. 36th Con.  
Sep. 18th, 1843.

## OBITUARY.

At the house of his mother, Walcot Parade, Bath, Feb. 4th, EDWARD COLLINS, aged 24. For many years he had been daily attacked with epileptic fits, and was oftentimes in immediate peril of his life from the heavy falls he constantly sustained. Though continually encircled with this darkening cloud to the outer man, his mind was ever firm, cool, calm, and placid. In his avocation as a tailor, did he daily toil to the great satisfaction of his employer, and for the benefit of himself and family. The disease that specifically brought him to his end, was

pulmonary consumption, though the fits never left him till the last day of his existence. So serene and deeply assured of the verities of the Lord's New Church was this young man's soul, that he was never heard to murmur; and at every opportunity when the mind from the sorrows of the body's affliction could feel its freedom, did he desire the works of Emanuel Swedenborg to be read to him. I visited him several times previous to his bidding adieu to time and space, to care and pain, when he informed me that he was very happy, but wished he



had read more. But, said he, what I know is quite sufficient to render me all consolation. Had I died, said he, some years since, when an attendant at the Old Church, how different then would have been my hopes? At that time, Sir, said he, I trembled at the name of God, and the thoughts of a life after death, in consequence of the horrifying sermons I weekly heard of the Lord's fierce anger, and of the eternal burnings in hell of sinners, kept up by *infinite divine wrath*. All was then a mass of confusion to me, and often have I got up in the night and walked the room in dread of this shocking fatality; I felt sorry, indeed, that I had ever been born; but since I have been taught that this anger and this wrong is all in man, and nothing of the kind in the Deity, and that it only is required of man to ask and he shall have, to seek and find, even both mercy and truth, from a God who is love and mercy itself, I am not afraid to die, but earnestly desire it. It was a singular circumstance that during his sleep he could be heard sweetly singing the tunes of many of our hymns, which, when awake he felt quite unconscious of. Verily did this young man live in peace with all men, and in the same spirit did he depart, desiring that this blessed virtue might reign in the hearts of all throughout the earth, even as it exists in the perfected in heaven. Truly is it said by the Lord of his professing disciples, "by their fruits ye shall know them."

J. W. B.

On the 23rd July, Mr. JOHN BROOKSBANK, of Hull, departed this life, in the 71st year of his age. Three years and a half ago, he had a paralytic stroke. This so far affected him, as to cause him to discontinue his professional engagements the following midsummer. From the time of his marriage to his removal to Hull, nearly two years ago, he lived at Holme, on Spalding Moor, in Yorkshire. During the greater period of his residence in this place, he conducted, with credit to himself and satisfaction to his friends, a Boarding School. The doctrines of the New Church attracted his attention about forty-three years ago, under the preaching of the Rev. J. Proud, whilst delivering a course of lectures in York-street Chapel, St. James's-square, London. Having ob-

tained an introduction to the Rev. J. Proud, he soon formed a strong affection for him, who used to lend him for perusal the discourses delivered on the Sabbath. This affection was cherished, with the liveliest emotions, to his last moments; and, when adverting to his first intercourse with his first pastor and shepherd in the Holy Jerusalem, his heart was overwhelmed with joy. At Holme, he constantly advocated the doctrines among his friends and neighbours; and, in about the year 1824, he invited the Rev. Mr. Hodson to give a course of lectures. These were much approved of; and there is no doubt, could they have been supported by periodical preaching, a Society would have been formed. In the absence of being employed in the New Church, he superintended several years, with the most indefatigable zeal and perseverance, a Wesleyan Sunday-school, till all the teachers except one had grown weary in well-doing. In all his transactions, his conduct was characterized by integrity and uprightness, which secured the high esteem of his friends and neighbours. Another paralytic stroke, thirteen months ago, confined him to his bed, where he remained till the arrival of his summons to the realms of light. During his long illness, not a single murmur escaped his lips; and the writer of this paragraph, when visiting him, instead of ministering, felt himself ministered to. He was calm and collected in the prospect of death, which he joyfully viewed as resurrection into a higher degree of life. In speaking of the Divinity of the Lord, and of His Second Advent, the Spiritual Sense of the Holy Word and the nature and character of Divine Love and Wisdom, his feelings overflowed in tears of joy. Mrs. Brooksbank used to read New Church sermons to him during his sickness. She became, soon after marriage, an ardent admirer of the doctrines which shone with such lustre in the life of her estimable consort: and now she bears her loss, for a time, with Christian fortitude and resignation. He died in full assurance of a glorious resurrection; and the incense of his unostentatious life, has rendered more fragrant the endearing recollections of his surviving friends.

R. F.

#### ERRATA.

Page 362, line 19 from top, for "card," read "curb."

" 364, line 15 from bottom, for "profitted," read "profited."

THE  
INTELLECTUAL REPOSITORY  
AND  
NEW JERUSALEM MAGAZINE.

---

No. 47.

NOVEMBER, 1843.

VOL. IV.

---

THE FIRST THREE CENTURIES.

(Continued from page 336.)

It is to this interior kingdom in the soul of man, that Swedenborg directs the attention of his readers,—to the cultivation and the fuller development of the leading faculties of the soul, in the reception of what is good and true, as preparatory to the opening prospects of the eternal state, and to the important uses of that kingdom, as the primary object of man's existence in this world,—“*to seek first the kingdom of God and his righteousness.*” (Matt. vi. 33.) Observe, then, the difference existing between the nature and qualities of this kingdom, and of that to which the Oxford tractarians are about to introduce. Some of the readers of Swedenborg, attracted by the novelty of these opinions, or, not improbably, by the wealth, learning, and influence of the writers, or by the introduction of a few phrases of similarity, have been watching with intense anxiety the apparatus of this new school of theology with a degree of complaisance, and a sort of adulation unworthy of the principles which they adopt, and the direct opposition of the one to the other. Should the writer of this paper be asked—What affinity is there between the theology of Swedenborg and the novitiates of the Oxford tractarians? he would reply,—The same affinity as there is between the agents of light and darkness. And this may be easily ascertained by a comparison of the Universal Theology of the one, with the tractarian theology of the other. It is not impossible that some expressions may have been borrowed from Swedenborg; but if this has been the case, which is doubtful, it is certain that, in every instance, the terms used are either mistaken or misapplied, and are so mixed up with the subtilities of the school to which they belong, that they are either perverted or falsified. To whom then shall we liken this new school among the prophets? To the parents from whom they trace their genealogy, to their affinity with the Roman Catholic religion, and to the state of Babylon, the cha-

acteristics of which are so accurately drawn by Swedenborg. In essentials they are one; they have all the various forms, hues, and colours attached to that religion, which may be traced by end, cause, and effect, in motive, principle, and doctrine. The motive is detected in the principle which is taught, and the end may be seen in the effects already produced. It is matter of surprise, how any person who has been made acquainted with the principles of Swedenborg, can look with complacency and approbation on the Oxford tractarians, and indulge in visionary expectations to be derived from such a source. The rationale of the one being so prominent, while the debased corruption and gross superstition of the other are equally apparent. Take the rite of baptism as an example. "The water used in baptism (says Swedenborg) is the symbol of the truths of faith, and the washing a representation of purification from spiritual defilements." It is an initiatory ordinance, expressive of the nature and necessity of man's regeneration. But the Oxford tractarians substitute the outward rite for the thing signified; and then, observe the snake in the grass, with all the colours of the rainbow; "for while passing through the hands of the priesthood and the powers of his consecration, the water (they say) becomes impregnated with the Holy Spirit, and that the consecrated ointment used in its administration, and very properly prescribed in the first book of Edward, though now neglected, is productive of the virtues and graces of the Christian life."\*

A paper inserted in the *Intellectual Repository*† contains an apology for the doctrines of the Puseyite clergy of the Church of England, and considers them "as the restorers of primitive doctrines too long degraded and neglected, and as the modern reformers of the Church of England." It is probable, however, that the writer has not deeply studied the *Apocalypse Revealed* by Swedenborg, or he would have discovered that the corruptions in the Church of England have

\* Vide Tracts 35, 37, and 86.

"What man of sound reason cannot discern, that the washing of the face, of the hands and feet, and of all the limbs, nay, of the whole body in a bath, effects nothing more than to wash away the dirt, so that the outward form may appear clean in the sight of men? and who cannot understand, that it is impossible for any such washing to enter into the spirit of man, and in like manner render that clean? for a thief, a robber, and an assassin, have it in their power to wash themselves, even till their skin shine; but will it wash away their thievish, pillaging, and murderous dispositions? Does not the internal enter by influx into the external, and operate the effects of its will and understanding? and is not this agreeable to nature, because it is agreeable to order? But for the external to enter by influx into the internal, is utterly impossible, being contrary to nature, because it is contrary to order."—*Swedenborg's Theology*, 672.

† June, 1842, p. 200.

emanated from that ecclesiastical power, denominated Babylon,—the hidden source from whence all the corruptions of Christianity have more or less originated.\* And this point is the object which Swedenborg has in view throughout the whole of his illustrations, in reference to the terms BABEL and BABYLON, so carefully elucidated in his notes to the Apocalypse.

The 89th Tract has been referred to in the *Repository*, with a kind of rapturous, or enthusiastic applause, at the supposed wonderful things which it contains, as if some new light had broken in upon the world before unknown.† The analogies taken from Origen and others of the

\* The state of the Church of England in relation to her ecclesiastical polity, is thus explained by Swedenborg, from his intercourse with the spiritual world. "The king (George II.) inquired, by what means the clergy were kept so universally in subjection to the bishops; and he was informed that it proceeded from the power which every bishop has in his diocese of nominating for the king's approbation a single person to a living, and not three candidates, as in other kingdoms; and that in consequence of this power they have an opportunity of promoting their dependants to more distinguished honours and larger incomes, each one in proportion to his obedience. It was also shewn to what an extent such an hierarchy might go, and that it had proceeded to the length of *having dominion as the essential thing, whilst religion was only the formal*. Their ardent love of dominion was also laid open to the sight of the angels, and they saw that it exceeded the love of dominion of those who are in secular power."—(*A. R.* 716.) From this memorable relation of our author, it is apparent that the same love of spiritual domination in the Church of England, originated the corruptions with which it abounds, and from its connexion with the Babylon of papal domination.

† "To say that salvation, glory, honour, and power belong unto the Lord our God, is according to the sense of the letter: as also in other places, that to the Lord belongeth blessing; but this, when considered in a spiritual sense, means, that those things being in the Lord, proceed also from the Lord; in the present case, that now they are communicated by Him to angels and men in consequence of the Babylonians being removed and rejected, who intercepted, weakened, and perverted the influx of those things from the Lord, in like manner as black clouds in this world, when they come between the sun and men; for as the light of the sun of this world is intercepted, weakened, and obstructed by the interposition of black clouds, so is the light of the sun of heaven, which is the Lord, by the interposition of black falsities from the Babylonians. The case is altogether similar, except that the one is natural and the other spiritual; falsities also in the spiritual world appear like clouds, obscure and black according to their quality; this also is the reason why the Spiritual Sense of the Word, and that the Lord alone is the God of heaven and earth, were not revealed till after the last judgment; for by the last judgment the Babylonians were removed, and likewise such of the Reformed as acknowledged justification by faith alone, whose falsities were like black clouds interposed between the Lord and men upon earth; they were also like things that are cold, that extinguish spiritual heat, which is the love of goodness and truth."—*Apoc. Rev.* 804.

Fathers, are novelties not of any late discovery, because the writings of the Puritans contain similar analogies, and many of them extremely beautiful and striking. The same observation applies to the Sermons of the late Bishop Horne, with his Commentary on the Psalms; together with his Chaplain, the Rev. William Jones, whose theological works abound with analogies of a far superior character to any thing recently published by the Oxford tractarians. And although these analogies, drawn from the scripture style, in many instances are very beautiful, and in some respects highly impressive, yet they are widely different from the internal sense as explained by Swedenborg; they have no scale of proportion by which they can be regulated,—no law of order by which the imagination can be preserved from the wildness of enthusiasm, or the dregs of false doctrine. Educated at the University of Oxford, these eminent men had strongly imbibed the high Church principles, by which the Hutchinsonians of that age were so strongly tainted.\* And those who have been caught in that clap-net, originally so well set and baited by Archbishop Laud, seldom if ever make their escape to any thing like liberty of thinking on the doctrines of theology. Let the members of the New Church, therefore, be very cautious in identifying this School with Swedenborg's theology, as if in harmony with its principles of doctrine from some supposed imitations of its explanations of the spiritual sense of the Word. For we are assured by the testimony of Swedenborg, that this mode of interpretation was unknown previous to the last judgment. The evidence of the Fathers, therefore, if of any worth at all, can have very

\* "Those who remember the University of Oxford at the commencement of this century, when in fact it hardly deserved the name of a University,—who remember with what difficulty, and after what long delay, the first statute for degree-examinations was introduced, how palpable were the defects of that statute, and how imperfectly it worked, and lastly, how easily, in comparison, these defects were, one by one, remedied, and successive improvements from time to time introduced; such persons must have profited little by experience, if they deprecate the application of any remedy to such a gross and glaring evil as the want of a Church government, for fear the remedy should not be such, in the first essay, as to meet their wishes." —*Archbishop Whateley's Kingdom of Christ*, p. 329.

A gentleman resident in the University of Oxford, about twenty-five years ago, who was in the constant habit of intercourse with its most distinguished professors, observed, in conversation with the writer of this paper, that "*the most learned and eminent among them were always a century behind other people in practical knowledge, meaning the intelligent and well-educated part of mankind.*" The admirers of Church principles find their head-quarters in this University; and it has often been noticed, that those who can feel veneration for the mantle of Archbishop Laud, which some admire as a relic, are in the desire, generally, of a double portion of his spirit.

little to do with the law and language of correspondence.\* Allegory, figure, and metaphor—types and representatives, must be perceived in the mind distinctly from the law of correspondence.

But there is a leading feature in the tractarian theology, which the readers of Swedenborg should carefully observe,—the fixed and determined efforts of its advocates for the re-establishment of that power which Swedenborg has exhibited, under the term Babylon, as the basis, in the heart of man, of all false doctrine. To govern the universe, not by civil or military force, but by means of a religion profaned, and assisted by those theatrical splendours, which should gratify the external and sensual mind—the secret in reserve at all times and seasons, by the papal domination and the agent of all its devices.

To carry out these principles to their ultimate effects, was the plan of Ignatius Loyala, to which the disciples of that school added the affectations of a singular piety. It was by means like these, that they attempted and even succeeded in magnetizing the human heart.† The

\* “The reason why the Science of Correspondences, which is the key to the Spiritual Sense of the Word, was not discovered until later ages, was, because the Christians of the primitive Church were men of such great simplicity, that it was impossible to discover it to them: for had it been discovered, they would have found no use in it, nor would they have understood it. After those first ages of Christianity, there arose thick clouds of darkness, which overspread the whole Christian world; first, in consequence of many heretical opinions propagated in the Church; and soon after, in consequence of the decrees and determinations of THE COUNCIL OF NICE, concerning the existence of three divine persons from eternity, and concerning the person of Christ, as the son of Mary, and not as the Son of Jehovah God; hence sprang the present faith of justification, in which three gods are approached and worshiped according to their respective orders, and on which depend all and every thing belonging to the present Church, as the members of the body depend on the head. How great is the mistake of some persons, who suppose that the doctrine of justification by faith alone originated with Luther. And because men applied every part of the Word, to confirm this erroneous faith, therefore the Spiritual Sense could not be discovered; for had it been discovered, they would have applied it also to a confirmation of the same faith, and thereby would have profaned the very holiness of the Word, and thus would have shut heaven entirely against themselves, and have removed the Lord entirely from the Church.”—*Swedenborg*.

“In our Lord’s time, the lawyers, *i. e.*, those skilled in the Mosaic law, were the last to believe that any thing in the Word had relation to the Lord; the lawyers of the present time know indeed, but possibly they will be the last to believe, that there is a glory in the Word different from what appears in the letter; which letter is, nevertheless, the cloud wherein that glory is concealed.”—*A.C. Pref. to Vol. III.*

† “There is no article in religion, which the Jesuits have not corrupted, and do not daily corrupt, by erroneous novelties: that the scholastic theology has been depraved by the dangerous opinions of their writers, who have had the approbation, or at least the connivance, of the whole Society; that Christian morality had

college of Jesuits, like the school at Oxford, had secrets in reserve,—a portion for the initiated, and deeper secrets for adepts, while its interior deformities were carefully concealed. And we may test this new school of reformers by the established maxim, “that truth fears nothing but concealment, while that which is false dreads nothing so much as inquiry and exposure.” For we feel assured, “that the cause of truth universally, and not least of all religious truth, is benefitted by every thing that tends to promote sound reasoning and facilitate the detection of fallacy.”\* A religion that assumes a kind of spiritual freemasonry, with its official insignia, to which the *elite* only are invited, while the understanding is to be subdued, kept in awe, muffled up, and squeezed by the superior learning and dictates of the priesthood, is not adapted to the spirit of the age, the improvement in science, the progress of knowledge, and its universal diffusion throughout the world. Far less is it in harmony with the discoveries which Swedenborg presents to the intelligent mind, or to the principles of Christianity in which all are invited to participate, in accordance with the gospel declaration: “*My oxen and fatlings are killed, and all things are now ready; come ye to the marriage.*”†

become a body of problematical opinions, since their Society had undertaken by a general understanding, to accommodate it to the luxury of the age; that the laws of God had been sophisticated by their unheard of subtleties; that there was no longer any difference between vice and virtue; that by a base indulgence, they promise impunity to the most flagrant crimes; that there was no conscience, however erroneous, which might not obtain peace, if it would confide in them; and that in short, their doctrines, inimical to all order, had equally resisted the power of kings and the authority of the hierarchy.”—Vide *History of the Jesuits*, 2 vols. 8vo. 1816.

The Jesuits were, however, the instrumental causes of many uses, in ameliorating the states and promoting the civilization of mankind, throughout the different countries of Europe. Like the Crusaders, who carried multitudes in their train, they led to important results,—“the object of these expeditions was conquest and not commerce; though the issue of them proved as unfortunate as the motives for undertaking them. was wild and enthusiastic, yet their commercial effects were beneficial and permanent.”—Vide *Robertson's Charles V., View of Europe*, Sec. 1. The like honour awaits the Oxford tractarians.

\* *Archbishop Whateley's Logic*, p. 32.

† “The tenets maintained at this day in all Christian Churches, are derived not from the Word, but from man's own intelligence, and consequently consist of false principles which are yet confirmed by some passages out of the Word; therefore amongst the Roman Catholics, by the divine providence of the Lord, the Word was taken out of the hands of the laity; and though it was left accessible to the Protestants, it was still closed up by the maxim common amongst them, “that the understanding is to be kept bound under obedience to faith.” But in the New Church the case is totally reversed: in this it is allowed to enter with the under-

By a careful review of the Tracts for the Times, it is evident, that these Oxford antiquarians have greatly mistaken the character and spirit of the age in which we live. For the reformation to be reacted by them, is a retrograde movement,—a reformation backwards and not forwards,—a restoration of abuses long ago defunct—of superstitions laid aside, belonging to the Catholic calendar,—a restoration of obsolete statutes, expunged from our code of laws, as a disgrace to the country, and at variance with the science and progress of legislation.\*

Projects of this kind are in unison with the flattering unction in which the pride and selfhood of man sometimes indulge, when the mind's insanity is carried away by over-excitation, by writers who can modestly presume to assert that, "to the priesthood is bestowed the power of the keys for opening and shutting the kingdom of heaven; that the power is exercised by every priest, when he administers or withholds the sacraments, or imparts or withholds absolution."† Should the young gentlemen at Oxford, at the age of twenty-three, be surcharged

standing and to penetrate into all its secrets, and likewise to confirm by the Word; and the reason is, because its doctrinals are a chain of truths revealed from the Lord by the Word, and their confirmation by rational considerations causes the understanding to be opened more and more upwards, and thus to be elevated into the light which the angels of heaven enjoy; which light in its essence is truth, and in this light the acknowledgment of the Lord as God of heaven and earth is resplendent in all its glory. This is meant by the writing over the gate of the temple, NOW IT IS ALLOWABLE, and also by the veil being removed from before the cherub in the same place; for it is one of the canons of the New Church, that falsities close the understanding, and that truths open it."—*Swedenborg's Universal Theology*, 508.

\* Vide a little work, entitled, "*The Book of Rights or Constitutional Acts and Parliamentary Proceedings affecting Civil and Religious Liberty in England, from Magna Charta to the present time; Historically arranged, with Notes and Observations. By Edgar Taylor, F.S.A.*" The design of this little book is to aid the historical and constitutional inquirer, by supplying, within a convenient compass, many documents which are of the greatest value to English history; by which is shewn the growth of the English constitution, and the protection it affords in regard to religious freedom. The safeguards which have been gradually introduced, are such as were called for by the attempts first made officially to invade, to fetter and contract the existing liberties of the country, which in the result terminated by additional securities for their future protection. A glance at these statutes, viewed in connexion with the progress of society as presented to our view in English history, will shew how futile are the like attempts hinted at and designed by the disciples of the Oxford movement,—to promote legal interference with the diversities of Christian opinion. Our statesmen are too wise and intelligent to sanction any such inflammatory notions; they may listen, and smile, and parry with such projectors, but they will utterly reject them.

† Vide Tracts 35 and 74.



by their keepers with such Babylonish and magical principles of self-conceit, instead of the benevolent and humiliating beatitudes of the gospel, it wants not the powers of divination to foresee the end of the process, that they are in states of preparation for some lunatic asylum, instead of becoming rational and intelligent theologians, and the heralds of the Christian dispensation.

The readers of Swedenborg, in all these hints and projects for reformation, cannot fail to recognize the hidden principle to which the whole is subservient,—the re-establishment of an ecclesiastical power at variance with the rights and privileges of the British Constitution, and, what is of far more importance, with the doctrine of charity, as the essential principle of genuine Christianity.

The Oxford tractarians are, however, somewhat repelled by the signs of the times—for these are ominous; they are greatly troubled, and their astonishment increases at the progress of knowledge, and the intelligence which prevails among all classes in society: these are phenomena which to them are mysterious and unintelligible. Like Belshazzar, when he saw the hand-writing on the wall, they tremble. There is something at which they seem to recoil; with them all these signs awaken fears of terror and dismay; they cannot see in them any cause for congratulation, because they are the devoted enemies to freedom of inquiry and the rights of private judgment.\* And from the discoveries of Swedenborg, we may trace the proximating cause of these disasters; for they have matured their plans at too late a period in the history of the world, to make any durable or lasting impression. Like a disciplined army coming up in the rear to the field of battle, when the contest is over, and decided, and their forces too weak and insufficient to regain a position by which they can exert the powers they possess, they are overcome by causes over which they have no control, and this small remnant, or fragment of an army, will soon be dismantled, worn out, and crippled, if not utterly annihilated. The influences of heavenly light, descending from the Lord by His second coming, in the agency and development of the divine truth of His Word, will so scatter and disperse them, that, feeling a mixture of shame and aston-

\* "It is no wonder, therefore, that the advocates of this theory, studiously disparage reasoning, deprecate all exercise of the mind in reflection, decry appeals to evidence, and lament even the power of reading should be imparted to the people. It is not without cause, that they dread and lament an age of too much light, and wish to involve religion in a solemn and awful gloom. It is not without cause, that having removed the Christian confidence from a rock, to base on sand, they forbid all prying curiosity to examine the foundation."—*Archbishop Whateley's Kingdom of Christ*, p. 221.

ishment, they will retire to the holes and the rocks, to the cells and the monasteries, to the gloom and the darkness of that abyss in which all these spiritual incantations were originally conceived; and like the privy counsellors, who prompted Nebuchadnezzar to set up the golden image in the plain of Dura, in the province of Babylon, they are only repeating the legends of old idolatrous tales, which have been long ago settled and condemned, and, in the order of divine providence, destined to sink and to rise no more.

ALEPH.

(To be continued.)

## MATERIALS FOR MORAL CULTURE.

(Continued from page 229.)

### LXIII.

A clear distinction is to be understood between the having an affectionate disposition, and possessing the spiritual principle of love or charity. The former is a natural inheritance originally, being formed in children; but the latter is the result only of regeneration. The former is the mark of the "celestial genius;" but the latter is not confined to persons of that genius, but *equally* exists with the cold intellectual temperament of the "spiritual genius." The woman is, comparatively, of the celestial, and the man of the spiritual genius; but both sexes may equally attain advancement in the regenerate life. It is a fallacy,—a mere appearance,—that a person *spiritually* "loves much" *because* he is of a more affectionate disposition; an individual of the spiritual genius *may* in reality love more than he, although his colder temperament shews it less in his *manner*, though not less in his *actions*. The truth is, that Christian love has nothing to do with *natural* disposition, "for love is the fulfilling of the law," or, in other words, love is the principle developed and fixed, and thus given from the Lord, by regeneration, during man's fulfilment of the law, and equally to those of the celestial, and those of the spiritual genius. Each may equally attain the highest or celestial degree of love. The term "celestial" is, therefore, used to signify the largest possession of the *natural* capability of *manifesting* love, and also the largest *acquisition* of heavenly love; while the term spiritual, when applied either to the natural genius or the degree of the regenerate life, expresses an inferior degree of these qualities: but sometimes the word "spiritual" refers to the heavenly state generally, as when we say the "spiritual life," in contradistinction to a natural or worldly life.

## LXIV.

The truest criterion of possessing a candid mind, is this;—more pleasure is felt from being set right, than pain inflicted by being convicted of error.

## LXV.

When the lover of worldly wealth is found without any desire to *increase* his store, we may believe the *professed* lover of truth to be really such, although he manifest *no* desire to *increase* his knowledge of the truth when offered from fresh sources, or from any quarters where opinions are entertained at variance with his own. Such conduct is like the rejection of coin as base, without taking the pains to test it, although this might easily be done, merely because it comes from the hands of certain persons.

## LXVI.

When the dim-sighted in things intellectual cannot see the truth of a proposition, (although it be really true,) and therefore reject it, they are apt to plume themselves on being wiser than others who *can* see it; but such conduct is as if a person born blind should persuade himself that all who talk about light, and about seeing, talk nonsense, and are therefore very ridiculous persons.

## LXVII.

During the cold winds of the Spring, the flowers, although blooming with beauty, yield but little fragrance; but so soon as the weather becomes warm, the air is filled with their grateful odour: so in states of cold towards goodness, truths are still present in all their beauty, but there is no perception of their sweetness, and they yield but little of delight until the Sun of heaven again warms the heart with his beams of love.

## LXVIII.

It would appear that the Divine Providence desires to enforce the precept—"sufficient unto the day is the evil thereof," by making the pains of anxious anticipation the severest, and the hardest to be borne.

## LXIX.

As once in twenty-four hours, the earth turns her cold and dark surface to the sun, that her night may certainly be succeeded by a new day of warmth and light; so periodically man is visited by cold and

dark states of mind, to be succeeded, as the certain consequence of man's patient submission and coöperation with the Lord in his behalf, by a new visit of "the day-spring from on high," with new light and warmth from the sun of heaven.

## LXX.

*All* events are intended to bend our selfhood, and cause us to bow down before the Lord ; in sorrow, we should bend in submission ; and in joy, with a grateful acknowledgment of the Divine Goodness, and of our unworthiness of the least of the Divine mercies.

## LXXI.

Few persons think themselves rich enough in worldly treasure ; but almost all are satisfied with the extent of their acquisition of the treasures of truth. And yet, in reality, there are as great inequalities in the possession of intellectual, as in the possession of temporal wealth.

## LXXII.

Every thing is offensive to God according as it opposes his purposes ; therefore every thing is offensive to God according as it causes unhappiness to man ; for God never had, never has, and never will have, any purpose in view whatever, but that of promoting his creatures' true happiness, in every thing that he does, and in every thing that he requires.

## LXXIII.

There are two sorts of narrow-mindedness ; one arises from the want of genuine charity ; and the other from its being shut in by some prejudice of education, which restricts or misdirects its activity : the first is seldom cured at all ; the last, not generally, until after death.

## LXXIV.

Thankfulness for temporal goods is not of a spiritual quality, until it is joined with supplication against the deceitfulness of riches, and a fear lest the heart should be given to them by their being loved on their own account, rather than for their use.

## LXXV.

What inexpressible consolation *should* accompany *the certain truth*, that in every thing we undertake, we are sure to realize our wishes, or else to realize *what is even better than success*, because *best calculated*

to promote our happiness in eternity. In respect to all the permissions of Providence, it is a truth, that "Whatever is, is right;" but the truth is of no value, except as it is practically applied, whenever misfortune summons us to the feet of our Heavenly Father!

(*To be continued.*)

---

### ON THE SIGN OF THE CROSS.

---

FROM the first establishment of the Christian religion, the cross has been used as its symbol. Indeed, it may be said to have originated with Jesus Christ Himself, not only from His having suffered death on the cross, but from His having declared, that bearing the cross should be the distinguishing mark of His future disciples: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." (Mark viii. 34.)

Should this not be admitted as the origin of the symbol, it must then undoubtedly be ascribed to the apostle Paul, who, in his Epistles, uses the term *cross* to denote the religion of Christ. And it is plain, from the manner in which he speaks of it, that he had a just conception of its appropriately indicating that death of sin which the Christian should suffer, preparatory to his reception of the life of righteousness from his Saviour God: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. vi. 14.)

With a far less correct notion of its signification, it must be confessed, this symbol has been used since the time of the Apostle. In all the perversions, abuses, and corruptions of the Christian religion, the cross has been displayed. And, in the present day, even among Protestants, the figure of the cross commonly serves to distinguish such buildings as are set apart for Christian worship.

But there are some persons, it appears, who think that in the New Church the cross should not be recognized as a symbol of the Christian religion. During the recent Conference at Manchester, on my asking a friend what he thought of the elevation of the new church now being erected in Argyle-square, he expressed his approbation. "But," said he, "you have mistaken the symbol. You should not place upon it the sign of the cross." And on my inquiring what he would substitute, he replied, "The crown of twelve stars, to be sure." I have since learned that there are other friends who entertain the same objection, maintaining that the cross signifies the rejection of Christ. It should

be remembered, however, that the signification of a symbol must depend upon the ideas with which it is associated in the minds of those who use it or behold it. In the mind of a Jew, the cross may denote the rejection of Jesus; but in the mind of an enlightened Christian, it can mean no such thing. If employed as symbolical of the Christian religion, which implies entire allegiance to Jesus Christ as God and King, it cannot signify the rejection of Him whose supremacy is thus acknowledged. Exhibited on a building which is dedicated to His worship, and which bears an inscription "to the Lord Jesus Christ," as is to be the case with the new church adverted to, how can it possibly denote the rejection of Christ? It may be said, that it is used as a symbol of the Christian faith by those who virtually deny the Godhead of Jesus Christ, and therefore is really significative of His rejection. But it must be recollected, that it is used to denote a *professed reception* of Him as God and Saviour; and admitting that it is generally connected with very erroneous notions respecting the efficacy of the cross, that is no reason why New Church Christians should abolish the symbol, although it may be a reason why they, by the active promulgation of pure doctrines, should endeavour to make known the true signification of it.

Among the Jews, the cross was viewed as an object of ignominy. It was employed by them, and by other nations also, as the means of punishment for the vilest offences. According to its primary signification, therefore, it certainly denotes *rejection*. But the rejection of what? Undoubtedly, the rejection of evil. When employed by the Roman governor at the death of Jesus Christ, under the malignant influence of the Jews, it was because our Lord was falsely esteemed by them as evil, and as hostile to their interests. And the Lord was pleased to suffer death on the cross as the means of rejecting real evil,—as the means of rejecting the infirmities and evil tendencies of the human nature which He had assumed for the salvation of our race. In the mind of the Christian, therefore, the cross should be viewed as a symbol, not of the rejection of Jesus Christ, but of the rejection, *by* Jesus Christ, of all the evils which belong to fallen human nature. It should remind him of the temptations and sufferings which were endured by the Lord for his sake, and which, as they were terminated by death on the cross, are, in their complex, signified by the cross. It should remind him, that by means of the cross, Jesus Christ rejected all evil in His own person, to enable His followers to resist evil in themselves,—to crucify the old man, with all its evil lusts and false persuasions, in order that they may be receptive of the Divine influence proceeding from His glorified humanity, and thus enter into "newness of life."

So far, then, as the distinguishing of a Church by any external symbol can be expedient or useful, it appears to me that it should be the sign of the cross,—that being generally recognized as the mark of Christianity, and being also, when properly understood, calculated to remind us of a momentous duty. We may display the crown of twelve stars, with a view of doing outward honour to our Lord; but it is of far greater importance to honour Him in our hearts; and this can only be done by first bearing the cross. There is at all times perhaps a greater inclination to contemplate the crown of glory for ourselves, than to think seriously of bearing the cross,—a tendency to dwell in the hopes of heaven, rather than to enter on the needful preparation for it. It may not be inappropriate, therefore, to have the sign of the cross placed over the entrance to our Church, reminding us that an entrance into the true, internal Church of the Lord, can only be obtained by means of the conflicts and sufferings which the cross denotes. A state of deep humiliation and self-abasement is essential to true worship, and the cross is necessary for its attainment; but this, while we admit it in doctrine, we are too apt to forget in practice. We cannot be too often reminded, therefore, that, while in this world, the Christian's life is a life of warfare; and he must do his duty as a member of the Church militant, before he can become a member of the Church triumphant. He must patiently and perseveringly endure the cross, before he can reasonably expect to wear the crown.\*

T. C. S.

### CANONS OF NEW CHURCH THEOLOGY.

(Now first translated from the original Latin; continued from page 312.)

#### CONCERNING THE HOLY SPIRIT.

##### *Universals.*

1. That the Holy Spirit is the Divine (Proceeding), which proceeds from the One Infinite, Omnipotent, Omniscient, and Omnipresent God.
2. That the Holy Spirit, in its essence, is that God; but that in subjects in which it is received, it is the Divine Proceeding.
3. That the Divine (Proceeding), which is called the Holy Spirit, proceeds from that God Himself by His Humanity, comparatively as that which proceeds from man, namely, that which he teaches and operates proceeds from his soul by his body.
4. That the Divine (Proceeding), which is called the Holy Spirit, proceeding from God by His Humanity, passes through the angelic heaven, and by this into the world, thus by angels into men.

\* See Tract 28, "*On the True Meaning of the Cross of Christ*," published by the Manchester Tract Society.

5. That hence from men to men, and in the Church chiefly from the clergy to the laity ; that which is holy is continually given, but it recedes if the Lord is not addressed.

6. That the Divine Proceeding, which is called the Holy Spirit, in its proper sense, is the Holy Word, and therein Divine Truth.

7. And that Its operation is instruction, reformation, and regeneration, and hence vivification and salvation.

8. That in the degree that any one knows and acknowledges the Divine Truth which proceeds from the Lord, in the same degree he knows and acknowledges a God ; and in the degree any one does the Divine Truth, so much he is in the Lord, and the Lord in him.

9. That the Spirit in respect to man is his intelligence (or mind), and whatever proceeds from it.

CHAPTER I.—*That the Holy Spirit is the Divine (Proceeding), which proceeds from the One Infinite, Omnipotent, Omniscient, and Omnipresent God, by His Humanity assumed in the world.*

1. That the Holy Spirit is not God by itself separately or singly, nor what proceeds from God the Father by the Son, as a person from persons, according to the doctrine of the Church at the present day.

2. That this by no means agrees, because a person is defined to be that which is not a part and quality in another subject, but that which properly subsists by itself.

3. That although the properties and qualities of the one may be separated from the other; nevertheless they are from one individual essence.

4. That hence there inevitably results not only the idea, but also the confession of three gods, which however from the Christian faith should not be called three but one, according to the Athanasian Creed.

5. That the truth is, that from eternity, or before creation, there were not three persons, of which each was God ; thus there were not three infinite, three uncreate, three immense, eternal, omnipotent beings, but one Being.

6. But that, after creation, there arose a Divine Trinity, inasmuch as then a Son was born from the Father, and from the Father by the Son proceeds a Holy (Proceeding), which is called the Holy Spirit.

7. That hence, because the Father is the soul and life of the Son, and the Son the Human body of the Father, and the Holy Spirit the Divine Proceeding, it follows that they are consubstantial, and hence they do not subsist separately or singly, but conjointly.



8. And that because the properties of the one are derived according to order, and pass over to the other, and from this to a third, they are one Person and thus one God.

9. Comparatively as in every angel, and in every man, from the soul by the body, proceeds every operation.

10. That reason, illustrated by the Sacred Scripture, may perceive this, thus that there is a Trinity in One Person which is a Trinity in God, but not a trinity of persons, because this is a trinity of gods.

**CHAPTER II.**—*That the Holy Spirit, which proceeds from the one God by His Humanity, in its Essence is the same God, but that apparently, in respect to subjects, which are in spaces, it is the Divine Proceeding.*

1. That what God was, before creation, such He was after it; thus such as He was from eternity, such He is to eternity.

2. That God, before creation, was not in external space, thus neither after creation to eternity.

3. Consequently, that God is in space without space, and in time without time.

4. That thus the Holy Spirit, which proceeds from that one God by His Humanity, is the same God.

5. That concerning God, because he is everywhere the same, it cannot be said that He proceeds, unless apparently in respect to spaces, because these do proceed, thus apparently in respect to subjects, which are in spaces.

6. And because these are in the created world, it follows that the Holy Spirit there is the Divine Proceeding.

7. That the Omnipresence of God fully convinces us, that the Holy Spirit is the Divine Proceeding from the one and individual God, and not a God as a person by Himself.

**CHAPTER III.**—*That the Divine (Proceeding), which is called the Holy Spirit, proceeding from God by His Humanity, passes through the Angelic Heaven into the World, thus by Angels into Men.*

1. That the one God in His Humanity is above the angelic heaven, appearing there as a Sun, from which proceeds Love as heat, and Wisdom as light.

2. That thus the Holy (Proceeding) of God, which is called the Holy Spirit, flows in order into the heavens, immediately into the supreme heaven, which is called the third heaven; immediately and also

mediately into the middle heaven, which is called the second heaven; likewise into the ultimate heaven, which is called the first heaven.

3. That it flows through these heavens into the world, and by this into men there.

4. That nevertheless the angels of heaven are not the Holy Spirit.

5. That all the heavens, together with the churches upon earth, are in the sight of the Lord as one Man.

6. That the Lord alone is the soul and life of that Man, and that all who are animated and live from Him are His body; hence it is said, that the faithful constitute the body of the Lord, and that they are in Him, and He in them.

7. That the Lord flows into the angels of heaven, and into the men of the church, in a manner similar to that in which the soul flows into the body of man.

CHAPTER IV.—*That hence through Men to Men, and in the Church chiefly from the Clergy to the Laity.*

1. That no one can receive the Holy Spirit except from the Lord Jesus Christ, because It proceeds from God the Father through Him; by the Holy Spirit is understood the Divine Proceeding.

2. That no one can receive the Holy Spirit, that is, the Divine Truth and the Divine Good, except he addresses the Lord immediately, and, at the same time, is in the love of Him.

3. That the Holy Spirit, that is, the Divine Proceeding, never becomes man's own, but that it is constantly the Lord's with man.

4. That therefore the Holy (Proceeding), which is understood by the Holy Spirit, does not inhere, nor does it remain, except so long as the man who receives it believes in the Lord, and, at the same time, is in the doctrine of truth from the Word, and in a life according to it.

5. That the Holy (Proceeding), which is understood by the Holy Spirit, is not transferred from man to man, but by the Lord through man to man.

6. That God the Father does not send the Holy Spirit, that is, His Divine (Proceeding), by the Lord into man; but that the Lord sends it from God the Father.

7. That the clergy, because they are to teach doctrine from the Word concerning the Lord, and concerning redemption and salvation from Him, are to be inaugurated by the covenant [or promise, *sponsionem*] of the Holy Spirit, and by the representation of its translation; but that it is received by the clergy according to the faith of their life.

8. That the Divine (Proceeding), which is understood by the Holy Spirit, proceeds from the Lord through the clergy to the laity, by preachings, according to the reception of the doctrine of truth thence derived.

9. And also by the sacrament of the Holy Supper, according to repentance before receiving it.

(To be continued.)

---

## ON THE NATURE OF INSPIRATION.

---

*To the Editor of the Intellectual Repository.*

SIR,

I beg to acknowledge the articles of "Reconciler" and "Peroro," in your last number; and if they have not succeeded in clearing away my obscurity relative to the *Plenary Inspiration*, I must at least give them thanks for their best intentions.

In the main, I rather like "Reconciler's" paper, as an approximation to my own opinion on the subject; and if with him I could have given Mr. Noble credit for *being perfectly aware that God wrote with their own hands with their own consent*, there would have been no necessity for troubling him, or any one else, for their opinion; the fact of man's *consent* or *free-will* was all that was contended for, and yet "Reconciler" goes a little too far perhaps, when he says, "for if he (man) was not conscious of his inspiration, whence could the sanctity of his gospel have become verified and known?" I do not think that there is any evidence at all of Luke's *consciousness of inspiration*; on the contrary, in the Acts of the Apostles, he says, "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach;" (i. l.) making no distinction between the former and latter treatises, as to their sanctity. Nevertheless, though the distinction is not made by Luke, yet it ought to be apparent to us, wherein the distinction lay: the one was a history of "all that *Jesus* began both to do and teach;" the other, a history of the *apostles only*; the latter being light reflected, the former *light itself*. Again, I think "Reconciler" has gone a little too far with his *fourth sense*, in contradistinction to my three degrees and *three senses*. However, to enter upon this part of "Reconciler's" paper, would open out another subject; and although I have referred to the quotation from Swedenborg, I freely confess that I do not like to view it as "Reconciler" does. For a trinity, to be so, must be a trinity in unity; therefore, the Word is one, the distinction Swedenborg makes

is a fine one, and, I think, requires more attention than "Reconciler" has bestowed upon it.

I now come to "Peroro's" paper, which does not appear to contain much to support the *Plenary Inspiration*.

It would have been well for "Peroro" to have given proof of his *three-fold* free-will, and to have shown *how* the two first became quiescent in the prophets, before using such a magnificent expression as the *Church believes*; for, strange to say! his explanation of the third free-will-state, is in direct opposition to what is called the *Church belief*; "because to be led and taught of the Lord, as they (prophets) must have been under such circumstances, is genuine freedom." Well, if they were *led* and *taught* into such a *state*, it must have been by the exercise of their free-will and understanding; which state is regeneration, but "*regeneration is not inspiration.*" I never said it was; but "Peroro" does. It is asked, "How could the Scriptures be the will and wisdom of God to the very ultimates of the letter, if the will and understanding of man had not been excluded, or so modified as to be no hindrance to, or in anywise mixed with the pure divine influx?" I should have thought that the Lord's assumption of humanity was a sufficient answer to this. What the Lord had in Himself, the prophets had by *correspondence to ultimates*; and correspondence is action, and action is *influx*. I can find no *temporally induced states* by the Lord in Swedenborg.

"Peroro" says, "But still the evils and errors which have been inseminated into those faculties can be made quiescent; and the chains with which they have surrounded and narrowed the activity of freedom, can for a time be removed; and whensoever this is effected, a *new state* is given, which is man's only in appearance, but the Lord's actually; so that whatsoever may be written by inspiration under such circumstances, must relate to the divine, celestial, and spiritual things of the Lord's kingdom, though written in the natural world merely by the physical powers of man." Again, we have here a state only applicable to regeneration, which can only form the basis to the *celestial* and *spiritual*; the natural being rejected in the *new state*; therefore, *physical writing* is still my stumbling-block. Without noticing a remark about Balaam, which elsewhere would be interesting, I shall at once proceed to "Peroro's" quotations from Swedenborg: the first is, *H.H.* 264, "That the Lord spoke with the *ancients* by an influx into the interiors; but He did not so speak unto the *prophets*, through whom He communicated the Word. With them He spoke by spirits whom He filled with His aspect, and thus inspired words which they dictated. The

spirit who was thus filled with the Divine from the Lord, knew no other than that He was the Lord, and the Divine is what speaks, and this even until He hath delivered His speech." And from *H.H.* 266, "It is not allowed any angel or spirit to speak with man from his own memory, but from man's memory." Here it is quite plain, that the spirits who were filled with the Lord's presence or aspect, were not permitted to speak from their own memories, but from the memories of the prophets; and if they did *dictate them to the prophets to be written*, they certainly dictated them to the mind of man, not to the *fingers* of man.

"Peroro" has not quoted me fairly in "To admit any thing like dictation," &c.; he forgot the word *propulsion*. There is a vast difference between dictation with the *consent*, and without it.

I do not know what "Peroro" means by the distinction between the inspiration of the Word, and the inspiration of the writers. The *Inspiration of the Word* is the question; and I do not think that the *Plenary Inspiration* will be much obliged to "Peroro" for the distinction. For my own part, however, I think a distinction ought to be made, between the *relaters* of the Word and the writers; for it is extremely problematical whether many of the prophets wrote their own books or not.

The next quotation from "Peroro" against my "reason forming no part of the subject," is extremely inconsistent with himself. The quotation is from *A.C.* 3652: "All reasonings cease, and ought to cease, when man is in a state to will what is true and good;" which can only be applicable to the regenerate state. And "Peroro" says, "*regeneration is not inspiration!*" I did not apply *perceptive state* in the sense of Swedenborg's *state of perception*, but as applying to the external intelligence of the human mind; and yet it is somewhat amusing to find "Peroro" taking the words out of my mouth, as it were, to contradict himself: "If, then, (he says), a *perceptive state* was induced by the Lord upon natural men, (*such as those were who, for the most part, were selected to write the Word,*) in which the spiritual and natural degrees of life were open as well as the celestial, it must have been by some *special interposition* on the part of the Lord, which will not admit of explanation by any phenomena common to the human mind." If "Peroro" has written here what he meant, he again draws the character of a regenerate person; and as regeneration is intended to be *common* to all, there can be no special providence in the case. Indeed, what is called special providence, is neither more nor less than the special interference of *man*, or his interruption of the blessings which the Lord *intended for all*.

"Peroro" says, "The period when the Word, now extant, was begun, in the time of Moses, until the close of the canon, by the Revelation, was the age of miracles."

I presume this to mean, that the Word commenced with Moses; but that cannot be the intention of the writer. Although the age of miracles, as it is called, might be said to begin with Moses, there were many intervals in the history of the Israelites when miracles were not performed; and I think it may be laid down as a general rule of interpretation, that when the people were under obedience to the law, miracles ceased.

All the civil and domestic parts of Scripture were handed down without miracles; take for instance that beautiful but simple description of Moses meeting his father-in-law. (Exodus xviii. 7—9.) We there have the simple declaration that "Moses *told* his father-in-law *all* that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them." He (Moses) was in the full possession, in his memory, of every thing that transpired; and from that memory, wrote without being *carried away rapt* or *transported*; for had he been, I must contend, that there could have been *no literal sense of the Word at all* on such occasions. It is remarkable, that Moses takes the civil part of the law from Jethro, and which continues to this day. The reason is obvious to me, that Jethro was as much inspired as Moses, to say what he did; and yet it was of a different kind, and not to be embodied into the law of Moses till, "If thou shalt do this thing, and *God command thee so*, then thou shalt be able to endure, and all this people shall also go to their place of peace." It appears that there was a correspondence in Jethro's mind to this kind of order, which Moses had not; but when he took into his memory the principles of civil order from Jethro, he then became the corresponding medium in this degree, from the Divine to the ultimates of the Lord's Divine Humanity. In this adoption of Jethro's principles, we see a preparatory step for the ascension to a higher principle on the part of Moses, namely, to that of morals, before his memory could be the corresponding medium between the Divine and the ten commandments, which are the moral law of God. In morals, the children of Israel were altogether in disobedience and disorder; and, indeed, they had no place for them in their affections; therefore the commandments had to be fixed on their memories by fear. "They said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die. And Moses said unto the people, Fear not, for God is come to prove you, and that his

fear may be before your faces that ye sin not." (Exodus xx. 19, 20.)

From the principles of affection, the Israelites never did, nor could they be made to worship the Lord God of their salvation; therefore it was that, before the tables of the testimony could be ratified by their external obedience to this law, "The Lord said unto Moses, Go, get thee down, for *thy* people, which thou broughtest out of the land of Egypt, have corrupted themselves." When Moses did come down, he heard "*not the voice of those that shout for mastery*,"—gratitude for all that the Lord had done for them; neither did he hear "*the voice of them that cry from being overcome*,"—acknowledgment of their own weakness; "*but the noise of them that sing did he hear*,"—praise and exultation in the worship of the god of their own affections. "*And Moses cast the tables out of his hands, and broke them beneath the mount.*"

I now come to the last paragraph in "Peroro's" paper, wherein he says, "I understand him (myself) as asserting that an inroad has been made upon the integrity of the Word." If I said any thing about *inroad*, I did not expect that there could be any mistake about the nature of the inroad. I MEANT THE RULE OF INTERPRETATION LAID DOWN IN THE PLENARY INSPIRATION, and did hope that I was supporting the integrity or letter of inspiration of the Word, on the *assertion* that Matthew could not be wrong; so that I beg to thank "Peroro" for his quotation from Swedenborg. So much for our own frail humanity! When a superstructure is based upon such uncertainty, it is sure to fall on its own supposed premises, and be *made an end of*! I should like to see, Sir, the papers in the *affirmative* of Mr. Noble's position, as the two papers before me only prove Mr. Noble negatively right, if they prove me wrong. Therefore, with all due deference, I beg to suggest, that it would be well for any of your correspondents to take the *rule* objected to, in the case of Matthew for instance, and prove it right, as it is of little consequence proving me wrong, but of *great consequence* to prove the PLENARY INSPIRATION right.

Yours, &c.,

JOHN COULSON.

Newcastle-upon-Tyne, Oct. 14, 1843.

---

[In the above paper, our Correspondent justly observes, that the "*only fact contended for* (in this discussion) *is that of man's consent, or free-will*," in being the instrument of revealing the Word. As this is the main, if not the only point, to be decided, we would observe, that the circumstances in which the prophets and others were placed were, we consider, such as to induce the individuals in question to engage, in all freedom, in the work to which they were called; so that their *consent and free-will* were no more constrained or infringed than the free-will of any secretary

or amanuensis, who engages faithfully to write down at the dictation of his employer. Moreover, it may fairly, we think, be presumed, that the persons divinely employed in revealing the Word, performed their duty, not only in the *most perfect freedom*, but, at the same time, for the most part, with ecstatic delight. As to the *consciousness* of their inspiration, we apprehend that this cannot be doubted; when it is remembered that almost every new afflatus of the Divine inspiration commences with the declaration, that "the Lord, or Jehovah hath said." And in the Gospels, nearly the whole is a record of what *Jesus said and did*, which, by the power of inspiration, was faithfully recalled from the memories of the Evangelists. From this, however, it does not follow that the prophets and others *spiritually* understood what they wrote from the divine dictation. For we learn from E. S. that there are two kinds of dictation;—one external or audible into the ear of the spirit, which dictation is not necessarily conjoined with a perception of the sense of the subject dictated;—and the other is an internal or tacit dictation into the perception of the mind, carrying with it illustration and conviction as to the true meaning of the subject *thus* dictated. Hence we conclude that E. S. was a subject of this *latter dictation* where he says, *A.C.* 6597, "That the internal sense is such as hath been expounded is evident from all the things which have been explained, and especially from this consideration, that it hath been *dictated to me from heaven*." Whereas, he frequently states that what he wrote concerning the Spiritual Sense of the Word, and the doctrines of Christianity, was not dictated to him by any angel or spirit, but that he received it from the Lord whilst reading the Word. Respecting this internal dictate, see *A.C.* 4788, 4715.—EDITOR.]

---

ON THE SENSE OF JOHN II. 18—23; AND LUKE XXIV.  
38—40, AS UNDERSTOOD BY E. S.

---

*To the Editor of the Intellectual Repository.*

SIR,

I and others have read with surprise and alarm, certain affirmations in a recent number of your journal concerning the controverted subject,—the Glorification of the Lord's *Body*. I say with "surprise," because of the boldness of those statements; and with "alarm," on account of (as I believe) their misleading tendency. But, in order to avoid controversy, I do not refer to the article in question *specifically*. I only beg permission to quote certain passages from our author, to show, (*as I understand him*,) that what the Lord said of *the temple of His body*, &c., in John ii. 18—23; and in Luke xxiv. 38—40; E. S. understood *literally* and *doctrinally*; and also certain passages to shew that something of man was glorified in the Lord *which is lower in degree than what is regenerated in man, and taken by Him into heaven*. I have said that E. S. understood these passages "*literally* and *doctrinally*," for, as he frequently affirms that all doctrine should be drawn from and confirmed by the *literal* sense of the Word, he would have acted inconsistently with himself, if, when he referred to the Word to



establish a doctrine of the Church, he referred for such purpose to the *spiritual*, and not to the *literal* sense: for it is to be noted, that, in the passage in John, the "supreme sense" is actually brought down into, and becomes a part of the literal sense. (See *Ap. Ex.* quoted below.)

I must, however, observe, in addition to presenting these quotations, that it would be more modest, when an individual expresses himself in a manner which he knows (or ought to know) is at variance with the understanding of the doctrines by individuals whose judgment, he might fairly assume, is not inferior to his own, if he would say "I believe," instead of "*We* as a Church believe."

I would not send you the following passages if I thought that in consequence of doing so, controversy would spring up in your pages. Should you allow any correspondent to attempt to reason away what I consider to be the *obvious* meaning of these testimonies, I shall not, I promise you, consider such attempts worthy of reply; nor if I did, would I be tempted to inflict upon the Magazine the evils of a controversy, as hurtful as it must be interminable.

Upon this subject all contributors *ought* to feel themselves bound in *honour* to express themselves in such *general terms*, (and which is a very easy matter), as they have reason to believe would be unobjectionable to the other party in the somewhat recent controversy;—a controversy which is still unsettled either by argument or Church authority, but which has now slept for some time, and if it is to be revived, undoubtedly the seat of it should not be—the pages of the Conference Magazine.

If this be true, *one-sided* statements are, in all fairness, inadmissible. Let individuals, if they *must* advert to this subject pointedly, select passages from the Writings (without comment) which are most suitable to express their own particular views, and then no exception can be taken to their statements. We have plenty of subjects for essays without entering particularly into the only point in controversy amongst us,—a point which seems to be viewed by individuals rather according to their taste and feeling, than according to any *ordinary* rules of arguing and judging. I now proceed to the quotations from E.S.

"*'Jesus answered and said unto them, Destroy this TEMPLE, and in three days I will raise it up again; \* \* \* but he spake of the TEMPLE of his BODY.'* (John ii. 18—23.) That temple signifies the *Divine Human* of the Lord is *here openly declared*; FOR, by the dissolving of the temple, and the raising it up after three days, is understood his death, burial, and resurrection. Again, in Malachi; '*And Jehovah shall suddenly come to his temple:*' here, also, by temple is understood the *Divine Human* of the Lord, for the subject there treated of is concerning the *advent* of the Lord, wherefore by coming to his temple, signifies to his Human."—(*Ap. Ex.* 220.)

"He answered them concerning the *temple*, by which he understood his *body*, that this should be dissolved, *that is, should die, and rise again glorified* the third day. That by *temple* in the supreme sense is signified the Lord's *Body*, [in the last cited passage—'his *Divine Human*' is said to be signified,] may be seen in John ii. 21."—(*Ap. Ex.* 706.)

"The Lord came into the world that he might put on the Human, and make it divine even to its *Ultimates*, that is, even to *flesh and bones*, that he might thus rule all things. That the Lord put on *such* a Human, and *took it with him into heaven*, IS known in the Church. [Qy. What Church?] From this circumstance, that he left *nothing of his body in the sepulchre*, and also from his words to his disciples, saying, '*Behold my hands and my feet, that it is I MYSELF; handle me, and see, for a spirit hath not flesh and bones as ye see ME have; and when he had said this, he shewed them his hands and his feet.*' (Luke xxiv. 39.) By this Human, therefore, the Lord is in *Ultimates*, and because, also, *he made these Ultimates divine*, he let himself [*immisit se*] into the Divine power of ruling all things, from first principles, by ultimates. If the Lord had not done THIS, the human race upon this earth, would have perished in eternal death."—(*Ap. Ex.* 41.)

"The Divine Human before it was assumed and made divine in the world, was not divine even to *Ultimates*. The *Ultimates* are what are called *flesh and bones*. These, also, were made divine by the Lord, *when he was in the world*. This was *accessory*, and this *now* is the Divine Human appertaining to God. Every angel is a man, having a soul, a body, and a proceeding thence; but still he is not *thus* [or by virtue of his having *this* trine] a perfect man, for he hath not *flesh and bones*, as a man in the world has. That the Lord made his Human divine, even to its *Ultimates*, which are called *flesh and bones*, he himself *manifested* to his disciples, (who believed, when they saw him, that they saw a spirit), by saying, '*Behold my hands and my feet,*' &c. (Luke xxiv. 39.) From which it follows, that God is *now MORE A MAN*, than the angels."—(*Ap. Ex.* 1112.)

"With the Lord all is Jehovah, not only his internal and interior man, but also his external man, and his *very Body*, wherefore he is the ONLY ONE who rose up into heaven with the BODY ALSO, as *plainly appears* in the Evangelists, *speaking of his resurrection*; and likewise from the Lord's own words, '*WHY DO REASONINGS ARISE IN YOUR HEARTS? Behold my hands and my feet,*'" &c.—(*A. C.* 1729.)

"The Lord, by his own proper power, made divine every thing about him which was human. Thus, he not only made divine the rational, but also the interior, and exterior sensual, and *thus the very body itself*. *HEREBY* he united the Human with the Divine. That not only the rational, but also the sensual, and *consequently the whole Body*, was made divine and Jehovah, may appear to every one from this consideration, that *the Lord alone* rose from the dead *as to the Body*."—(*A. C.* 2083.)

"The Lord glorified or made divine the exterior things of his natural. The exterior things of the natural are what are properly called corporeal things, or the sensual things of each kind, [*'those in the body subject to the will, and also those subject to the understanding,*'] together with the *recipients*, for *these latter, with the former, constitute that which is called THE BODY*. The Lord made the very corporeal in himself divine, as well the sensual things thereof, *as the recipients, WHEREFORE*, also, he rose again from the sepulchre with his body."—(*A. C.* 5078.)

Many more such testimonies might be added, but these may suffice to justify any one who may feel a disinclination to be included in the "*We*" of the correspondent I allude to.

I am far from being the only one who believes that the Lord's Body, now in heaven, is, as to identity, that very Body which he had when "he spake of the temple of his Body," but which, since that period, he *fully* glorified or made divine. Whenever the *Only* Authority amongst us that can with propriety be called "*the Church*," shall declare a contrary belief, it will then be quite soon enough for your correspondent to say of that belief, "*We* as a Church believe," &c.

Faithfully yours,

A CONFERENCE MINISTER.

---

#### INCONSISTENCY IN CERTAIN OPPONENTS OF THE NEW CHURCH EXEMPLIFIED.

---

It must be very difficult for the advocates of creeds which are essentially inconsistent with themselves, to maintain consistency in carrying out their advocacy. When the eye of the mind is used to contemplate one kind of inconsistency for some time, *as if it were consistency*, there is much danger of the discriminating power becoming so enfeebled and confused, as to see inconsistency, in other cases, as if it were consistency.

In page 215 were presented some remarks on a sermon published (indirectly) in opposition to the New Church at Melbourne. This sermon was reviewed in the *General Baptist Magazine* for June last, and unqualified approbation was bestowed upon it in the following terms:

"This is a clear scriptural, and in our view, a very convincing sermon. The intention of the writer is more especially to refute the errors and cavels of the followers of Emanuel Swedenborg."

Of course the following passage in the sermon was highly approved by the editors along with the rest.

"Some who deny the vicarious nature of the death of Christ, charge us with representing God as 'burning with feelings of wrath and vengeance,' with asserting that the death of Christ was necessary to 'appease his ceaseless anger, to cause him to lay aside his boiling wrath.' The impression intended to be made by such representations is *sadly at variance with the idea we entertain* of the necessity and design of the Saviour's death. Those who say such things, make opinions for us which we do not entertain, and then argue to prove that such opinions are unreasonable. Such misapprehensions, or misrepresentations, are much to be regretted. 'Charity thinketh no evil.' *We do not assert* that the death of Christ was necessary to cause God to lay aside his 'boiling wrath,' to dispose God to be merciful, to induce him to love us: *this is unscriptural.*"

Now let this declaration of what the *General Baptists* do not believe, (adopted by the Editors of their Magazine in June) be put in contrast with the following extract from a sermon preached in India by a native missionary *in their connexion*, (also *quoted with approbation* in the *next* month's Magazine,) as furnished by the too celebrated opponent of the New Church, Mr. Pike, secretary to the missions of this connexion, and of course approved of by him, as the true gospel!

"Balaji also said: 'Suppose a queen were to leave her husband the king, and go to a low caste man, and when she returned, the king said, you shall die, and takes up a hatchet to chop her down; but just as the king was going to commit the awful deed, their only son sprang between, and thus addressed his father, O father, *do not be so cruel*; if thy justice and honour require that one should die, I will die instead of my mother.—Your conduct (addressing the hearers) has been just like that wicked woman. You have left the true God and done wickedly, and when he was about to destroy you, his only Son has given himself, and died in your stead.'"

Truly this is a precious specimen of preaching the gospel to the heathen! After contrasting it with the disavowal of the author of the sermon above quoted and approved by the editors of his church magazine, we may be excused for asking the question, "Do these people really know what they do believe? Have their learned editors any *fixed* principles of belief? or do they turn about according to the impulse given to them by their assailants?" The disavowal of the author of the sermon, it may be observed, affords a satisfactory example of the beneficial corrective action of the New church upon the Old, whenever the former can be brought to bear upon the latter with sufficient permanency and close contact. Under this corrective influence, individuals get some of their errors so convincingly exposed, that a partial modification of them follows; and then, in their simplicity, being unaware of the change that has taken place in their own minds, they assume that all the members of their church, who have not had the advantage of contact with the New Church, believe as they believe! When the New Church, therefore, describes their faith, agreeably to authentic documents, they indignantly cry out,—"*misrepresentation*,—a breach of the charity that thinketh no evil!" but soon come the lagging members of their church who have not been blessed with the corrective influence from which they have profited, to verify the statements of the New Church advocates, as in the above case, and substantiate their allegations.

A THINKER.

### REVIEW.

---

*The Spiritual Creation; or, Soul's New Birth: a Poem in Seven Books*, by Mrs. MARTYN ROBERTS. London: W. Newbery, 6, Chenies-street, Bedford-square.

GREAT pressure of other matter in our Review department has prevented us from taking an earlier notice of the volume before us. We have, however, frequently turned our eye towards this poetical work, and regaled ourselves with the truthful sentiments in which it abounds, and which are often expressed in strains of genuine poetry. Considering the quantity of prose with which we are most frequently occupied, it is indeed a delightful satisfaction, and a most pleasing recreation to the mind, to be able to refresh ourselves by taking an intellectual walk in the beautiful landscape, and amidst the hills and groves, the mountains and valleys, and beside the limpid waters of genuine poetry. The essential elements of genuine poetry are the GOOD and the TRUE, in perpetually varied combination and union; and the language of poetry is the language of correspondence between mental and spiritual perceptions, and the objects and phenomena of nature. The loftier the æsthetic perception of the GOOD and the TRUE, and of the charms, graces, and beauties which array every sentiment hence originating, the more sublime and affecting is the poetic strain. There is an innate perception of what is *Good, True, and Beautiful*; but if these perceptions are not clothed in genuine knowledge, and in correct forms of correspondent melodious expression, the Good is perverted, the True distorted, and the Beautiful deformed. Witness Milton, than whom a greater poetic genius has probably not yet arisen in our country, whose harmonies, numbers, and graces, are so truly excellent! But how deficient in that knowledge which had a direct reference to the subjects which engaged his contemplative and imaginative powers! Trammelled with the erroneous doctrines of his time, and which, alas! are so generally prevalent at the present day, his genius, although a sun in the world of poetry, is obscured by the dark clouds of the false and fallacious, and his poetry, as a whole, can never be relished by the disciple of the New Dispensation. As in theology, so in philosophy, literature, and poetry, all things are destined *to become new*, in the bright day of intellectual and spiritual glory, whose ushering beams are now playing with inexpressible loveliness and beauty in the distant east. And we hail this work as an attempt to place poetry on its proper basis, to make it the lovely form of the Good, the True, and the Beautiful in genuine philosophy, and in pure

and holy theology; and we congratulate the fair author on the appearance of her volume, which abounds with many passages of really beautiful poetry.

In the "Preliminary Observations," the author explains the principles of correspondence between things natural and spiritual, and illustrates the science specifically in relation to the Scriptures, shewing that every thing in the Holy Word is full of "*spirit and of life*," and that by the development of the Spiritual Sense, through the Science of Correspondences, a new Sun of truth and of glory has arisen upon the world.

In the first book, the author describes the soul before regeneration, when—

"——— imprison'd, changing to a hell,  
A self-tormenting fire of maddening lust,  
In wild disorder'd chaos, plunging all  
The fair proportions of angelic life,—  
A depth where every element in strife  
Distorts the image of a bounteous God." &c.—p. 47.

The doctrine of "*Remains*" is one of peculiar beauty in the New Church. It shews us, how the Lord, from earliest infancy, is preparing all things necessary for the regeneration of man, by treasuring up every feeling and sentiment of innocence, tenderness, and love through the parental sphere operating on the child, and thus coöperating with the divine sphere in preserving him in states of health, peace, and happiness. The address to the mother, shewing her that—

"These holy things young mem'ry will retain,"  
is one of the most beautiful passages in the first book:—

"O Mother! faint not o'er thine arduous task,  
When the sweet influence of maternal love,  
Without fruition, seems to spend itself.  
The twilight prayer, though faintly murmur'd out,  
The truth that God can see the heart's intent,  
That he, in love, through all the darksome night  
Is watching, with outstretch'd protecting wing,  
Above the slumbering infant, cradling him  
With heav'nly dreams, and shedding morning dew,  
To wake and freshen up his tiny sense;  
These holy things young mem'ry will retain.  
Then, mother, sprinkle o'er thy darling's face  
Baptismal dedication, teach him soon  
The initiate doctrine of a Christian child,  
Which, like autumnal bud, may lie enwrapp'd  
Through chilly winter, till the warmth of spring  
Burst the hard covering, and set it free  
In fresh luxuriant foliage; let him hear

God's holy word, and when he first begins  
 To cast aside all aid, and lean on self,—  
 When plunging in the vortex of the world,  
 He tries his new-fledged power, and flings away  
 The truths of infancy, as if they bound  
 His flight, O weep not, waver not—those truths  
 Are not obliterate; they only sleep  
 Like dark Bethesda's silent pool, and wait  
 The angel's quickening touch."—p. 49.

We shall again advert to this pleasing and edifying volume, and adduce some more extracts from its pages; in the mean time, we cordially recommend it to the perusal of our readers.

---

### POETRY.

---

#### TO THE MEMORY OF "EMANUEL SWEDENBORG."

---

THOUGH from my heart the streams of gladness flow,  
 Though in my mind the rays of glory glow,  
 The o'er-laboured thought still asks fit words to tell  
 Of that serenity ineffable,  
 Of those unutterable strains that come  
 In murmurs sweet, from our ethereal home,  
 While o'er my fancy,—which in colours faint  
 Vainly would strive mine energy to paint,—  
 Thy visions awful in their calmness rise,  
 Love breathing awe,—the people of the skies!—  
 Thy friends, Emanuel, and a mighty sea  
 Of solemn thoughts, which an eternity  
 Alone can fathom, which alone a soul  
 Immortal can behold, forth from thy pages roll!

O Herald of glad tidings! far above  
 This sin-worn earth beneath the Sun of Love  
 Kindling thy holy rapture, nor to thee  
 Denied the sight of heaven's wide panoply.  
 Lustres of Wisdom in those regions shine,—  
 Love beaming Light in energy divine;  
 And ever there the sons of glory blend  
 Action and joy for love's supremest end!

Not all unknown thy Truth-lit words I greet,  
 Nor strangers to mine ear thy heavenly accents sweet,  
 Nor unfamiliar every one to me;  
 Like ancient friends, smiling on memory,  
 To the inward spirit radiant some appear,  
 And wake with mighty voice the affection slumbering there.

Are ye not deathless, O ye memories?  
 Lo! ever as your sleepless shades arise,  
 The tears unbidden glisten in mine eyes;  
 In my full heart the rays of rapture glow,  
 And tides of love and joy too deep for utterance flow!

G. A. WINGFIELD.

---

#### LETTERS FROM AMERICA.—LETTER II.

---

*To the Editor of the Intellect. Repository.*

Sir,—You will have expected a second letter from me long ago. I have delayed to write, because this duty was felt to be somewhat disagreeable, as some subjects to be treated upon are difficult ones, and are embarrassing to the New Church in America. It appeared prudent to wait until I should have accomplished a journey which I intended to make eastward in these States, at the time of holding the two Conventions, this year, at Philadelphia and New York. By making the personal acquaintance of various influential men in the Church, on the other side of the Alleghany mountains, especially in the New England States, and conversing with them, it seemed that I might so far extend my information on the difficult subjects alluded to, as to be enabled to write upon them in a manner more satisfactory than I could otherwise do. These Conventions, however, have now met, and I have not accomplished my intended journey. When the time came, I was induced, for various reasons, to prefer a tour in the Far West, which could then be undertaken in company with a New Church friend residing in this city. From this tour I am now returned, after an absence of six weeks. As it is desirable to avoid any further delay in writing to you, I will now proceed with this correspondence. On the present occasion I will give you some account of the New Church Western Convention, recently held in this city; also I will relate some matters connected with my journeyings; and will then detail a project arising out of my visit to the Far West.

First, then, with respect to the Convention. You are aware that there is held here annually a Western Convention of the New Church, which is independent of the two others held in America. It has now sat for the eleventh time. Those who compose it are not representatives of societies, but of any worthy members of the Church in this region who may choose to belong to it. You may think this an objectionable feature of it, judging from the English practice of constituting a Conference only of ministers and representatives of societies; but for the Church in America, especially under present circumstances, I am quite of opinion that it is better for Conventions to be constituted in a way similar to this in the West. My reasons I may give at another time. This Convention met here, in the Temple, on May 24th, and did not finish its business until the 29th. About 200 members of the Church attended it; three-fourths of whom were residents in Cincinnati, and the remainder from various places in the West. Some persons came more than four hundred miles to be present. When in session, this Convention presented a much more imposing appearance than your Conference, because of the great number of persons attending it. Sometimes their discussions are carried on with more warmth, and are more protracted than with you, as you may naturally expect, when all who choose are at liberty to speak upon any subject. I was pleased, however, to see the brethren generally animated by so much Christian feeling, at times when important and trying questions came before them. The decisions to which they came in relation to such questions, were such as



seemed to give general satisfaction; in my opinion they were just and prudent, and calculated to benefit and strengthen the Church in these parts. The session this year was more numerously attended, and produced more pleasing and useful results than on any former occasion. During the forenoon of each day, according to custom, divine service was performed, and a sermon preached; and on the Sabbath morning, after four days diligent labour, and after the usual Church service, the Sacrament was administered to various members of the Convention. About one hundred and twenty partook of it, and thus gave a pledge of devotedness to their common Lord and Saviour, and of charity one to another. This mode of closing a Convention pleased me exceedingly. What can be better than for a Conference or Convention of New Church members to close its session by the assembling together of any brethren who may be there from a distance, with the society worshipping in the Church where they have met, and partaking solemnly of the Lord's Supper before they separate and return to their homes?

The meetings of the Western Convention are attended with many good effects, independent of its deliberations in regard to the Church. The brethren can be brought together in considerable numbers at such times on a social plane, in a way to strengthen their attachment one to another. Those who have spacious houses and gardens, in this beautiful city, are accustomed, first one and then another, to entertain, each evening, an assembly of the brethren, who have thus delightful social meetings on a large scale. I had the pleasure of being amongst them this year, and was exceedingly gratified both to witness the good spirit by which all were animated, and the respectability and refinement which characterized the assemblies. In this way, "Convention Week" is to the Church in these parts, what Whit-week is to the Church in your town and neighbourhood.

You will, before this, have received a Journal of the Convention held this year.\* By perusing it, especially the letters appended to it, you will see the views entertained here, in the West, on subjects connected with Church order, &c. You will see that a subject which seems to be a difficulty with many, is the priesthood; but this subject is likely to be settled in an orderly manner, and so as to give pretty general satisfaction. A wish prevails to introduce lay-preaching, as it exists in England, and it will most likely be adopted at the next Convention. Hymn-singing was pronounced to be proper and useful, and a supply of

hymn-books will either be obtained from England, or they will reprint your hymn-book here. A periodical is to be published weekly, not indeed by the Convention, but by an individual on his own responsibility. Application was made for the ordination of Mr. George Field, from England, which was granted, and he was ordained accordingly, Mr. F. has been in this country some seven years.

There are here, in the West, about twelve ministers, and about sixteen organized societies: four of these societies have been established during the last year. The Eastern is separated from the Western part of the Union by the Alleghany mountains.

Having now said sufficient respecting the Convention, I must relate some matters connected with my recent journeyings. Before the Convention met, I made a short tour in this state, during which I saw various receivers of the heavenly doctrines, and visited two or three societies. All that I saw were intelligent men, and seemed to be imbued with a proper spirit in the good cause. The societies, whether they have ministers or not, have their Sabbath worship with the greatest regularity. By referring to the Convention Journal, you will see that there are many places in the State of Ohio, where receivers are to be found.

After the Convention was closed, I set off with my friend to some distant places in the West. We took our passage in a steamer for St. Louis, in the State of Missouri, where we arrived in four days. We soon made the acquaintance of some N. C. friends in that city, with whom we spent some agreeable days. They have a society there, established recently, consisting of about a dozen persons, and they have regular Sabbath worship. These brethren are respectable and intelligent men, and full of zeal in the good cause. They were hoping to have shortly a great increase in their numbers, because many were known to be reading Swedenborg with approbation. Some lectures were delivered there, not long ago, by Mr. G. Field, which had been so favourably heard, that a number of persons belonging to various denominations, met of their own accord, and formed themselves into a society, simply to purchase and read the works of E.S., together with some collateral works. They soon raised sixty dollars towards that object. We left St. Louis for the town of Pekin, in the State of Illinois, where we arrived in two days. I paid a hasty visit to a beautiful town named Peoria, where there are some readers, but there is not yet any organized society. Mr. Field had been there, and had lectured; two other lecturers had preceded him, and prepared the public mind for the course of lectures which he delivered, and by which a great degree of excitement was created in favour of the doctrines of the

\* We regret to state that no journal has yet arrived.—EDITOR.

Church. There was a great demand for books, and for more lectures. I returned to Pekin, and afterwards we went across the country, some sixty miles, to Springfield, the capital of the state, where we found a pleasing N. C. Society, that had been recently organized, but had not, as yet, a minister. They had a Sunday-school and regular worship, with a congregation of from thirty to forty persons; and their prospects were very encouraging.

The next place in Illinois where we found a N. C. Society, was Canton, a small town, where we staid five days. They have worship regularly, but are without a minister, and they have also a Sunday-school. Their numbers are under twenty. Their zeal impels them to go away, one Sunday in the month, to a distance of some ten miles, to hold a religious service, and so disseminate the heavenly verities. I gave a lecture at Canton, one evening, in a Methodist place of worship, which lecture was attentively listened to by the minister of that Church, and a numerous audience.

From Canton we travelled in a direction north-west to the territory of Iowa, where we visited various places, but saw no N. C. people. From Davenport, in Iowa, we took steamer to come down the river Mississippi, southward, to the city of Nauvoo, in Illinois, the celebrated station of the Mormons, Mormonites, or Latter-Day Saints, where we arrived on the 15th of July. As you have often heard of the place, and of the people dwelling there, and have heard all manner of reports respecting them, it may not be amiss to give you some account of them and their religious views, more especially as this is a formidable religious movement, and many persons in your neighbourhood are embracing this system. This movement had its origin in a vision with which an individual, named Joseph Smith, inhabiting the State of New York, professes to have been favored by the Almighty. He was told, as he says, by the Lord in a vision, that he was to be his prophet on earth, and was to establish a true Church,—the Church of the Latter-Day Saints, before the Second Advent of the Saviour, which was shortly to take place. He was to find in a certain spot under ground, some golden plates, which he was to translate and give to the world. He sought accordingly, and found them. They were numerous, and put up to resemble a book; they were full of hieroglyphics, which, with the miraculous aid of an urim and thummim, he translated, and printed the translation, which constitutes the Book of Mormon,—a book which they receive as equal to the Bible. He began his Church, seven years after finding the plates, at Manchester, in the State of New York; he afterwards removed to Kirkland, in this State of Ohio, where he built a

temple, and had many followers. Being necessitated to quit that place, he went with many of his people to settle in the State of Missouri, where they were greatly persecuted; they were driven from one place of settlement to another, sustaining many hardships and cruelties, until they arrived at their present place of settlement, where they have been left in peace. A large piece of ground was purchased, where they commenced to build the city of Nauvoo, and also recently to build a large temple for purposes somewhat similar to the temple at Jerusalem. On arriving there, I was struck with the strange appearance of the place; great numbers of rudely constructed dwellings were seen scattered over a great portion of four square miles of land, reaching to the river. I went to see the celebrated temple, which I found to be of a style of architecture altogether unique, but still very fine: it is on a hill, and is being built of beautiful stone. Its dimensions are 127 feet by 86; the walls were up some twenty feet above ground, and it was proceeding rapidly, for each disciple there has to labor one day in ten at the building. On the basement there is constructed, for purposes of baptism, a brazen sea, standing on twelve oxen carved in wood, to imitate, I suppose, the brazen sea in Solomon's house. There are, I believe, to be tabernacles around the temple, in which the people are to worship. Proceeding down the town, in the direction of the prophet's dwelling, I perceived a steamer about to depart, conveying, as was said, a large company of Mormons up the river, on a trip of pleasure. Seeing the prophet go on board, I made free to follow, and became one of the party. I had soon the pleasure of being introduced to Smith, and of shaking hands with him in the presence of his people; but he showed an unwillingness for conversation at that time. The company comprised many respectable people, especially ladies. The prophet seemed to be a shrewd, though not a polished man, nor yet a man of letters; indeed he displeased me by his rude and vulgar manners, and his humour for low jocularity. His age is thirty-seven. Next morning, being Sunday, I went to attend their worship, which was held in a grove, on a hill near to the temple. I was interested with this locality, never having witnessed, although I had often read of, worship in groves. Some three thousand persons were present, chiefly of the humbler classes, but all apparently well-disposed, and, for the most part, sensible looking people. About a third part were English, and the rest Americans, Canadians, and Germans. They proceeded with their worship, much as Christians generally do. As they were singing the second hymn, the prophet arrived in his carriage, and walking up to the pulpit, made signs that he was going to

preach. At this the audience were agreeably surprised, because he seldom favors them with a sermon. He preached, and it is due to him to say, that I have seldom heard a preacher of more extraordinary powers in the pulpit. He was heard with an extraordinary attention for nearly an hour and a half. His extemporaneous discourse gave evidence that he possessed uncommon intellectual powers; though these might not be properly directed, nor had he been favored with a good education. They had worship again in the afternoon, and again he preached; after which they had a host of baptisms in the river. I made on that day the acquaintance of a man and his wife from my native town, in England, who had embraced Mormonism, and gone to reside at Nauvoo. They were far, they said, from being dissatisfied that they had come, although they had suffered severe privations; indeed they seemed infatuated with the prophet and his system. Two days afterwards, I went to Smith's house, but he was absent. I conversed with his wife, an intelligent woman, at some length, respecting her husband and his religion, and afterwards with two of their leading men, especially with Smith's elder brother, who holds the office of patriarch; for they have a prophet and patriarch, together with a goodly number of apostles, bishops, high-priests, priests, and elders (great names to be given to humble clod-hoppers, or men who must toil hard for a livelihood with the saw or the axe). I learned from the patriarch, who was an intelligent man, and had had a fair education, that they had more than one hundred and fifty thousand followers, and more than five thousand missionaries out in various parts of the world. They believe in a Trinity of persons; in the Saviour's atonement to the Father for hereditary evils only, while man has to atone himself for actual sins by obedience; justification is by faith and works united; and the body rises again. They baptize for the dead, because all who have died without becoming Mormons, are in a confined intermediate state, until some Mormon is baptized for a relative or friend; whereupon, the person baptized for, is immediately set at liberty in the other life, and will be of the first resurrection when the Saviour comes. They, with deceased and living Mormons, will, at that time, be caught up to meet Christ in the air; after which the second resurrection will take place of all the rest, who will rise to everlasting contempt; they will be transplanted to one or more of the planets, to be for ever tormented in the fire of evil passions, or torments of conscience. The earth will be purged by fire of all things noxious, and so will be changed; whereupon the Lord and his saints, the Mormons, will descend and reign on the earth one thousand years,

during which time Satan will be chained, but at the close of it, he will be loosed again, for the purpose of tempting, for a while, all who shall have been born and regenerated without pain during the millennial reign: after that he will be again chained, and chained for ever, and the saints will eternally dwell on the earth. All prophecy is to be literally fulfilled, say they, and the Mormons are to enjoy the miraculous powers which are promised to believers; but on pushing them closely on these matters, I found that some things are to be spiritually understood. None but Mormons are to be saved, and they wish to bring all to Nauvoo or its neighbourhood; but it is not absolutely necessary that they should go thither. The Lord's kingdom for which we pray, is the millennial reign. Such are their principal tenets. On the following day I was again at the prophet's house, and had a long conversation with this strange character; but I have already given you enough of details. He did not like some of the questions I put to him. When speaking of his first vision, I inquired which of the persons of the Trinity it was who appeared to him? He replied that it was the Father, with his Son on his right hand; and he said, I am the Father, and this Being on my right is my Son, Jesus Christ! There was nothing in his appearance to indicate any aberration of intellect, or that he gave himself up to any great degree of mental abstraction. My conclusion was that he was an impostor. The religious movement now going on under him is of much greater importance than is generally imagined.

It is remarkable that the Mormons are the only professing Christians whose missionaries go out without purse or scrip. The prophet reminded me of this fact. It was told me how this is done, from which it appeared how much real zeal can accomplish.

The followers of Smith are generally of the humbler classes, but they seem as sincere and orderly as other professing Christians. They do not form themselves into a community, but each has to provide for himself. Those who arrive at Nauvoo from England without pecuniary means, have often to suffer great privations. As there are no manufactures, there is but little employment for them, and that employment, being the labour of cutting down timber and cleaving it, constructing dwellings, making brick, &c., is often quite unsuitable for men who have been operatives at home in various branches of manufacture. Generally the new comers have to go away to a great distance, and find employment as servant women, or labourers on farms, and to have their wages paid perhaps in produce, as there is very little money. Some persons appeared very dejected and discontented. The country,

however, is beautiful and fertile in the highest degree, and those who can take money with them to purchase land and become farmers, may establish themselves very pleasantly in the neighbourhood of the city. I have spoken of the rude dwellings of Nauvoo; but there is also a great number of handsome dwellings there.

After quitting Nauvoo, we saw here and there a New-Churchman, in places that we visited. At length we returned to St. Louis, of which city I have previously spoken, where we soon engaged our passage for this place. Allow me here to state my impression, that in the countries I have spoken of, there appears to be a fine prospect for the New Church. The doctrines seem to take root more easily than in most other countries. It is surprising what an effect has been produced by lecturers who have visited these parts. These countries are new, the settlers are new, and the public mind seems to be craving for something new in religious matters. And let me add, that I was much pleased with those receivers of the doctrines whom I had the pleasure to see. They were men of good standing in society; sensible and serious in their new religious system, and disposed to come forthwith into proper order. They all received me in the kindest manner, as a brother from England, whom they were exceedingly happy to see. My friend and I, at length, arrived safely in Cincinnati, after an absence of six weeks, and after traversing more than 2,000 miles on the noble rivers and in the splendid countries of the Far West.

Allow me now to speak of some parts of a beautiful region I visited, for a purpose which will afterwards be explained. I wish to speak of the prairies of Illinois, which I traversed in various directions for nearly a fortnight. Your readers may not, for the most part, have read what has been published in travellers' books respecting them. They are extensive tracts of land, resembling your meadows in England, the soil being fine and fertile in the highest degree. The term *prairie* is a French word, meaning meadow land. These prairies are not flat or hilly, but undulating, with occasional patches of trees, and streaks of forest land. They brought to mind the extensive parks of the nobility in England. The State of Illinois principally consists of such land as this, and there are great portions too in some neighbouring States. You may readily conceive that such a country, if healthy, must be very inviting to emigrants, who follow agricultural pursuits. Such land does not require clearing, like forest land; the settlers have simply to fence in what they purchase, and at once it is ready for the plough. For pasturing flocks and herds, it is already in a fit state, and never needs meddling with, except perhaps to burn up occasionally any

superfluous grass there may be in the fall of the year. As to the salubrity of these regions, to which I paid particular attention, I was agreeably surprised to find that there has prevailed a great deal of misconception in Europe on this subject. It is true that some parts are unhealthy, especially in the south of the State; but these are well known, and can easily be avoided by settlers. There is coal found in abundance, and of good quality. Good water is always to be had by digging a little in the earth. These prairies produce almost all that is produced on land in England, with many things besides. I perceived that in most parts potatoes are raised of the very finest quality. Indeed, were I to enter into particulars as to the capabilities of the soil, its great fertility, and the cheapness of provisions there, I should make statements which would hardly be credited. As to the climate, it is very suitable for English constitutions, if you avoid the south. The extremes of heat and cold are, however, greater than in England.

I have chosen to address you on the above subject, because of a communication received some months ago from a friend in England, desiring information and advice, as to the propriety of a company of New Church brethren, removing from your manufacturing districts, to some part of the Mississippi valley, to become settlers there as agriculturists. My best attention has been given to the matter; but I have never felt that I could recommend such an undertaking, until I saw the prairies above-mentioned. I conversed with our N. C. brethren about it, wherever I went in Illinois, and all concurred in recommending such a settlement. I have also conversed with our brethren in other parts, especially in this city, and with other sensible and practical men, on this subject; all of whom have expressed themselves in sanguine terms, as to the success of a well-managed undertaking of this kind. What I speak of, however, is nothing new. There are various settlements or small colonies in these Western regions, chiefly from Germany and from the Eastern States of America. By coming in a body, they bring with them congenial society, and they can in various ways co-operate with, and assist one another. What they require, in the first place, is, of course, the means of purchasing the land, the means of emigrating thither, and supporting themselves until their first crops are raised. In the second place, they require to have well-arranged plans of action. With respect to the first necessity, I may observe, that lands can be bought on the condition of paying for them in yearly instalments, during five or six years. As to the best plan for a settlement, I conceive that a community should not be thought of, even by members of the New Church. The system of association devised by Fourier, is much talked of at present in this country, and some establishments are commencing upon his principles. Their practicability has yet to be tested. To myself they do not seem to be utterly impracticable. Still it might be safest for a company of N. C. settlers, to act on the principle of each one for himself; so far as they are in good, they will spontaneously co-operate and assist each other in a variety of ways. I was at two settlements in these prairies which pleased me exceedingly: they were both on the same plan, or

nearly so, and it was quite simple. One of them I will describe. Three hundred Presbyterians, in the State of New York, resolved to go as a little colony, and settle in the prairies of Illinois. They met, agreed to purchase a portion of land, sufficient to give each of them, or each family, eighty acres; they appointed and sent off commissioners to seek out a suitable situation, and purchase the land. This done, it was lotted out, and they went to it, taking their pastor along with them, and took possession; the choice of the lots they sold by auction. All this was simple and straightforward, and it has been quite successful. There are now, after six years, six hundred persons there, all Presbyterians, I believe, and all is peace and prosperity. A N. C. settlement would do well, I conceive, to adopt such a plan as this. The leader of the N. C. society at the capital of Illinois, informed me that an entire township—which is a portion of land six miles square—can be had at the price of from nine to twelve English shillings the acre; this being at second-hand, excellent prairie, and partially improved. It may be said, that men who are not agriculturists, but have been accustomed to manufacturing pursuits, would be ill-suited for settling in the way above-mentioned. There may be some truth in this; but surely they might soon acquire a degree of knowledge and aptitude in the farming life sufficient for enabling them to raise as much produce as they would require, upon such land as I have described. In other respects, they would, as practical men, in manufacturing, have one great advantage: they would be able to avail themselves, in some degree, of the capabilities offered in that region, for manufacturing pursuits. A sufficiency of water and coal is to be had. Wool, hemp, and flax are raised there; they are now commencing to raise silk; and cotton is easily had from the States to the South. Such settlers as I have mentioned, might, in time, not only have manufacturing establishments, but also raise a portion of wool, silk, &c.

I have now said enough on the above subject. Any steps which might be taken, whether sooner or later, in regard to the above subject, should be taken with the greatest deliberation. Ample time should be devoted to the consideration of it, and every information acquired. It may be, that prospects are brightening in the manufacturing districts of England, so as to render it inexpedient for parties to think of emigrating. It is far from my wish to recommend men to leave their own country, without urgent reasons. My object in what is said above, has been simply to give the best reply in my power to the application made to me. My information may still be useful, for there is but too much reason to fear that the manufacturing interests of Britain will droop and languish from year to year, as other nations, especially America, proceed in their determination to manufacture for themselves.

Such a settlement as is here proposed, would doubtless be joined by some N. C. brethren in this country. If successful, it might in time attract many others, and so go on increasing. Indeed, it is thought here that it might eventually lead to very useful results.

With respect to the New Church in this city and neighbourhood, I may say that it is in a prosperous state. It has recently been attacked by a leading individual among the Methodists, who wrote several articles in a newspaper, containing, as usual, mere ridicule and misrepresentation. His papers were promptly answered, and he must have seen that such attacks are perfectly vain. He has been publicly invited to print a sort of refutation, which he says he has written, of the doctrines, but he has not yet done it, nor is it likely that he will.

Hoping shortly to address you again, I remain, &c.,

A. H.

Cincinnati, August 12th, 1843.

## LONDON MISSIONARY AND TRACT SOCIETY.

**TWENTY-SECOND REPORT.**—A great portion of the details of this interesting Report have already appeared in this periodical.\*—The Committee, during the past year, have had courses of lectures delivered in London. Respecting the first course they say, that “they had repeatedly inquired respecting places that would be suitable for the delivery of lectures on the heavenly doctrines in London, and had experienced great difficulty in consequence of their being held in disesteem by the generality of Christians. Whether this opinion is founded upon knowledge or ignorance of what the doctrines really are, the result is the same; we are completely shut out

from many of the situations which the religious public are in the habit of frequenting. Under these circumstances, and with the hearty concurrence of the Committee of the Free School, it was determined to try the effect of a course of lectures, on the Creed of the New Church, at the School-room, Charles-street, Westminster Road; and several friends kindly undertook to deliver one or more of the lectures. The following were the subjects selected:—1. Introductory. The necessity for presenting new views of religious truth. 2. The Divine Unity and Trinity. 3. Redemption and Atonement. 4. The Sacred Scriptures, the Word of God. 5. Justification and Salvation. 6. Resurrection and the Life after Death. 7. The Second Coming of the Lord. 8. Future Prospects of Religion. These lectures were delivered on Thursday evenings,

\* See the Rev. D. Howarth's *Missionary Visit to Cheltenham, 1842*, p. 279.—Visit to the Poteries, *ibid*, p. 313.—See Rev. E. Madeley's *Visit to Colchester, Brightingsea, and Hoxton, Repository* for this year, p. 70.

from October 27 to Dec. 15. Publicity was given to them by means of placards and hand-bills, the latter containing a copy of the *Creed*, as given in the Catechism. The unfavourable state of the weather, and the obscure locality of the school, combined with other circumstances, prevented the audiences from being so large as was desired. Several of our own members were present on each evening, and very great attention was paid by strangers to the able exposition of the doctrines by the various lecturers. The success of the effort, however, was not such as to lead the Committee to wish to repeat it, for the present, at that place; yet it has been ascertained that one person at least has, in consequence, been led to purchase some of the works, and very probably this is not the only instance in which the lectures were positively beneficial."—The other courses were delivered by the Rev. E. Madeley, respecting which the Committee say:—"Our esteemed friend, the Rev. E. Madeley, having kindly undertaken to visit us for the purpose, your Committee arranged that he should deliver two courses of four lectures each, 'On some of the most important doctrines of the Word of God, as communicated by the instrumentality of Swedenborg;' one course at the Western Literary and Scientific Institution, Leicester Square, and the other at the New Church School, Francis-street, Whitmore Road, Hoxton.—At the Western Literary Institution, the audiences, with very few exceptions, consisted of those who appeared to be desirous of hearing what would be offered to their consideration on the momentous subjects announced: and the silent and fixed attention they paid to the lecturer's arguments, satisfactorily proved the deep interest that was felt. Mr. Madeley unhesitatingly, yet affectionately, stated both the errors of the popular views held on the various points brought before them, and the truths as held by the members of the New Church on the same subjects; and he so fortified himself by

quotations from every part of the Bible, including a copious selection from the Epistles, as to leave an impression on many, which, whether it will soon shew itself or not, will doubtless be permanent. He was evidently anxious, while discussing the various topics, not to give unnecessary pain to any one who might differ from him in opinion, and therefore made no attempt to ridicule the views of others, although he did not hesitate to throw upon them the full blaze of truth by which their deformity was fully exposed. On the subject of the *At-one-ment*, however, collision of sentiment was unavoidable; notwithstanding which he succeeded in rivetting the attention of his audience during nearly an hour and a half, and they testified their approbation at the close by plaudits longer and louder than on any previous evening. Each lecture was introduced or concluded by the Lord's Prayer. The average attendance was about 200.—The last lecture, that on the Word, notwithstanding its length, was listened to with breathless silence. It seemed like opening a new mine of more precious metal than had before been discovered, to point out to the audience wherein the divinity of the Sacred Scriptures really consisted. Instead of the vague notions commonly entertained respecting their inspiration, the lecturer presented a clear view of the Science of the Correspondence between natural and spiritual things, to the astonishment and high gratification of many who, from not having had their attention turned in that direction, had previously been in total ignorance on the subject."—The cash received from subscriptions and donations during the past year is £97 12s., and the cash paid during the same period is £97 8s. 6d.; so that only 3s. 6d. remains as a balance in hand. Tracts disposed of during the past year are 12,319.—The Report abounds with useful and interesting remarks, and we cordially recommend it to the perusal of our readers.

## MANCHESTER AND SALFORD MISSIONARY SOCIETY.

**TWENTY-SEVENTH REPORT.**—We resume our notice of the Reports of the different useful institutions, which have been established for the promotion of the

Lord's New Church. The Manchester Missionary Society, whose claims, on account of its distinguished usefulness, we have frequently impressed upon the

attention of our readers, is more active than ever in the holy cause for which it was established, there being at the present time a greater number of able missionaries on its list than at any former period, although, we regret to state, its funds are by no means so ably sustained, and its efficiency is, in consequence, not so great as it otherwise would be. There is a balance due to the worthy treasurer, who for many years has so kindly and faithfully performed the duties of that important office to the Society. As a means of recruiting and replenishing the funds of this institution, we would respectfully suggest to the Committee the propriety of instituting subscriptions of a penny or twopence a week, and of enlisting the service of our female friends in collecting the said subscriptions. If all the societies in connexion with the Manchester Missionary Institution were to adopt this plan, both the rich and the poor might co-operate together in this

great and good work, and none would feel it to be a burden. They who have calculated what considerable sums arise from small helps and means, which scarcely any one can individually experience as an inconvenience in bestowing, know, that a very efficient annual amount might in this way be raised for the purposes of the Society. The Report contains details of much interest in reference to missionary labors, and the distribution of Tracts.—A Society at Bury has been formed during the past year, and a Sunday-school has been opened, both of which are making very satisfactory progress, and will, no doubt, become a new centre of heavenly light and love in that populous district. Several interesting letters from the Rev. J. Bayley, Mr. D. Taylor, Mr. T. Robinson, and Mr. L. Kenworthy accompany the Report, which we sincerely recommend to the perusal of our readers.

### MISCELLANEOUS INFORMATION.

**PUBLICATION OF THE CONCLUDING VOLUME OF SWEDENBORG'S ANIMAL KINGDOM.**—It is with great pleasure that we insert the following circular, which gives every particular information relative to the publication of the concluding volume of Swedenborg's "*Animal Kingdom*." This circular is addressed to the subscribers, individually, of the first vol., who, we doubt not, will again come forward to enable the translator to accomplish the work he has undertaken. We particularly wish to impress the fact upon the attention of our readers, that this is the *only volume* of Swedenborg's philosophical works for which subscriptions are required; the other works, consisting of four or five volumes, with expensive plates, are most liberally published at the sole expense of the Rev. A. Clissold, M.A. :—

"Dear Sir,—We beg to submit to you the following statement, and to solicit your coöperation for the important end of placing before the English reader the concluding volume of one of the most valuable of the Scientific Works of Swedenborg. —Parts II. and III. of "*The Animal Kingdom*," completing the work, are now ready for the press. It is intended to publish these parts together, in one volume, which will also contain an Introductory Preface, a full Index of Subjects, and a Bibliographical Notice of the Authors referred to in the work. Although the second volume will be larger than the first, it will be

charged only ten shillings and sixpence to subscribers: to non-subscribers it must be supplied at the ordinary rate of other scientific publications; that is to say, including the booksellers' *per centage*, at about eighteen shillings per copy. But this concluding volume cannot be published until an amount is collected at least equal to the subscription for the first volume; until, in fact, rather more than six hundred copies are subscribed for. Each subscriber will be entitled to one copy of the second volume in return for every half guinea subscribed. It is extremely desirable that the subscriptions should be paid when the subscribers send in their names, to save the trouble which has been experienced with the first volume, in collecting the amount afterwards: also that each subscriber should communicate his full name and address, with other requisite information, in order to ensure the transmission of the work as soon as published.—The undersigned beg to state, that they extend their office of Treasurers to the second volume also. Subscriptions, therefore, may be addressed, in London, to Dr. Spurgin, 38, Guildford-street, Russell Square, and Mr. Brooksbank, 307, Holborn;—also to Mr. W. Newbery, Publisher, 6, Chancery-street, Bedford Square; and in Manchester, to the Rev. I. H. Smithson, 2, Ordsall Terrace, Regent Road, Salford; the latter gentlemen having kindly consented to receive subscriptions, and to hand them to the Treasurers. It is particularly requested that all subscriptions may be forwarded direct to one of the above parties, and not to the translator. Between *eight* and *nine months* must elapse between the time when the volume goes to press, and the time of its publication. It is important, therefore, that you should communicate with us immediately, stating whether you are willing to renew your *former* subscription, or to what amount you will contribute, to enable the translator to

complete his undertaking.—We are, dear sir,  
yours, &c.,

"JOHN SPURGIN, M.D.  
"JOHN BROOKSHANK.

"October, 1843."

The following subscribers to Vol. II. have been received:—  
Mr. Otis Clapp, Publisher, Boston, U.S.  
in behalf of subscribers at Boston... 100 copies.  
Rev. De Charms, Philadelphia, in  
behalf of the Book Committee of  
central Convention..... 50 do.  
Rev. Augustus Clissold ..... £10 10 0  
Mr. J. Clover ..... 5 5 0  
Mr. C. A. Tulk ..... 4 4 0  
Mr. Francis Goadsby ..... 2 copies.  
Rev. I. H. Smithson ..... 2 copies.

**CIRCULAR FROM BATH.**—The following circular has been issued by the friends at Bath; it is addressed to the members of the Church individually, and we particularly solicit their attention to the object for which it has been issued:—

"Sir,—I am directed by the committee of the New Church, in this city, to inform you, that the society have just commenced building a place of worship and school-room, in a most eligible situation. The cost of the intended building, it is calculated, will be about £1,050, of which the committee have in hand, from subscriptions, nearly £250, and will have to borrow on mortgage at least £800. The committee and members of the Church are of course desirous that the amount of money borrowed shall be as small as possible; and as more than £50 above the present sum cannot be expected as additional subscriptions from among themselves, the object of this circular is to acquaint the friends of the Church in other parts of the kingdom of the circumstance, in hopes that aid, however trifling, may be rendered. The eligibility of Bath for a place of worship, appears beyond all doubt among the resident members, and every visitor concurs in opinion, the society having, in addition to many members in various parts of the world, increased beyond the accommodation of its present room in Chandos Buildings. It is presumed that if a regular increase of members have continued during the last twelve years, notwithstanding the prevailing objections of strangers to enter a private room, a far greater increase will take place when a regular place of worship is established. I am, therefore, requested respectfully to solicit the aid of your society towards the Church in this city; and the produce of any efforts you may make to further the object in view, will be gratefully received, and tend, we trust, to bind us all in unity in our common, great, and glorious cause.—I remain, dear sir, yours, faithfully,

"JAMES KEENE, Secretary.

"Bath, August, 1843."

**WESTERN NEW CHURCH CONVENTION.**  
—The following is extracted from a new periodical, entitled the "*Retina*," and is inserted here from the American "*New Jerusalem Magazine*."—"The last annual meeting of this Convention took place in Cincinnati, Ohio, on Wednesday, 24th May, 1843. It opened at ten o'clock a.m., by divine service performed by the Rev. Adam Hurdus. The President of

the last Convention not being present, Rev. A. Hurdus, as the oldest minister present, took the chair, and invited O. Lovel to act, *pro tempore*. The officers of the present year were elected: Milo G. Williams, President; A. W. Gilbert, Secretary; and E. Hinman, Treasurer. By resolution, Adam Haworth, a distinguished member of the New Church, from Manchester, England, was invited to take a seat, and participate in the deliberations of the Convention. John S. Williams offered a resolution, that this Convention confer with the eastern and central Conventions, and the English Conference, upon the propriety and necessity of publishing a more correct translation of the Word; referred, after some discussion, to J. S. Williams and J. M. Hibbard.—The Convention met again, on Thursday morning, at half-past nine o'clock. By resolution, M. D. Ross was appointed a committee to ascertain the names and places of residence of the members present, together with those of all receivers in the West, as far as practicable, and have the same published in the Minutes. M. G. Williams, chairman of the committee of Conference with other Conventions, made his report, which was read and laid on the table. The Convention took a recess for divine worship, when Rev. George Field delivered a discourse, on Ezek. xviii. 27. Convention was called to order, and communications of the committee of Conference read; the report of this committee was received and laid on the table. A committee was appointed to make out a list of ministers belonging to this Convention, the dates of their ordination, by whom ordained, places of residence, &c.—Friday morning, the Convention met, when the committee on a New Translation of the Word reported favorably, and Rev. Nathaniel Holley, Rev. T. O. Prescott, and Mr. William Hooper were appointed a committee to confer on the subject. Communications were read, till a recess was taken for divine worship, when Rev. N. C. Burnham preached from Psalms xxxiv. 12—15. After recess, the committee for the Revision of the Constitution reported two amendments; first, to strike out the *proviso* in the first article; and second, that the third article be so amended as to make all applications for admission into the ministerial office referable to a committee, to be composed of an equal number of clergymen and laymen, who should re-



port to the Convention for its final action. A spirited discussion sprang up on these amendments, which was continued some time, and the subject laid on the table till to-morrow. A resolution was offered for continuing the correspondence with the eastern and central Conventions, on the subject of forming a more general representative body for the Church in the United States. This resolution excited a very ardent opposition and animated debate; pending which, the Convention adjourned, and on it no final action was had.—The Convention met again on Saturday morning, at nine o'clock; and after reading the Minutes, &c., it was "resolved, that hereafter the Convention will receive no communications, unless directed to the Convention or its official organ." It was then resolved, that the communication from the society of Union county, Indiana, which had not been read, be published along with the other communications, as part of the proceedings. A resolution, to return to the authors any communications deemed unfit for publication, after some debate, was negative. A recess was then taken for divine worship, when Rev. Nathaniel Holley gave a discourse from Hosea, vi. 1, 2, 3. After the recess, the Amendment of the Constitution was taken up, and passed as amended; but, on the request of a re-consideration of the subject, it was, on motion of J. S. Williams, re-considered; when, after some discussion, it was laid on the table till the next annual session. The ecclesiastical committee reported in favor of ordaining George Field, of Battle Creek, Michigan, and of licensing J. M. Hibbard, of Athens, Ohio. A resolution was offered in favor of encouraging lay preaching, which was referred to the ecclesiastical committee, who reported in favor of laying over the subject till next year, which was agreed to.—Sabbath morning, ten o'clock, divine worship. Rev. M. M. Carll preached from 2 Sam. vi. 1—17. After the sermon, George Field was ordained into the

ministry, by the imposition of hands; Rev. M. M. Carll and Rev. A. Hurdus officiating. The Holy Supper was then administered to one hundred and fourteen communicants. At half-past three p.m., a discourse was delivered by Rev. George Field, from Heb. ix. 22; and one in the evening, by the Rev. T. O. Prescott, from Matt. x. 39.—On Monday morning, the Convention met at nine o'clock; and after the reading and correction of the Minutes, a resolution was offered by John White, expressing the dissent of the Convention from any arrangement for the establishment of a Grand Council or Conference for the general rule of the Church in the United States, and claiming for this Convention powers coördinate with all other ecclesiastical bodies, "to govern itself *as of itself* from the Lord alone;" which resolution was indefinitely postponed. By resolution, the thanks of the Convention were tendered to Dr. Tafel, of Germany, for publishing the MSS. of Swedenborg; and it was recommended that receivers generally give him their aid. The committee having charge of the subject of a periodical, reported unfavorably to such publication by the Convention; which was agreed to, and referred, in that report, to a plan for a New Church newspaper, suggested by W. C. Howells, of Hamilton, Ohio. Milo G. Williams then offered a resolution, "that the Convention approve in general of the plan suggested by W. C. Howells, for the publication of a New Church newspaper." A resolution to dispense with the word "Reverend," in designating ministers of the New Church, was indefinitely postponed. A resolution, that the postponement of the consideration of the subject of lay preaching shall not be construed into a censure of any lay brethren who have preached among us, was indefinitely postponed. A resolution, calling upon the ecclesiastical committee to determine the true use and signification of the terms "clergy" and "laity," was laid on the table.

### OBITUARY.

Died, at Brightlingsea, on the 16th of July, after a most painful illness, Mr. JOHN ORMES, senior, a man, who for many years adorned the doctrines of God our Saviour by his firm integrity and undeviating consistency; and lastly, by his almost unexampled patience under the most acute suffering. He was a

trustee of the Chapel, and among the earliest receivers of the Heavenly Doctrines of the New Jerusalem, of which he was a consistent and faithful member. "Mark the perfect man, and behold the upright: for the end of that man is peace."

W.

THE  
INTELLECTUAL REPOSITORY  
AND  
NEW JERUSALEM MAGAZINE.

---

No. 48.

DECEMBER, 1843.

VOL. IV.

---

THE CARES OF THE WORLD.—No. X.

---

“For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.”—1 Cor. ix. 16, 17.

“Yea, for thy sake are we killed all the day long.”—Psalm xlii. 22.

---

SIX years have past since we last discussed the cares of the world, and a review of our lucubrations now, is like listening to long forgotten themes, drawn by mystic power from the memory of our departed spirit. The ideas have indeed a consonancy with our nature, which testifies their source, and yet it seems impossible to take them up again and pour through every word the vitality which gave it birth. Life changes, and forms of thought, once adapted for affection, seem notched and rugged, or narrow and stifling, or wide and vague, when the true work of time has been wrought within us, and we approximate more nearly to that reverent possession of our powers which submits them all as instruments of love to God, and gathers them into one constant effort to do well, to think deeply, and to be at peace. Whatever intellectual forms do not agree with this effort, are cast off as the slough of snakes, or lie, like the frozen scorix of extinct volcanos, around the craters whence they blazed. Not, indeed, that so vast a change can be literally experienced, except by those who have “passed from death unto life,” since the period reviewed, but a measure of it accompanies all spiritual progression, and six years of active and mature life fill a large space in the appointed time of man. Hence, therefore, the difficulty of complying with repeated and urgent inquiries for a continuation of papers, which were chiefly interesting, because they took a lower level than pure spiritual disquisition, and laid hold of common sympathies, by treating of common things. Might it not be useful to inquire whether even this difficulty itself is not evidence of a mixed

state; still far, far indeed, from that perfection which never loses its aptitude for one use by the acquisition of new capabilities, but rather comprises all the previous in the present, and collates each successive state into the order of universal use, which is the order of heaven. But is such perfection possible in man? Is not such universal aptitude for every former use an attribute too high for us? Are not even angelic uses circumscribed, and the childish things of early simplicity put off, when the simplicity of wisdom fills the will? Does not the intense happiness of heaven itself result from specific determinations of love, as the enormous production of earthly goods results from the division of labor? Analogy favors the idea, and the revelations of Swedenborg seem to confirm it; but is it safe to apply the conditions of a perfect state to the duties which an imperfect state demands? There, the utmost use of every one is ascertained; here, it is uncertain; and, even were it otherwise, no man can tell what further purification and sublimation may be imparted to his distinguishing use, by every effort to be universally useful. Our pattern is the infinite God, and His command is, "Be ye therefore perfect, even as your Father in heaven is perfect;" for although the attainment of such perfection is absolutely impossible, yet are we to press on towards it for ever and ever; but how are we hindered by the engrossing power of present cares! If the pious who have gone before us found difficulties beset the path of passive duty, and were forced to exclaim,

"What various hindrances we meet  
In coming to the mercy-seat,"

how much more shall they besiege us on every hand when an active duty is demanded of us, for which we seem to have no time, and, worse than all, no state? Even to begin, appears a task beyond all conscious power. The revolutions of life itself want unveiling, and old mental arrangements, which ages of new states have buried, must be laid bare and quickened into energy again. Who can do it? What helps are ready? What shall enable us to feel again the living glow of sympathy with departed thoughts, which walk like ghosts in the moonlight of cold memory? Perhaps it is only hurtful to ask such questions. Distrust of God, and hopelessness of good, may hunt all uses out of life. We may interrogate ourselves in this way until the mind loses its fair poise, and becomes an unjust balance. The spirit of impatience explodes all mental energy in rapid words and mistakes—the negations of passion for the vigorous inquiries of determined reason. We may gabble ourselves mad with such soliloquy, and make utterly void the encouraging command, "If any man lack wisdom, let him ask of God, who giveth to

all men liberal-  
God. Let us  
"Ask and  
which beg-  
heart al-  
in the  
labo-  
is

112, FLEET STREET,  
November 27, 1843.

T. S. HODSON'S  
LIST OF  
HAND BOOKS  
OF THE  
NEW CHURCH.

Arcana. vol. 1, cloth, 1837 . . . . .	3	6
Ditto, 3, cloth, 1832 . . . . .	3	6
Ditto, 4, cloth, 1807 . . . . .	3	0
Ditto, 4, bound, 1789 . . . . .	4	0
Ditto, 5, half-bound, 1808 . . . . .	4	0
Ditto, 5, cloth, 1808 . . . . .	3	0
Ditto, 6, cloth, 1816 . . . . .	3	0
Ditto, 7, cloth, 1812 . . . . .	3	0
Ditto, 8, cloth, 1812 . . . . .	3	0
Apocalypse Explained, vol. 6, boards, 1815 . . . . .	3	0
Account of E. Swedenborg, 12mo. stiff, 1826 . . . . .	0	3
American New Jerusalem Church Repository, No. 1, 1817 . . . . .	1	0
Ditto ditto Nos. 7 and 8, 1818 each . . . . .	1	0
Clowes (Rev. J.) on the Spiritual Sun, 1814 . . . . .	0	1
Wedding Ring, 32mo. silk, 1837 . . . . .	0	5
Words of a Dying Man, cloth, 1831 . . . . .	0	2
Divine Providence, 8vo. 1790 . . . . .	2	0
Doctrine of Faith, royal 8vo. 1825 . . . . .	0	6
Ditto, 12mo. 1820 . . . . .	0	2
Divine Love and Wisdom, 8vo. 1816 . . . . .	1	6
Dawn of Light, Nos. 2 to 12, 1825 . . . . .	2	0
Exposition Sommaire de la Doctrine de la Nouvelle Eglise, swd. 1787 . . . . .	1	6
Heavenly Doctrine, 8vo. 1830 . . . . .	0	6
Hindmarsh's School of Theology, 8vo. sewed, scarce, 1813 . . . . .	0	4
Job Abbott, Feap. cloth, 1841 . . . . .	2	6
Intellectual Repository, 1st and 2nd series, from 1812 to 1829, inclusive, part in bds., published at £5. 8s. . . . .	2	14 0
Ditto, 1st series, vols. 1 to 5, each . . . . .	5	0
Ditto, 1st series, 6 vols. complete, published at 3l. 12s. . . . .	1	16 0
Ditto, 1st series, odd Numbers, each . . . . .	0	6
Ditto, 2nd series, each . . . . .	0	8
Last Judgment (Continuation of), bd. 1791 . . . . .	0	6
Liturgy, with Psalms, half-bound, 1810 . . . . .	0	6
Nicholson's Essays on Theological Subjects, bds. scarce, 1794 . . . . .	1	0
Theology, sm. 8vo. vols. 1 and 3; 1797 . . . . .	1	6
Theology, 4to. bd. 1795 . . . . .	8	0
Ditto, 2 vols. 4to. 1781 . . . . .	8	0
Swedenborgii Regnum Subterraneum, folio, with plates . . . . .	10	0

health of my countenance, and my God." Perhaps the cloud lingers, and it is not easy to wait for the fulfilment of the prayer, "Send thine arm from above: rid me, and deliver me;" but if "tribulation worketh patience," our state is highly favorable to the appropriation of truths, which, under other circumstances, would pass on unheeded by the will; and experience of support from words, which had been heard hitherto as common places, exalts our conceptions of the Lord the Comforter, by revealing infinity in every truth. Thus from patience in tribulation, we gather experience of the Divine Power, and from experience of Divine power, hope beams through all our darkness, and makes us "not ashamed" to confess the love of God in His rebukes; but although painful experiences attend all who worship with deep sincerity, they do not beset every offering and service, but rather are exceptions to the general rule, that truth is confirmed, good made active, and the whole man filled, for the time, with the light of genuine wisdom, and the sober gladness of praise which sings "with understanding." How often have hearers wished that every day were a Sabbath! Not, perhaps, that they would really change the ordinations of Providence so widely, but as an intense manner of declaring their enjoyment of the spiritual banquet prepared for them in the house of the Lord. They are able, without straining emotion beyond reality, to embody their feelings in the words of the song of songs, "He led me to His banqueting house, and His banner over me was love;" and they wish to go again, and again to "taste and see that the Lord is gracious." Not so the preacher. He is to act upon others, not to be acted upon. He is not privileged to have the contentions of the flesh and the spirit soothed and calmed by the voice of one set apart for that beautiful duty of Christian charity. Worn by the conflict of all the cares to which other men are exposed, another load is laid upon him; not "the daily care of all the churches," which human ambition might help him to bear, but the care of God's truth in His house, perhaps His humble, very humble house, and among a few disciples who contribute none of the excitements which attend a numerous audience and a popular cause. Whatever the prostration of soul and body, whatever the besetment of foul influences, his thoughts must be of the true and the good; and whatever the feebleness of physical power, he must speak in the name of the Lord: but generalities are weak. Let us assume his character, and take him in the conflict when darkness and light contend for his activities, and crowding evils possess every conscious avenue of heaven. It is Saturday night. A week of labour has been done; hard labour, the penalty of sin, which makes much leisure dangerous to man. Perhaps we think of

this, and see our own safeguard in the very toil which wears down all buoyancy of spirit; but to see and to feel are not the same thing; and a large measure of sensibilities, as well as of perceptions, is requisite to constitute a new state, which may be the spring of renewed spiritual activities. Just at this moment a friend calls upon us. He might have chosen a more "convenient season," but it is not much matter. We can do nothing at present, and a social sphere may, perhaps, relieve us. Our friend is "a practical man," and an excellent man of the sort, with warm affections and a ready hand, but with the usual defect of his class—a satisfied consciousness that causes, which he does not see, are not worth considering, and that states, which he has never experienced, are merely clouds of the imagination, which the will might easily blow away. We know him, and therefore know beforehand, that although his visit may be useful as a diversion of mind, it can do little to rouse the dormant energies which cognate sympathy might set in motion. Still he is welcome, and we speak to him of our state; but not much, for he is in a hurry to comfort us, and to prove that there is no need for so much distress. "My dear Sir," he exclaims, with cordial emphasis, "you are wrong; entirely wrong. You are indeed. I don't believe at all in the necessity of having nothing else to do but to preach on a Sunday. We don't want learning, and much-a-do about ancient geography, and all that sort of thing, which so many waste their lives on to no purpose. There is neither Latin nor Greek in the other world, and we can do very well without any in this. What we want is something plain and simple; something bearing upon what we are all doing every day of our lives; and I say that there is no college for it equal to the world we live in. I mean business—the business world. What preparation for the enforcement of the righteousness which is of God, by the Spirit, through the Word, can be more effective than the energetic pursuit of rectitude in the general duties of life? Are not all those duties forms of charity when filled with a spiritual motive; and must not the Spirit, which guides the meek in judgment, and teaches them the way of truth in uprightness, give clear perceptions concerning those truths which keep the preacher himself from the paths of the destroyer? Is not active charity the very form of spiritual life? And is not spiritual life, wherever it exists, the very centre and heart of all the man?—the prime quality which rules the rest? For if it do not rule, it does not exist. Come! come! this mood of yours is not rational. You are giving way to a mere depression of spirits. Shake it off, my good Sir. 'Out of the fulness of the heart the mouth speaketh.' Speak then, and God speed ye. We know what's in you. Nay, don't smile so

sadly. I'm telling you the truth. I say, we know what's in you ; and if you had only as much confidence in yourself as we have, I'm sure you would do well." What can one do with such a man ? It is distressing to gainsay him. His heart is so full of friendly zeal, that argument would look like unkindness, while the result would be disappointment, not conviction, because no clearer apprehension of experimental truth would compensate for that chill of soul which rises from rebuked affection. The cheering intentions of such a friend demand our gratitude ; but with these considerations pressing upon us, we are afraid to speak, lest we should bear false-witness against our thankfulness ; and so a languid smile is the best form which our gratitude assumes. Vigorous confidence does not succeed to hearty thanks. Our thanks are not hearty, because we are out of heart altogether ; and while it is pleasing to be thought worthy of such exhortation, nothing is stirred within us but a sort of vague oscillation betwixt somewhat of intellectual quickness and a thorough nothingness of spiritual power. One thing only is clear. It is eight o'clock, and something must be done. To-morrow brings two services, and people will come to hear us, as unconcerned about these pains and troubles, as though we had but to stand up, and the word of the Lord would come to us from heaven. "I will give you a mouth and utterance," might be a promise of every day fulfilment, so easy do congregations think the duty of their minister. Ask any member of them to take his place, and then, indeed, a difficulty is ready to stop compliance ; but in nearly every case it is an intellectual difficulty, as though a man should say, "I am not clever enough." Clever ! What a cold creeping seizes all the blood. Was the Great Preacher "clever enough ?" Is the sermon on the mount a "clever" piece ? Yes, indeed, you may well start at the application of such an epithet to such a pouring forth of that wisdom which springs from love ; but nothing less will set your thoughts in the right current. A bold-juxta-position of words will frequently do more with the superficial, than the most cogent argument, as one vivid gleam, which cuts through darkness and falls right upon a single object, reveals its outline more sharply, and stamps it on the mind more forcibly, than all the blaze of day. "Clever enough !" Shall then the servants of the Most High God come "out for to see a reed shaken with the wind ?" Are you good enough ? Do you wish to become good by the performance of a spiritual duty ? Do you long to know the mysteries of the kingdom of heaven, by nicer perceptions springing from the love of truth for its own sake ? Are your desires so set upon the Lord and His truth, that you can sink all thought of self, and begin, continue, and end your sermon in Him ?

Then preach, and enter a new world; a world full of temptations unknown to you before; a world of devastations, in which you seem to lose every thing; and of chilling blasts which freeze up all the fountains of common emotion; and of darkness which may be felt; and of dreary solitudes where there is no God, but wanderings you can't tell whither; and enemies tearing away the truth; and gaudy visions of "clever" thoughts which handle the truth of God deceitfully; "will-o'-the-wisps," which lead you to the quagmires of profanation; and sudden horrors, where a ray from heaven points out the pollution; and faintness of heart; and the prayer of desperation, "If it be possible, let this cup pass from me." A world which sympathy can hardly enter; for who can know your trials, and compass with human consolations all your states? The foolish will judge you out of their foolishness, and look up to you simply as holding superior office and honor. The self-intelligent, who love the world, will envy you your cross, the pulpit, and think that you preach for your own glory, because they burn to preach for theirs. If your health sinks under the conflict, and you still hold on with desperate calmness, because the Master seems to say, "Satan hath desired to have you, that he might sift you as wheat," but "I will never leave thee nor forsake thee;" they see nothing in all this, but an obstinate determination to be called "Rabbi, Rabbi," and rejoice with hardly decent secrecy, that sheer physical weakness must force you at last to accept the help of their occasional profanation, or to resign altogether, and thus stand no longer in the holy place where their wretched intellects would fain erect an idol to their wretched lusts. Thoughts of this tissue, woven by truth, and turned into instruments of evil by attendant demons, rise thick and fast. What is to be done? What can be done? Something must be allowed to human weakness; but there is no time for more confused pacing about. Sit down. Open the Word. "It is dark and unsuggestive." Never mind. Read it. Remember, it is the wisdom of Omnipotence, and that he who receives the wisdom may also receive the power. "Remember! oh yes, I remember; but it is as men remember dreams. The images are distinct enough, but they have no solidity. We see them, but we cannot feel them. We cannot remember that we ever did feel them." Time presses on, and increased need of application brings exterior motives to help the interior. Fear of personal discredit; danger of giving the scornful occasion to mock when they sit to hear the truth; the honor of the Church committed to our charge; and many other considerations of the same class, set the mind in motion, and prove how true it is that "all things work together for good," when the prime motive is good, and that even impure and low principles are made to



"do God service," by that tender Omnipotence which will not break the bruised reed, nor quench the smoking flax. The blackness of darkness begins to pass away. Exterior motives once in active subordination to a good end, present a plane for the reception of superior influx. Better things descend from heaven, and the soul opens to receive them. It is nine o'clock, and, though late, we think of time no longer. Our text is fitted to embody the recent conflict, and to heal all its wounds. "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." The subject grows beneath our pen; and in three hours we retire to rest with the not displeasing weariness of calm thought. The world seems to have passed away beneath elevated contemplations, which take in eternity and stretch on from man to God. Wisdom and love are consciously present in the stillness. The turmoil of the week no longer disturbs the mind, but, like the vain and distant lashing of the sea upon shores which it cannot pass, adds the delight of security to the peace of restrained evil. It is needless to say, "Commune with your own heart upon your bed, and be still." We are steeped in that communion, and dare not lift a finger against Him that "doeth all things well." Even the torments, which so lately beset our approach to the Word, are now seen to be only a part of the regenerative process by which we are divested of our own strength and endued with power from on high. We rejoice in that power, and our joy is intense in the degree in which we perceive that it is not our own even while we use it. Meditation settles on us; not the continuous thickness of unformed thought which begins from no purpose and ends in no conclusion; not the trance in which both eye and mind are fixed on vacancy, and consciousness itself is lost in nothingness; but a clear and intelligent review of the ways of Divine Providence in bringing about within us the union of good with truth. The mind assumes another dignity from its abasement, as the infestations of evil spirits and the strife of evil tongues give place, and leave us to the teachings of God. Can it be the same mind? What is this mysterious identity which "yet a little while" inhabited the body of fierce contention, and rebellion, and sin, and death, and "again a little while" is clothed upon with the majesty of meekness and the immortality of faith? In each state we seem to be ourselves, and yet how different! Which state is the image of our true self? If we were now to die, in which should we be raised again? Would the heavens within us be shut up, and the gracious influences which now pervade every sense be clean withheld for ever? Would the earthly, the sensual, and the devilish be our lasting identity, and wring out to us in hell the bitterness of the second death? Or would the power of the Lord God

our Redeemer, "who openeth and no man shutteth," throw wide the everlasting gates, and give us an abundant entrance to the spirits of the just made perfect, where the peace of God passeth all understanding, and keepeth every heart? We are self-admonished as we speculate on things to come, and say, "Look to the past, and admire His long-suffering. Dwell upon the present, and adore His mercy; and leave the future to Him, in His faithfulness and His truth." Nature demands her rights. Reflection moves more slowly. Star after star withdraws itself from the atmosphere of thought. The great lights of mind grow dim. Reason and revelation cease to suggest ideas, but emotion continues; for thankfulness occupies the heart, and confidence and peace smooth the pillow of coming rest. We resign ourselves with delicious helplessness to the care of Him that keepeth Israel, because we know that He will "neither slumber nor sleep;" and our inward prayer is, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

"So He giveth His beloved sleep."

PHILO.

Nov. 9th, 1843.

---

### THOUGHTS ON THE SEASON—CHRISTMAS.

---

THE following remarks are more particularly intended for the perusal of young people of the New Church, who, like the writer, are but just passing the threshold of the New Jerusalem, but are earnestly desirous to be permitted to behold the beauty of the heavenly City, and the unspeakable glory and splendour of its temple,—“for the Lord God Almighty and the Lamb are the temple of it.”

In this, as in other Christian countries, Christmas is considered as a peculiar holiday—a time for relaxation from business, and of social enjoyment amongst friends and relations. But how differently is the season passed by individuals of opposite tastes and habits! And may we not say, without appearing too rigid, that it behoves all, especially young people, at such seasons of general recreation, to be on their guard, lest they should be led astray, by their love of pleasure, from the strict, and more noble path of duty. We shall never become truly wise until we learn to *use* our pleasures, so as not to abuse them.

The merely nominal, external Christian; when in the company of his friends, thinks of little else but how he may obtain the greatest amount of earthly pleasure, according to his temper and inclination, whether it

be in noisy mirth, in the pleasures of feasting, or in such amusements as are peculiar to the season. The vigorous professor of religion, on the contrary, denies himself even the most innocent amusements, and thinking God can only be served by "long prayers and fasting," and by frequently repeated direct acts of worship, he is too prone to indulge in a feeling of self-righteousness, and to think himself very much better than all those who do not deny themselves even the proper and moderate use of harmless amusements. Like the proud Pharisee, he is ready to say, "Lord, I thank thee, that I am not as other men." He forgets "that a bow always bent, soon loses its spring." He appears unaware, that it is possible for a person to be outwardly religious, while, at the same time, he neglects to cultivate that true humility of heart before his Creator; and that willingness to do good to his fellow-creatures, which must ever preëminently distinguish the *true* Christian.

We should endeavour to exercise such a wise discrimination, as to avoid both these errors; and while we do not deny ourselves the *use* of innocent amusements, we should strive to remember, that our chief affections ought not to be placed upon them, nor should they be allowed to engage an immoderate degree of our regard. We should endeavour to desire them chiefly for their use, and to love them only so far as they fit us for the better performance of our duties, so that we may return to them refreshed and invigorated. We are taught in the writings of the New Church, that *all* things have their use, and we cannot for a moment suppose, that our Creator has endowed us with external senses, only to deny us the innocent gratification of them at proper times and seasons. We may, therefore, lawfully desire such enjoyments, but always under the restriction expressed in the beautiful lines,—

"As sanctified to noblest ends,  
Be each refreshment sought;  
And by each varied providence,  
Some wise instruction brought!"—HY. 403.

The true Christian, at the anniversary of the Lord's birth into the world, will chiefly delight to turn his thoughts, and, as a necessary consequence, his conversation, to the great Object of his faith and love; and in the company of his friends, his chief delight will consist in recalling to mind, what the great Creator did for the redemption of the world at this season, by taking our nature upon Him, so that He might approach, fight against, and overcome the powers of darkness, who, at the time of our Lord's advent into the world, nearly held the free-will of man in subjection, and proceeded so far, in many cases, as not only to

possess his soul, but also to obsess his body. Our Lord subdued the powers of darkness, together with the tendencies to evil in His human nature, derived from His mother, by temptation-conflicts in His humanity, till it was fully perfected and made *one* with the Divinity within Him. Thus did He restore the equilibrium between good and evil, which, at His coming into the world, had been so greatly disturbed, that it would soon have been entirely lost; and thus was the free-will of man recovered, so that he could again freely choose the Lord for his portion, and gladly maintain a close communion with his Maker.

O that the knowledge of these things, may be to each of us as the star which the wise men saw in the east, to direct our steps to where the Lord is, (now in His Glorified Humanity, the *Only God* of heaven and earth,) and when we have found Him, may we open to Him our treasures, and present unto Him our gifts, our *gold*, our *frankincense*, and *myrrh*, by devoting all our powers of affection, thought, and action to His service.

Christmas appears to be a very suitable season for the exercise of a careful and faithful self-examination. We, of the New Church, do not, like many who call themselves Christians, think that we can be saved by a mere act of faith, but by faith, and a life according to the divine commandments; and it is by self-examination alone that we can discover our evils, and thus how far we are from keeping the divine precepts. For unless our evils become known to us, how is it possible that they can be conquered? We cannot be saved by merely believing, that Christ died for us, but only by His living in us, and we in Him. We cannot be saved in our sins, but out of them; for we know that sin is forgiven effectually, only so far as it is forsaken entirely. All true religion is active, and it is only in proportion as we shun all evil as sin against God, that He can form within us the opposite good, and so form us into His own blessed image and likeness.

What a delightful feast does Christmas become, when our pleasures are all under the control of sober reason, enlightened and governed by true religion! The sensualist may appear happy for a time, when enjoying his favorite gratifications, regardless of every thing beyond the present moment; and his path may appear strewn with flowers, while that of the faithful Christian is beset with thorns. But the *end* of the latter's journey of life will make ample compensation for all the difficulties and trials of the way. However willing we may be to forget it, it is certainly true, that "*we must through much tribulation enter into the kingdom of God.*" What then are the few fleeting pleasures of time, compared with an eternity of happiness in the performance of angelic uses?

Perhaps some of the hints thrown out above, as to the proper method of spending our Christmas vacation, may, to some readers, appear rather too serious for young people at a time of universal holiday, and that such serious matters may reasonably be reserved for a future period. But let us remember, that it is never *too early* to do well. In a well-regulated mind, all things are in order, and there is found a time to be serious, as well as to be cheerful.

In the early ages of Christianity, feasts and holidays were seasons in which "brethren in the faith" met together chiefly for the purpose of religious conversation and social worship, and to exhort one another to continue "steadfast in the faith;" but, alas! how have they degenerated in our day into occasions of rioting and folly; being converted by too many, even of those of whom better things might have been expected, into a curse, instead of a blessing! Let us endeavour, for our part, with prudence and meekness, and to the utmost of our ability, both by influence and example, to restore this originally sacred festival to its pristine simplicity and usefulness.

Another year, when these observations come to be read, will have passed away!—another year of our probation on earth will have closed. Can we, then, reflect with sacred pleasure and thankfulness upon the time that is past? And do our consciences testify, in the sight of heaven, that we have made a suitable use of our means of improvement? If not, *something is wrong*, and let us hasten to endeavour to detect, and remedy it. Let us begin the new year with new determinations to spend our time well, and then at the return of another Christmas, we shall enjoy our recreations with a higher and a holier pleasure; and have the satisfaction of knowing, that we have not wasted our time and talents, bestowed upon us by our bountiful Creator for the benefit of others, as well as of ourselves; and of which, if we are wise, we shall regard ourselves only as stewards.

As members of the New Church, we are peculiarly blessed with spiritual and intellectual privileges, beyond all other Christians. To us the internal sense of the Scriptures is laid open; the truths relating to the Lord, the church, to heaven, and eternal life, appear in glorious colors. Science, also, lends her aid to discover to us the wonders of creation, and of our own nature. Let us, then, never forget, that as we are blessed with a store of truths beyond all other Christians, the greater responsibility rests upon us to make a proper use of them.

H. C.

## THE FIRST THREE CENTURIES.

*(Concluded from page 409.)*

THE Oxford tractarians appear to have had great difficulties in the settlement of a very important point in relation to the Church of England, and its marriage or alliance with the State. The powers which they assume of apostolic authority, and as the declared representatives, even of the power of Christ in the world, render this an extremely nice and delicate point to handle discreetly. Many are the devices which are introduced to the notice of readers, to amuse and stultify their understandings, and to conceal from themselves the weakness and inefficiency of their labours. Two things are thus introduced, which are separate and distinct, and not to be confounded, and yet the connexion between them is like two opposite powers in open warfare, together with the determination of each to possess the absolute and uncontrollable dominion or the supreme government of the whole. It is written, that a house divided against itself cannot stand; and such is the case in relation to this ecclesiastical power, to appearance in alliance, but in reality opposed to the State. Hints are then thrown out which sufficiently express the interior anguish of the mind, and yet, at the same time, the endeavour is apparent to carry out every branch of ecclesiastical authority to the highest pitch. A class of authorities have been hunted up from Popish and Protestant writers, long ago rejected by the wise and the moderate divines of the two last centuries. In all the remaining and confident assertions respecting the maintenance of the ecclesiastical power, there is in fact a great deficiency of information as to the real position of the Church of England, and the duty she owes to the public in general from her assumed spiritual character; the very opposite to this love of ascendancy and of spiritual domination by which all the assertions of these writers are rendered nugatory, absurd, and contradictory. Blinded by the power which she already possesses, she is unable to discern the point of safety to which she is approaching. It is the complete separation between the Church and the State; a divorce long needed, but not seen or understood by either party. For this alliance with the State is destruction to her spiritual character, and the cause of most of her misfortunes. Without this separation, she cannot act with freedom and rationality, or maintain that dignity of character which is in harmony with the spirit of the Gospel. The voluntary principle at which she is so much alarmed and chagrined, is the only port of safety to which she can properly resort. The civil government has a paramount duty to perform

for the safety and preservation of the liberties of this country, in harmony with the enlightened spirit of the age, and for the good of the whole.\* The alliance between Church and State is uncongenial, it is a principle of equivocal necessity, and it has no relation or proper connexion with the episcopal form of Church government. And it has been fully demonstrated by one of her bishops, that this connexion is prejudicial to her growth and establishment in the world, and equally injurious to the principles of genuine Christianity.† How absurd is the supposition, that the Church of England, with all its endowments and ascendancy, would not be able to support her respectability upon the voluntary system. If she has truth for her basis, she need no other foundation on which to direct her course. By her separation from the State, she would not only be free and independent, but she would get rid of many a cumbrous load which now impedes her influence, and is equally detrimental to her spiritual character. She would get rid of her Articles and Homilies, which are only preserved to her annoyance and disgrace, by invading and destroying the moral principle in the mind at the early season of life, when it is not qualified to form a right judgment upon points inconsistent with the progress of knowledge and the precepts of the Gospel.‡ She would get rid of the Great Prizes and Golden Prebends, for which the State gambler and secular priest put into this spiritual lottery, in the hopes of a chance that his elevation to rank, and power, and fortune, shall be secured for life. She would get rid of her rotten members who adhere to her communion not from principle, but for secular and sordid motives. And she would be recruited by an increase of talent, of virtue, and ability, that would secure and perpetuate her lasting durability for the future. And such a separation would ensure a bond of union, by the development of the true spiritual precept of charity in the gospel,—“*Thou shalt love thy neighbour as thyself.*” And the greatness of her character would be then discovered, because she would assume no pre-eminence whatever over others, but, under the authority of her Divine Lord and Master, be willing “*to be the least of all, and the servant of all.*”

The two leading antagonistic parties in the professing Christian Church, are accurately defined and described by Swedenborg, as to

\* See “*Gregorie's History of Religious Sects.*” Vol. 2, p. 182.

† See “*A Discourse of the Right Rev. John Hen. Hobart, D.D., Bishop of the Protestant Episcopal Church, in the State of New York.*” Oct. 1825. pp. 18—20.

‡ See Works of Archdeacon Blackburne, 7 Vols. 8vo., and you will be convinced that this Babylonish invention must soon be altogether removed, as a horrid pestilence in a land of intelligence and freedom.

motive, principle, and action; and the consummation or end of this Church is settled in the order of Divine Providence.\* The dispersion and destruction of the Babylonish power have already commenced in the world of causes, or in the spiritual world, and are now visiting this natural world of effects; and the celebration of this event is therefore matter of joy among the spirits of the just made perfect in heaven.† The like celebration is to follow in the Church on earth, and is now operating and descending from God out of heaven. The crisis to which we allude, is discernible to the readers of Swedenborg, or to those who have more attentively studied his Expositions of the Apocalypse, and the meaning and definitions given by him to the term Babylon, as characteristic of the evils of that ecclesiastical power which crushed the infant spirit of genuine Christianity during the first three centuries, and which mingled with it the darkest shades and forms of pagan idolatry, together with all its attendant disorders.‡ And although the Protestant Churches have

\* "The state of the Church at the present day, may be known from these considerations, that the greatest part of the Christian world is occupied by those who have transferred to themselves the divine power of the Lord, and would fain be worshiped as gods, and who invoke dead men, and scarce any of them the Lord; and that the rest of the Church make God three, and the Lord two, and place salvation, not in amendment of life, but in certain words breathed out in a devout tone of voice; consequently not in repentance, but in a confidence that they are justified and sanctified, provided they do but fold their hands and look upwards, and utter some customary form of prayer."—*Swedenborg's Apoc. Rev.* 263.

† Vide Rev. xxi.

‡ "The reason why this spiritual sense is now first revealed, is, because prior to this, Christianity existed but in name, and at best but as a kind of shadow in certain individuals: for mankind have not heretofore approached and worshiped the Saviour himself, as the only God, in whom is the Divine Trinity, immediately, but only mediately, which is, in fact, not to approach and worship, but only to honour and respect as a cause for whose sake salvation is given to man; and this is not making him the essential cause, but the mediatory cause, which is below the essential cause, and extrinsic to it. But as true Christianity is now first beginning to dawn, and a new church, which is meant by the New Jerusalem in the Revelation, is now being instituted by the Lord, in which God the Father, the Son, and the Holy Spirit, are acknowledged as one, because they are in One Person, it has therefore pleased the Lord to reveal the spiritual sense of the Word, to the intent, that this Church may be admitted into the real use and benefit of the two Sacraments—Baptism and the Holy Supper; which intent is fulfilled, when the Members of this Church perceive with their eyes, that is, with their understandings, the sanctity concealed in it, and apply it to themselves by these means, which the Lord has taught in the Word."—*Swedenborg's Theology*, 700.

"That the fourth Church, called the Christian Church, was fully consummated and spiritually condemned, in the year 1757, (the period of the last judgment in the spiritual world,) and that since that era, every act of worship, every national



separated themselves partially from the papal religion, yet all these opposite sections of the Christian Church, are more or less under its predominating influence—she is still the mother Church of these illegitimate offsprings in doctrine and practice, both by her precedents, economical institutions, outward forms, and ritual observances.

From the Expositions of Swedenborg, the members of the New Church are taught to anticipate some of the important changes which the signs of the times so strongly indicate. The conflicting elements of Christian opinions which are afloat in the world, have already produced a feverish excitement. Some of the contending parties are in search of a bond of union in direct opposition to the spirit of Christianity. Instead of searching out the cause of these divisions, and separations, and novelties, they are projecting schemes for their removal, by the adoption of the very evils in which they originated. They cannot ascend beyond the external surface of things, for the outward rites, forms, and ceremonies of public worship, the building and adorning of churches, and the love of spiritual domination, seem to occupy all their zeal and all their energies.\* Secondary points take the precedence of what is primary, and the sophistries of the scholastic theology are substituted for the plainest dictates of enlightened reason, under the influence of divine revelation. To resolve the whole of religion into what is outward and formal, has been the device of the enemy from the earliest ages,—the cause of division, of separation, and contention. And yet these are the substitutes proposed for the removal of the falsities and evils which afflict and desolate the Christian world.

The true nature of Christian worship, as taught in the writings of Swedenborg, is of an opposite kind. As to essence and form, it produces effects opposite to those which arise from an ecclesiastical establishment, fixed by the statute law of the country. Divine worship is free and unconstrained, flowing from the influence of the voluntary principle in the mind of man ; whereas external worship, constrained by force, is inanimate, devoid of life, gloomy, enthusiastic, and superstitious. Internal worship is spiritual ; it separates itself from time and place, being grounded in the more elevated feelings of love and charity. It

solemnity, whether of fasting or feasting, of humiliation or thanksgiving ; in short, all the rites, ceremonies and usages of an apparently pious and religious nature, which have been performed by that church, *is a church*, whether in Rome, Geneva, Paris, or London, have been, and will continue to be, no other than so many steps, or stages of its utter desolation and devastation ; the name and sound of Christianity, remaining long after the spirit and essence of it has been lost.”—*Hindmarsh's Preface to the Appendix of the True Christian Religion, by Swedenborg, p. 7.*

\* See “*Taylor's Ancient Christianity.*” Vol. 2, p. 376.

consists in the exaltation of the Lord, in the interior faculties of the soul, and the humiliation of man's selfhood. It is for this reason, that the idolatry of saint-worship excites abhorrence in heaven, in exact proportion as it derogates from the true worship of the Lord.

A Church, however, that seeks her patronage by any direct alliance with the State, is compelled to give up her freedom in spiritual things, and gradually loses her spiritual character. Her spirituality is lost by her recognition of the State, to which she pays all her devotions; the love of self and the love of the world are the springs of action by which she is moved; and secular motives, ends, and pursuits, obtain such an ascendancy, as to deprive her of all that is refined and spiritual. The new school at Oxford consider themselves as reformers of the Church of England. But how is such reformation to be expected? Precisely in the same manner as reformation is to be effected in the human mind, and as similar causes produce similar effects. Before a man can be reformed from the error of his ways, he must know and understand his errors, see, resist, and reject them. There can be no genuine repentance without self-inspection, and which does not proceed in harmony with the laws of order, beginning from the lower, and ascending to the higher, until it arrives to the inmost chambers of the mind, from whence all genuine repentance is perfected. Unless, therefore, the gentlemen of the Oxford School proceed in this orderly manner, they can expect only misery, mortification, and disappointment. Looking towards the west, instead of the east, they can never see the sun rise. Societies, as individuals, are governed by similar laws of order, both universal and particular. What then must the Church of England do at this important crisis? What must she do to be saved from the approaching and threatening storm? She must seriously examine her own evils and errors, and the causes in which they originate, and flee to the means provided for her safety, by listening to the instructions of her Lord and Master, and not to the devices of his enemies. She must resolutely go to the primary cause of all her disorders and all her miseries, and take the proper remedies requisite to restore her to a sound and healthy state. She must renounce and dissolve her alliance with the State, and at once reject and cast it from her. Let her petition both houses of parliament for her absolution, and that all the statutes, which hold her in slavery and bondage, may be rescinded; and thus let the world know and understand that her repentance is genuine and sincere. She will then be at liberty, free to act, to alter, and to vary her own constitution and discipline, in the full exercise of her reasoning powers, directed and influenced by the light of divine revelation. Being then in a state of

freedom, she can reform what is mistaken and amiss.\* She can then sit down under her own vine, and under her own fig-tree, and none can make her afraid. And as to the future, she may proceed in a right line, the shortest that can be described between two points. Instead of the statute book, let her take the diatesseron, and then she may discover principles which are fixed, universal and eternal—principles which will elevate and renew her spiritual character. Yes; she must listen to the voice of Him who said, "*My kingdom is not of this world.*"

It may now be inquired, who can discern the signs of the times? to which it may replied, that the free and enlightened Christian can decipher them. And the readers of Swedenborg's Exposition of the Apocalypse are furnished with ample materials to form a proper estimate of the rapid changes which have occurred during the last fifty years, with the wonderful alterations and improvements in the states of society in every part of the globe.† But as to future events, it is not the province of the finite mind fully to know and understand them; for such a discovery would impede and destroy the right use, free agency, and correct development of the moral and intellectual powers of man. And yet, by a reflection on the progressive tendency of past events, the mind can anticipate many particulars in relation to the future. By the expositions of Swedenborg, concerning the second coming of the Lord, and the state of the Catholic and Protestant Churches, as described by him, we have certain points of data, by which we can judge of the nature of that crisis to which we are approaching. There is one peculiar doctrine belonging to the New Church, which is the sole Divinity of the Lord and Saviour Jesus Christ, as the only God of heaven and earth, so simple and so obvious in the sacred writings, and yet so repugnant to the ideas of the natural mind, that whenever that doctrine comes into full notice and examination by all the contending factions of the Christian Church, these several parties will unite to destroy it. That this doctrine will hereafter become the point of collision, is ex-

\* "He who has introduced himself interiorly and profoundly into infernal societies, becomes like one bound in chains. Yet so long as he lives in the world, he feels not his chains; they are like soft wool, or fine silken thread, which he loves, because they are pleasurable. But after death, these chains from soft, become hard; and instead of being pleasurable, they are galling."—*Swedenborg's Divine Providence*, 296.

† Vide "*Noble's Appeal in Behalf of the New Church.*" *Second edition.* The peculiar excellence of this book is, that it candidly and most satisfactorily answers every objection hitherto made against the theological opinions of Emanuel Swedenborg, and that no attempt has been made by any of his opponents fairly and honestly to meet the reasoning and arguments which it contains.

plained by Swedenborg.\* At the present moment all is quiescent. But it is easy to perceive that we are approaching to that state signified by the battle of Armageddon.†

The doctrine of Christ's sole Divinity, when clearly understood in the mind, at once sweeps away all the points of doctrinal theology which are now so popular in the Christian Church. There are many professors of Christianity who have some partial or inadequate perceptions of the truth of this doctrine, and yet they are not aware that it overthrows many of those points to which they adhere with a fond attachment. The members of the New Church are therefore not to expect peace, but combat,—not a garden of Eden, but a wilderness; they will be surrounded by opponents on every hand. But this single truth, like the stone cut out of the mountains, will put to flight all opposition. Strong indeed may be the power that shall be called into action; but weak are their resources when placed in competition with the Divine Truth of the Lord in His Word. Without this doctrine, it will ultimately be seen that there is no understanding of the truths of the Word; but with it all is plain, intelligible, clear, and consistent. And then it will appear that the Babylonish principle in man, gave birth to all the false principles of doctrine, and the abounding evils and corruptions, which have ever infested and desolated the Christian Church. And "Let us never forget, that Christianity was planted and has grown up in storms. Discussion is always favorable to it, and has ever been so. Let the wintry blast come; it will but scatter the sere leaves, and snap off the withered branches; the giant tree will only strike its roots deeper into the soil, and, in the coming spring-time, put forth a richer foliage, and extend a more grateful shade."‡

ALEPH.

\* Vide "*Apocalypse Revealed*," ch. 16.

† ARMAGEDDON signifies "a state and desire of the mind, to wage war, under the influence of falsified truths, arising from the love of eminence and universal dominion." The war here referred to, is a spiritual war, or the combat of opposite principles, theological and polemic.

‡ "*Edinburgh Review*," No. 157, p. 562. Those who observe the signs of the times, will do well to read the article *Puseyism* in the same number, and compare it with another article on *Rubrics and Rituals*, since published in the *Quarterly Review*, No. 143, and they may see that the wind is fast shifting and changing about, and that the writers of the *Quarterly Review* are actually sounding a retreat to secure the safety of their late friends, the Oxford tractarians.

## EXTRACTS FROM SWEDENBORG'S SPIRITUAL DIARY.

(Now first translated from the original Latin; continued from page 384.)

*That in the other Life spirits are prepared, that they may be kept in a state of persuasion.*

3569. I perceived that certain spirits thought—which is a remarkable thing—why, in the other life, they should not immediately come into a state of faith in the Lord, inasmuch as they there knew and believed that the Lord governs the universe; as also some in the world may possibly believe. But they were informed, that the reason why they could not believe in the Lord, although they knew all this, was because their nature was repugnant to such belief, and although they should hear, see, and know a thousand times that it is so, they would, nevertheless, return to their own nature. Wherefore, their nature, because it is repugnant, must first be castigated, or corrected; and thus by degrees, be led into faith, so that they can be kept by the Lord in a state of persuasion,\* which can only be done by slow degrees. It was, moreover, said, that if they, who do not believe that there is a heaven, because they did not believe it [in the world], were carried up into heaven, and were compelled to acknowledge and confess that there is a heaven; nevertheless, when remitted into their own state and nature, they would immediately deny, as before, that there is a heaven. Which fact has been proved by experience, from which it was seen, that such persuasions and phantasies cling to such persons as have confirmed themselves in unbelief; wherefore it is necessary, that faith be implanted in some other way than by mere science, or knowledge, and experience.

3570. It is also the same upon earth, as I was told; for when the Jews saw miracles, and even the presence of the Lord Himself upon mount Sinai, because their nature was repugnant, they, nevertheless, returned to their own unbelief.

3571. Certain persons, who believed that they live from themselves, were let into the state of persuasion in which those are, who believe that they do not live from themselves, but that life flows into them from other spirits, thus, from the community (*communi*). When they had come into this state, they said, they could not thus live; and I perceived they were tormented with a certain anxiety. From which fact, it may be concluded, that if a man, who believes that he lives from himself, and that his life does not flow into him, were to come into such a state,

\* Here the term *persuasion* would appear to be employed in a good sense, namely, that of faith, or belief, in which sense it is also used in the title of this article.

as to be persuaded that he does not live from himself, but from the Lord's life; and that the Lord's life flows into him through angels, and, at the same time, believed that he is governed by spirits, he could scarcely live, although he was scientifically or experimentally persuaded, that it is so, as was the case with certain spirits;—in a word, his life would, in the highest degree, be anxious; wherefore, it is permitted that a man should think that his life is his own [inherent in himself], although it is a mere fallacy of the senses.—1748, Oct. 14.

*How Man ought to think.*

3590. I have heard spirits reasoning together, saying, that they could not reason otherwise than from sensual and corporeal things, concerning spiritual and celestial things, because they were corporeal. But it was replied, that they should think from heaven, that is, from the knowledges of faith, which are heavenly, and which are revealed [in the Word], and thus, if necessary, these knowledges might be confirmed by sensual things. For the angels are in the sphere of faith, thus in the knowledges of faith; thus they might think concerning heaven, and in this manner, innumerable truths would be revealed to them, as to those in heaven.—1748, Oct. 16.

*What actual evil is.*

3615. I was informed, that actual evil is not only that which a man has acquired to himself by acts, but also by thoughts without acts; for if external bonds had not prevented, he would, from cupidity confirmed by reasonings, and in reasoning from cupidity, have voluntarily, and without conscience, rushed into evil. An interior bond which restrains man from actual evil, is that which induces him to think, that if he commits evil he shall lose the happiness of eternal life, which he expects; and the desire to be chief in heaven is also a bond which restrains him; but this bond is not to be confounded with conscience, which, when it is true, cannot be given without love towards the neighbour, so that a man prefers his neighbour's interests to his own, and this love cannot exist without faith in the Lord. Genuine conscience is given by the Lord through the knowledges of a true faith, thus from genuine faith.

*Concerning impure and filthy water.*

3618. A certain spirit, in the life of the body, had contracted the persuasion, that after death, he should have a sweet sleep—even to the day of judgment.\* Hence, also, in the other life, from that per-

\* It is well known, that many persons have entertained the persuasion, that the supposed interval between death and the resurrection will be passed in a state of sleep. The members of the New Church are happily delivered from this, and also from many other most absurd and fanatical opinions.—Tr.

suasion he had contracted an external genius of such a nature, that he could induce upon any body a sweet sleep,—for a persuasion contracted in the life of the body has this peculiarity,—that a man can act from his persuasion, and the means of so doing are immediately present with him, although he is not aware whence the means come. He then so dexterously induced a sleep upon the spirits, who were about me, that they fell, one after another, into sleep; he also tried the same thing with me, from which I could perceive whence the soporiferous power came. He said that he had done no evil, because, as he stated, he only wished to induce upon others a sweet sleep; but, because it was from artifice, he was told, that it was not permitted. Nevertheless, he continued to do so, for he perceived a kind of self-glory hence arising, because he was enabled to act in this manner to other spirits. Although he said, that he did nothing but good to them, but because he did it for the sake of his own glory, and thus appeared to have dominion over other spirits, and as he afterwards exercised the same artifice from habit, there appeared to me *filthy water*, to which such a state of self-glory, and hence, of dominion over others, is compared [or corresponds].

3619. When I was in a state of sleep, and also in a middle state, between sleeping and waking, a certain spirit wished that I should observe and write down those things which were in my mind, and it appeared pleasing to him, that they should be written; but it was also perceived, on account of his own self-glory, wherefore filthy water was also seen to flow out of a certain canal, whence it was perceived that *foul and filthy water* corresponds to that state, in which a person is when he acts on account of his own glory and renown.—1748, Oct. 20.

*That the evil cannot even see what evil is, and what good is.*

3622. I was permitted to enquire of deceitful and evil spirits, if they knew what evil is, to which they were not able to reply; for it was perceived, that they do not think the evil which is in them to be evil, but good, because they prefer themselves to all, and place all good in the love of self, and the love of the world, and do not consider it as evil; wherefore they cannot see evil, thinking that whatever is in them is good. They were asked whether they knew what good is; nor could they reply to this, for they think, that what is truly good is evil, wherefore they persecute good. It was perceived that good cannot be seen from evil; but that from good, because from the Lord, may be seen both what is good and what is evil. Hence it was concluded, that although such spirits think themselves wiser than others, they, nevertheless, know nothing.—1748, Oct. 20.

*That delights and pleasures are by no means in no case denied to man.*

3623. Some think, that they who are in the faith, should remove from themselves all the delights of life, and all the pleasures of the body : but this I can assert, that delights and pleasures have never been denied to me ; for I have been permitted to enjoy not only the pleasures of the body and the senses, like those who live [in the world], but I have also been permitted to enjoy such delights and felicities of life, as, I believe, no persons in the whole world ever before enjoyed, which were greater and more exquisite than any person could imagine and believe. —1748, Oct. 20.

*Concerning a certain person who had contracted a habit of naming the devil*

4056. There was a certain spirit well-disposed, but who, when he saw any thing disagreeable or shameful (*turpe*), was excited by other spirits, and said, that what he saw was more ugly and abominable than the devil. Thus this form of speech, which consisted in naming the devil, had become familiar to him. The spirits [with whom he was associated] were indignant that he should so frequently use this mode of expression, when he indeed restrained himself for a time ; but still he continued to speak in this manner, wherefore he was let into the veil [a mode of punishment] as into a sack, where he suffered anxiety. When he was delivered, he came to me, and I perceived the anxiety and terror which he had suffered ; he told me, that when he was in the veil, he despaired of ever being delivered.\*—1748, Nov. 23.

*Concerning Inundation [or what is meant by a flood in the Word].*

4155. From experience, I have been permitted to learn what a flood or an inundation is : it is two-fold, of cupidities which are of the right side of the head, and of phantasies which are of the left. When man is kept by the Lord, so that the societies of evil spirits do not enter, he is then exempt and elevated from the influx of such societies ; but as soon as he is immersed into [the sphere of] such societies, the sphere is as an inundation, for the man becomes like those who are in it ; he, in like manner, is indignant and angry ; he thinks, despairs, and desires in like manner ; but in proportion as he is withheld from the sphere, or from those who are in it, he is, as it were, on the bank, or shore, or in safety, thus more or less. The inundation is experienced either on the left side of the head, where things of the understanding and thought

\* From this we learn how sinful and dangerous it is to contract any profane habits of speech, since all our works and habits follow us into the other life. "Every idle word, says the Lord, that men shall speak, they shall give account thereof in the day of judgment." (Matt. xii. 36.)—TR..



reside, or on the right side, where the things of the will, or the cupidities reside; thus he is inundated in proportion as he is immersed. This immersion, which is compared to waters, takes place with indefinite variety, sometimes much as to the left side, and little as to the right side of the head, and *vice versa*. These things I know from experience, for I was kept out of the inundation for a time, whilst other spirits were in it; afterwards I myself was immersed, and I perceived the likeness of an inundation: this is the case with temptations.\*—1749, Feb. 26.

*Concerning the inundation arising from evil spirits.*

4165. I have often experienced, that I was withheld, and, as it were, elevated, that is, towards interior things, thus into the societies of the good, and in this manner kept from evil spirits, when I perceived and felt, that if I had been let down but a little, the evil spirits would have inundated me with their persuasions and false and evil principles; I also perceived and felt, that in proportion as I was let down, they did inundate me.—1749, March 9.

*Concerning actual evil.*

4113. I have perceived that so long as evil is in the thought only, it does not so [frequently] recur; but that so soon as it becomes actual, it passes into the will, when both the thought and the will, thus, the whole man, conspire [to the evil]. Any thing may be extirpated from the thought, before it enters the will, but when it is in the will, it is not easily extirpated, for then it also occupies the thought.

4080. I have perceived, that before any evil becomes actual with man, he should be on his guard against doing it; for as soon as it becomes actual it becomes customary and habitual, and at length natural, and is thus transmitted to the offspring, and to posterity.

(*To be continued.*)

---

## ON THE CONSCIOUSNESS OF THE "ANTERIOR PROPHETS" OF THEIR INSPIRATION, AND ON THE VISIONS OF THE "POSTERIOR PROPHETS."

---

THE writers of the Historical Books in the Bible, which have an internal sense, that is, the Books of Joshua, Judges, Samuel, and Kings, were called by the Jews the *Anterior Prophets*, because they wrote

\* Hence we can see the reason why the Psalmist so often complains of the "*floods of the ungodly*," of the "*waves and billows passing over him, and of his sinking into deep waters*," &c.; all which expressions denote temptations, which in the spiritual world assume the correspondence above described, namely, of being immersed in floods, &c. That the Lord is especially with man in temptations is denoted by these words: "*When thou passest through the waters, I will be with thee*," &c. (Isa. xlii. 2).—The

under the divine impulse and direction, concerning things which *had happened anterior* to their time.\* It was not because they wrote more accurately or more fully the national history, than others, but because the record contained *only* such things as *God saw fit* should be there written, that a reverential preference was given to their writings, as compared with others,—the Book of Chronicles for instance. There appears to have been some similitude between the Inspiration of the Anterior Prophets, and that of the Evangelists. The former were impelled, it would seem, by an impulse to which they willingly yielded themselves up, to write down *certain things* out of the stores of their memory, and in words which presented themselves with the utmost force and readiness, and which were probably written down with the utmost preference and pleasure; while the latter, the Evangelists, wrote down from *their* stores of memory, agreeably to the Lord's promise, (John xiv. 26.) such things only (out of that vast multitude, the records of which the apostle John states, *if fully* explained or unfolded, would have filled the world,) as the Holy Spirit brought severally to their minds; and while the Holy Spirit was performing this office for them, how delightedly must they have given themselves up to their Lord's leading, anticipating the vast benefit which must accrue to mankind from their willing labours. We know that a sincere preacher looks inwardly for divine aid to move and lead him to the utterance of such things as are good and profitable; we know that when his mind experiences an unusual degree of liberty, he refers it to the Lord's mercy; how much more, then, must this have been the case with the Evangelists, seeing that they wrote by plenary inspiration!

It is true, that neither the Anterior Prophets nor the Evangelists, knew that they were inspired and guided *for the sake of the Internal Sense*, which was to lie hid in their records until the time should come for making it known; but although they had not *our* idea of their inspiration, it is quite enough to admit that they were conscious of such inspiration as is described in the definition of Dr. Johnson, adopted by him from Dr. Watts, which declares that "Inspiration is an overpowering impression upon the mind by God Himself." This definition necessarily involves the idea, that the inspired writers were conscious of their own inspiration; in fact, the difficulties attendant on the opposite view are so great, that I cannot but conceive that the affirmation of their consciousness of inspiration should be taken as a self-evident truth,

\*The *other* Historical Books in our Bible, excepting, of course, the five Books of Moses, called "the Law," were placed by the Jews in the "Holy Writings," (*Hagiographa*), which they held in inferior estimation to the other sacred books,

and therefore beyond question. It is not allowable to say that "there is no evidence" of a fact which is "self-evident."

The writers of the four greater and twelve lesser Prophets, were called by the Jews the *Posterior Prophets*, because they wrote concerning events to *happen posterior* to their times. I have lately seen in print, some statements concerning the visions mentioned in the Word, which do not appear to me to be well-grounded. I conclude that the visions of the prophets,—those of Ezekiel for instance,—took place according to the same law as those of the apostle John, recorded in the Apocalypse. Happily, our author has given us a remarkably clear account of the manner in which John's visions occurred, and as many of your readers may not possess "*The Apocalypse Explained*," I beg permission to cite the following statement from n. 369.

"The predictions concerning the successive states of the Christian Church are here manifested as from a book, by various representatives. It is to be observed, however, that such predictions were not seen and read in a book, [the book seen by John], after its seals had been opened, but they were manifested through the heavens, from the Lord, before the angels of the inmost heaven; and were represented in the lowest parts of heaven by such things as are related in this chapter, as by horses of various colours, and afterwards by earthquakes, obscurations of the sun and moon, and the falling of the stars to the earth. All these were appearances presented before the angels of the lowest heaven, signifying such things as were heard and perceived in the inmost heaven, where such appearances do not exist; for whatsoever is heard, thought, and perceived in the inmost heaven from the Lord, when it descends through the middle heaven to the lowest, is changed into such appearances. Thus it is that the arcana of divine wisdom are promulgated before the angels of the lowest heaven. Those who are intelligent in that heaven, perceive these arcana from [their knowledge of] correspondences; but those of inferior intelligence do not perceive them, but only know that arcana *are* therein contained, and inquire no further. *With these latter* John was present, when he was in the spirit or in vision. These things are mentioned in order that it may be known *how the Word was written*, namely, from such things as were seen and heard in the lowest parts of heaven, thus from mere correspondences and representatives, in each of which lie concealed innumerable and ineffable arcana of divine wisdom."

W.

P.S. The circumstance of Jeremiah being inserted in Matthew xxvii. 9, instead of Zechariah, is, I believe, generally regarded as an error

that has crept into the text, and that, therefore, we are at liberty to strike out the word "Jeremy," leaving the general appellation "the prophet," as in Matthew ii. 5. However difficult to account for such an error, it is not impossible. Still Mr. Noble's hypothesis, (adopted from Mr. Clowes,) ought to be treated with respect, in a case of extreme difficulty.

---

### A REPLY TO "A CONFERENCE MINISTER."

---

"Strive not with a man without cause, if he have done thee no harm."

---

*To the Editor of the Intellectual Repository.*

SIR,

I apprehend you have as strong an objection as myself to any thing like unprofitable controversy. This, therefore, I have purposely avoided, and merely transmit a *reply in my own defence*, to which I think I am entitled by the common rules of courtesy and of justice. I could in truth commence by adopting the two leading sentences of the paper now alluded to, but to omit it, will save *my* time, *your* paper, and probably something of more consequence than both. It was far, very far from my intention to excite any unpleasant feeling, or to introduce any disagreeable controversy on the subject alluded to, when I penned the article which has been so unexpectedly taken up in a controversial spirit. In the paper that has given my opponent offence, the contrast was drawn between the belief of the *New Church*, and of the Church which believes that "*the natural body and blood of our Saviour Jesus Christ are in heaven, and not here; it being against the truth of Christ's natural body to be, at one time, in more places than one.*" This belief, I stated, is calculated to affect the idea of the *Omnipresence*\* of the Lord. It is therefore a doctrine, which, I again affirm, "*we as a Church*" hold to be *erroneous*; not using the term in that restricted sense in which it is used by the writer, viz., *the Conference*.

We as a Church, believe that the Lord's Humanity is *Divine*, and that He is *Omnipresent*, by, and through His Humanity:—*they do not*. And I cannot but think, that it would have been far more judicious to have passed over these remarks in silence. The idea of controversy did *not* exist in my mind. I expressed my delight, and felt grateful to the Lord for the most glorious views which we as a Church are blessed with in reference to the glorified Humanity of the Lord, when com-

\* In that paper, p. 378, line 18, occurs a misprint, viz., "*Omnipotence*," instead of "*Omnipresence*."

pared with those introduced in that article of the Church of England. The passages quoted in the paper to which I have thought it necessary to reply, may seem to the writer of that paper to express his "own particular views;" but it does not follow that such are the views of the Conference. It would be presuming in me to say that *my* opinion is *always* right; and I beg the worthy gentleman's pardon if I am wrong. I feel not the least reluctance in saying, let the writer remain unmolested as far as *opinion* is concerned on a particular point; still bearing in mind, that, whatever "one-sided statements" may be made, from *any* quarter, whether in, or out of the Church, the well-known phrase will doubtless be verified for the welfare of the Lord's Church, and redound to His glory,—"*Magna est veritas, et prævalebit.*"

Yours in the cause of truth,

Liverpool, Nov. 14th, 1843.

J. C.

---

### REVIEW.

---

A BRIEF REVIEW OF SWEDENBORG'S "ANIMAL KINGDOM," BY A CELEBRATED PROFESSOR OF ANATOMY AT ONE OF OUR UNIVERSITIES. *Extracted from the Phrenological Almanac for 1844, or Psychological Annual, published at Glasgow by J. & G. Goyder.*

As it will, no doubt, be interesting to our readers to see the various opinions expressed by truly scientific men concerning the philosophical works of Swedenborg recorded in our periodical, we have much pleasure in presenting to their notice the following review of the "*Animal Kingdom*," in an abridged form, by a distinguished professor of Anatomy at one of our Universities. The opinion of Baron Berzelius, expressed in his letter inserted in another part of our present number, namely, "*that Swedenborg was in advance of his age in all that he undertook*," will be found corroborated:—

"This (says the Professor,) is the first part of a work, entitled *Regnum Animale*, by Swedenborg, published a century ago, and now translated, we presume for the first time, into the English language. We are told in the translator's preface that it 'constituted the last of a series of works on the natural sciences, which Swedenborg wrote previously to commencing his labours as a theologian.' The series consisted of the *Principia Rerum Naturalium*, published in 1734; the *Œconomia Regni Animalis*, published in 1740; and the *Regnum Animale*, published in 1744; translations of the two former of which are being prepared for the press, and will be published in a short time.

"These works, being strictly scientific, have of course nothing whatever to do with the peculiar theological views of the author; and we trust they will be received by the medical profession, to which they more particularly belong, with that favour to

which their merits may justly lay claim. They may perhaps be viewed as the commencement of that revival of old medical authors, which the projected publications of the Sydenham Society will continue and complete. For in reality these works give us the opinions of some of the ancient anatomists, and for the most part in their own words—opinions founded on minute research and accurate observations, the old medical philosophers being very generally allowed to have been much better observers than the moderns. This plan, upon which Swedenborg formed his works on the natural sciences, is perhaps peculiar to himself. There is no doubt he was acquainted with anatomy practically, but he seems to have considered that the celebrated anatomists who had gone before him were better authorities than himself. Accordingly, in the work before us the descriptions of the organs are taken *verbatim* from the works of Helster, Malpighi, Swammerdam, Boerhaave, Winslow, &c. &c., and from their descriptions he deduces opinions of his own, which, if not correct, are certainly ingenious, and indicate powers of mind, original, acute, and deeply imbued with abstract truths. The translator in his preface states that ‘the merits of the work lie in its principles and doctrines, and only secondarily in its details. The facts made use of by Swedenborg were of course the facts of his own day—the facts of perhaps the most illustrious anatomists who ever lived—but still imperfect, as the facts of our day will be imperfect in the year 1943. Principles, however, are immortal, and the roll of centuries serves only to confirm and establish them. They have, moreover, a power of eliminating and throwing off spurious facts, when such facts have served a provisional end, and more real data are prepared to take their places. The principles of Swedenborg, the translator believes, have this increasing root in the world, and this power: he believes that they are more true now to the rational inquirer than they could possibly be to the men of Swedenborg’s own day:—that wherever he adopted false facts, they furnished a worse basis for his system than the more solid materials of modern discovery.”—[Preface, p. 8.]

The Reviewer then proceeds to give a general view of the contents of the volume, which he winds up by giving Swedenborg’s own statement from the Prologue, p. 10, respecting his intention and purpose in thus thoroughly investigating the Animal Kingdom.\*

“All persons (says the Reviewer,) acquainted with the subject, will perceive that this is a very complete programme, and, if well executed, the three parts must contain a very full and complete history of the anatomy and physiology—the organs and functions—of the human body. We have no hesitation in giving our unqualified praise to the manner in which the subjects contained in this first part are treated. Each of the sixteen chapters is devoted to a particular organ or set of organs—as the tongue, the mouth and lips, the stomach, the liver, &c.; and each chapter consists of, 1st, a minute account of the anatomical structure of the organ, taken from three or four of the old authors already mentioned, and in their own words. This is not confined to the human organ only, but extends to that of many of the inferior animals. Then follows, 2d, what the author calls the *analysis*, embracing a minute account of the uses of the organ whose anatomical structure has been previously given. This analysis contains also the theories or deductions of the author, some of which are very curious and original, and many of them ingenious.

\* Our space does not permit us to insert the extracts adduced by the Professor, nor is it necessary, since the work itself is in the hands of most of our readers.

"In a periodical such as ours, any quotations from the first portion of the chapters—their mere anatomy—might be considered out of place; for although we profess to have to do with every thing connected with man, as a being moral, intellectual, and animal, still, it is certainly more with his functions and actions, than his mere form or structure. We shall therefore confine ourselves to a few extracts from that portion called the analysis, which we think will be sufficient to show the powerful and original mind of the author, as well as furnish examples of his peculiar views, and not less peculiar mode of announcing them.

"In the first chapter, which treats of 'the tongue,' the whole of which is extremely interesting, after a minute account of the anatomy of that organ, the author, in the *analysis*, speaks of its various uses.—[Here extracts are adduced from the work, Nos. 33, 34.]

"The whole of these points and offices relating to the tongue (says the writer), are very minutely detailed; and the manner in which the various functions of the tongue are performed,—the *rationale* of the processes as it may be called,—is summed up in a very clear and interesting style.

"The following extract from the analysis of the uses of the lips, teeth, palate, &c. exhibits the peculiar phraseology of the author, while it describes, in a very striking manner, the actions of the various parts connected with mastication.—[The reader will find the extract at No. 59—63.]

"These quotations (adds the Reviewer,) will show the very peculiar notions of Swedenborg regarding the human body and its various organs. Every thing is viewed in this strictly mechanical way; and indeed his whole system is peculiar only in its being a system in which the human body is viewed according to the strict rules of mechanics and geometry.

"And this leads to the author's peculiar views regarding the *form* of the human body and its various parts. These, we think, are well exhibited, and may be best understood, if at all intelligible, in the chapter on the analysis of the stomach and its orifices; particularly note f, p. 125, note z, p. 134, and note a, p. 135, which are much too long for quotation. He then speaks of the great variety of *forms*—the *angular*, *corporeal*, *spherical*, *perpetual-angular*, *perpetual-circular*, *perpetual-spiral*, *perpetual-vortical*, *perpetual-celestial*, *spiritual*, &c., and attempts to explain the windings, contortions, and various motions of the stomach, and digestive apparatus while performing their functions on the food, by these various kinds of forms and motions. These theories, if ingenious and original, have no other merit, for they scarcely assist in the explanation of the subjects. We quote the following, and leave the reader to judge for himself. All persons with great perceptive organs, particularly form, size, weight, constructiveness, and well developed reflective organs, will no doubt admire it much.—[The extract will be found at No. 97.]

"We have thus given a short review or notice, rather than a critique of this curious work. We have, for the most part, allowed the author to speak for himself, and although the quotations are taken from two or three chapters only, including a very few of the subjects treated in the volume, all the rest are managed precisely in the same way—the same minute anatomical description—and the same analysis containing the theories of the author, are expressed in the same quaint, curious phraseology. As a last extract, take the following description of the transit of the chyle, the nourishing part of the food, to the heart, by its entrance to the jugular vein.—[The extract will be found at No. —.]

"Upon the whole, (says the writer,) we have derived much pleasure, and not a little profit, from the perusal of this volume. We shall hail with satisfaction the appearance of the other volumes, when we shall be more at home in reading and commenting on the author's views of the mortal part of man; the brain and nervous system, with his moral and intellectual faculties. Meantime we beg to close this article by quoting a few sentences from the very able article, 'Swedenborg,' in the *Penny Cyclopædia*, in which is summed up, in a very succinct manner, his peculiar views concerning the human body.\*

"The author of this article then concludes with the following remarks, in which (says the Professor,) we agree with him:—'On the whole, we may admit these works to be a grand consolidation of human knowledge;—an attempt to combine and re-organize the opinions of all the schools of medicine since the days of Hippocrates. The doctrines of the fluidists, of the mechanical and chemical physicians, and of the vitalists and solidists, as well as the methods of the dogmatists and empirics, and even the miscellaneous novelties of the present day, have each a proportion and a place in the catholic system of Swedenborg. His works, however, are a dead letter to the medical profession, or known only to its erudite members through the ignorant misstatements of Haller.'"

We trust that this favourable notice from so able and distinguished an authority, will induce our readers to become subscribers to the second and concluding volume of this work, and thus enable the translator to publish it as soon as possible.

---

### LONDON MISSIONARY AND TRACT SOCIETY.

**EASTERN DISTRICT BRANCH MISSIONARY ASSOCIATION.**—*From a Letter to the Secretary.*—"My dear Sir,—I have great pleasure in informing you, that the contemplated measure—the formation of a *New Church Branch Missionary and Tract Society* in the Eastern District, has been happily accomplished; whereby a regular visitation and communication between the Parent Society at Brightonsea, and those at Colchester, Ipswich, St. Osyth, and Wivenhoe, will constantly be kept up, to the mutual benefit, strength, and stability of the whole. The want of such an institution in this district has long been felt; and now that it is coming into operation, it is almost impossible to calculate the benefit, which, under the Divine blessing, may reasonably be expected from its judicious management. In carrying out the objects contemplated by this institution, it is intended that an ordained Minister shall visit each of these Societies twice in the year; and that the Leaders

of the different Societies, in connexion with myself, shall mutually coöperate, so that there shall be a regular exchange of Ministers every six weeks.—On Sunday the 27th of August, we commenced carrying out these intentions. Mr. H. Griggs, the zealous leader of the St. Osyth Society, visited Colchester; Mr. Mattacks, the leader of the Colchester Society, visited St. Osyth; whilst I paid my promised visit to the Wivenhoe friends; leaving my own Society to the care of our friends, Messrs. Maskell and Fletcher. One of our objects, of no small importance, is to endeavour, permanently to establish Sunday Schools at each of these places, where, hitherto, they have not been opened. At Wivenhoe, I am happy to say, this has been effected. An intelligent friend, has kindly offered a room in his house for the purpose, and Sunday, September 3rd, was fixed on for opening this School. May the Lord, in whose cause they are engaged, bless their efforts with success,

\* We refer our readers to that eminently useful *Cyclopædia*, where they will find the extract commencing with the words: "We shall here content ourselves with a brief illustration of one of those doctrines," &c.



and reward them a thousand-fold into their bosom! Perhaps you will be enabled to form a better idea of the necessity and importance of such an association from a brief sketch of the history of these Societies.—Brightlingsea Society, having been in existence about thirty years, and containing now above a hundred members, is too well known to you to need any description.—The Societies of Oseyth and Colchester, are by far the oldest of the offshoots from the Brightlingsea Society, having been in existence for a number of years, yet from causes difficult to ascertain, but which appear to have operated similarly in most places in the infancy of Societies, they have apparently made but little progress, notwithstanding the untiring efforts of their respective leaders, who so long have laboured in this barren soil. The former contains about thirty members, and the latter about twenty.—The Societies of Ipswich and Wivenhoe are more modern. The former may date its commencement from the year 1838, when the Rev. Mr. Woodman first preached the doctrines in that place; and, like the other Societies, although strenuous efforts have been made, they have not increased so much

in numbers as in intelligence. Indeed, some of those who were captivated with the doctrines in Mr. Woodman's time, appear to have had "no root in themselves," and so have in time of temptation "fallen away." I believe they number from ten to twenty.—With respect to the little Society at Wivenhoe, though not formally organized as yet, their present prospects are most promising. Zealous and united, they bid fair to become an interesting and important Society, though I think their numbers do not at present exceed twelve. Such then, my dear Sir, is the field laid open for improvement, and the ground to be occupied by the *Eastern District Branch Missionary Association*; and when the importance of its uses is contemplated, with the extensive field allotted to its charge, it is confidently hoped, that it will meet with support adequate to its importance, and that every real friend of the holy cause in which we are all engaged, will consider it a sacred duty to assist in efficiently carrying out the objects of this institution.—I am, &c.,

"JOSEPH F. WYNN.

"Brightlingsea, Essex,  
September 13th, 1843."

### MISCELLANEOUS INFORMATION.

**A LETTER FROM BARON BERZELIUS, THE CELEBRATED SWEDISH CHEMIST.**—The following is a letter from one of the most distinguished men of science that Europe can boast of at the present day,—a man who has long maintained the highest rank in chemistry, and who is deservedly held in the greatest estimation by the scientific world. The letter, we are informed, was delivered by the Swedish ambassador in person, who went officially to express the thanks of the Royal Academy of Sciences at Stockholm, to the London Printing Society, for having restored the MSS. of Swedenborg to the Royal Academy,\* and also for having presented certain works of Swedenborg to its library. The letter is addressed to Mr. James J. G. Wilkinson, the translator of the "*Animal Kingdom*," who had presented a copy of that work to Baron

Berzelius, a member of the Swedish Royal Academy, and is dated—

"Stockholm, September, 28th, 1843.

"Sir,—I have received the parcel containing letters addressed to the 'Academy of Sciences,' and to myself. The 'Academy' has commissioned me to renew their grateful thanks for the books destined to enrich their collection of 'the Works of Swedenborg.' Will you also kindly accept my warmest thanks for those you sent to me. I have looked through '*The Animal Kingdom*,' and am surprised at the great knowledge displayed by Swedenborg in a subject, that a professed metallurgist would not have been supposed to have made an object of study, and in which, as in all he undertook, he was in advance of his age. I beg leave to defer replying to the questions you have asked me, as our librarian (an old man 76 years of age) has given up his situation, and we are about electing another. I believe his successor will

\* See an account of this honourable proceeding on the part of the London Printing Society, in our periodical for February, p. 74.

be a medical man, who has taken a dislike to his profession, and is seeking some quiet occupation in which he will be able to devote himself to his favourite study — 'The History of Literature.' He probably will be the best person that could be chosen to copy the manuscripts for you. When I have anything decided to tell you, I will not delay doing so. Accept, I beg, the assurance of distinguished consideration, with which I have the honour to be, Sir, your humble and obedient servant,

"JAC. BERZELIUS.

"Mr. James J. G. Wilkinson,  
13, Store-street,  
Bedford-square, London."

PROPOSAL TO PUBLISH THE SECOND AND CONCLUDING VOLUME OF SWEDENBORG'S "ANIMAL KINGDOM:"—In our last we announced, that the second volume of this admirable work is quite ready for the press, and we inserted a circular addressed to the subscribers of the first volume, in which every information relative to the printing of this concluding volume is stated. We are informed, that but very few copies of the first volume are on hand, so that the work will shortly be out of print, especially as many copies are sold amongst scientific and enquiring persons out of the New Church in America. The judgment of the celebrated Berzelius respecting this work, and also respecting every thing upon which Swedenborg wrote, as being "*in advance of his age*," is highly important. It is, therefore, of the greatest consequence, that the philosophical works of E. S. should be placed before the scientific world, and the English reader in general, as speedily as possible. They who desire, for the sake of humanity at large, that the luminous Scriptural doctrines of Christianity contained in the writings of Swedenborg, may be more widely known and received, will be promoting this great good, by assisting in the publication of this volume,—the only one, be it remembered, for which, as we stated in our last, subscriptions are required. In order that the work may be carried through the press with despatch, it is necessary that the subscriptions be sent to the treasurers in advance, which may readily be done through post-office orders; at the same time we beg that the subscribers will send up their address, that the copies may be sent to them as soon as they leave the press. We subjoin an entire

list of the subscribers to the present time:

Mr. W. Newbery .....	£12	12	0
Rev. A. Clissold .....	10	10	0
Mr. G. Rudall, London .....	5	5	0
Messrs. Hewetson, London .....	5	5	0
Mr. J. Clover .....	5	5	0
Mr. W. M. Wilkinson .....	5	5	0
Mr. James Grimshaw, Accrington .....	5	5	0
Mr. D. R. M'Nab, Epping .....	5	0	0
Mr. B. Robson, Alnwick .....	5	0	0
Mr. W. Sewell, .....	5	0	0
Mr. James Crompton, Kersley ..	5	0	0
Mr. Roger Crompton, Kersley ..	5	0	0
Mr. C. A. Tulk .....	4	4	0
Colonel Fawcett .....	4	4	0
Mr. De Soyres, Bristol .....	2	2	0
N., Penrith .....	2	2	0
Mr. Thompson, London .....	2	2	0
Mr. Meek, Manchester .....	1	11	6
Mr. L. Pitman, Bath .....	1	11	6
Mr. Bowdler, Manchester .....	1	11	6
Mr. A. Russell, Glasgow .....	1	1	0
Mr. T. Downes, Glasgow .....	1	1	0
Mr. D. G. Goyder, Glasgow .....	1	1	0
Mr. A. N. Wornum .....	1	1	0
Mr. John K. Bragge .....	1	1	0
Miss Wilkinson .....	1	1	0
Mr. Broadfield, Manchester .....	1	1	0
Rev. T. C. Shaw, London .....	1	1	0
Rev. W. Mason, Melbourne .....	1	1	0
Mr. Coulson, Newcastle .....	1	1	0
Mrs. Thompson, London .....	1	1	0
Mr. Brooksbank, London .....	1	1	0
Mr. L. S. Coxe .....	1	1	0
Mr. John C. Chambers, Liverpool ..	1	1	0
Mr. M. Dawson, Temple, London ..	0	10	6
Mr. F. P. Ford, Potteries .....	0	10	6
Mr. Faraday, Fenton .....	0	10	6
Mr. Abbott .....	0	10	6
Mr. Hancock, Belper .....	0	10	6
Mr. Wornum, Sen .....	0	10	6
Mr. Ashton, Alford .....	0	10	6
Mr. D. C. Hewitt .....	0	10	6
Mr. J. Newbery .....	0	10	6
Mrs. Colonel Taylor .....	0	10	6
Miss Anderson, Edinburgh .....	0	10	6
Mr. James Turner, London .....	0	10	6
Dr. Firth, Hull .....	0	10	6
A Friend, Oxford .....	0	10	6
Mr. Matthew Semple, Bradford ..	0	10	6
Amicus .....	0	10	6
Mr. John Parry, Haverhill, Suffolk ..	0	10	6
Mr. Alfred Tulk .....	0	10	6
Mr. Charles William Bragge .....	0	10	6
Mr. Joseph Wellings .....	0	10	6
Mr. George Haywood .....	0	10	6
Mr. John B. Haseler .....	0	10	6
Mr. John Sidney .....	0	10	6
Mr. Finch .....	0	10	6
Mr. C. Spooner .....	0	10	6
Mr. Edward Mayhew .....	0	10	6
Dr. Sharpey .....	0	10	6
Mr. J. A. Heraud .....	0	10	6
Mr. Stewart, Glasgow .....	0	10	6
Mr. W. O. Elwell, Anterpw .....	0	10	6
Mr. Baxter, Manchester .....	0	10	6
Mr. James Turner .....	0	10	6

Mr. Otis Clapp, Publisher, Boston, U. S., in behalf of subscribers at Boston.....	100 copies
Rev. De Charms, Philadelphia, in behalf of the Book Committee of Central Convention.....	50 "
Rev. I. H. Smithson.....	2 "
Mr. Francis Goadsby.....	2 "

NOTICE OF NEW PUBLICATIONS.—  
*"Treasure in Heaven,"* (Matt. vi. 21.) by the Rev. D. G. Goyder, Minister of the Society of the New Church, in Glasgow.—This is the substance of a sermon delivered August 13th, 1843, in behalf of the Sunday-school connected with the Society of the New Church at Bury, Lancashire. We have perused this sermon with much pleasure and spiritual profit, and we are not surprised that the persons who heard it should have requested the author to publish it. From the uses of natural wealth, the author ably shews the heavenly uses of spiritual wealth,—the knowledges of goodness and truth from the Word. He also points out, in a striking manner, the miseries which must inevitably result from trusting in mere earthly riches, and in allowing the heart to be engrossed by the soul-destroying influence of Mammon. The qualifications requisite to form a good Sabbath-school teacher, at p. 17, are of the utmost importance, and should be well considered by all; and we hope that this discourse will come into the hands of many—very many of our readers.

THE NEW CHURCH AT PRESTON.—The building, we are informed, is considerably advanced towards completion, and it will soon be our pleasing duty to announce when it is intended to be opened. Since the publication of the Rev. Mr. Clissold's letter in reply to the Rev. Mr. Bonwell's attack in his sermon on the "Gainsaying of Core," &c. *The Preston Magazine*, of which we understand Mr. Bonwell is the editor, has given a critique, in two numbers of that periodical, of Mr. Clissold's letter. In this critique, the writer plainly shews that he had never read a single work of Swedenborg's, and consequently, his ignorance is palpable and disgraceful. It has been discovered that the chief armoury, whence he derived his weapons of attack, is a small tract extracted many years since from Mr. Pike's pamphlet, in which he made a virulent assault upon the New Church. This attack, it will be remembered, was ably answered by the

Rev. Robert Hindmarsh. A full reply to the *Preston Magazine*, by Mr. Clissold, is, we are glad to state, already in the press, and in a short time it will be seen by the inhabitants of Preston, how groundless Mr. Bonwell's attack has been, and how much it is characterised by ignorance and injustice.

MANCHESTER TRACT SOCIETY.—This Society have lately issued new editions of Tracts No. 2, 3, and 4, and also a new one No. 54, "*On the Opening of the Book of Life and the Nature and Manner of the Divine Judgment.*" The subject of this Tract is of the greatest importance, and we trust, that it will speedily be distributed among the public. To this end, however, we hope that the subscribers will claim the amount of their subscriptions in Tracts, and avail themselves of every opportunity of judiciously distributing these unpretending messengers of heavenly light and peace. Another new Tract, No. 55, entitled "*Forgiveness of Sins not to be Confounded with Salvation,*" has also just appeared. This Tract is of a most practical tendency, and clearly proves the following positions:—I. That forgiveness is granted to every one who desires and asks for it, even to those whose motive in seeking it may be merely the fear of punishment. II. That forgiveness does not confer heaven, inasmuch as, by itself, it confers no fitness for heaven. III. That forgiveness is *not* salvation, but the communication of the means of salvation. IV. That while forgiveness is obtained by *asking* for it, salvation can only be obtained by *working* for it.

NEW TRACTS OF THE GLASGOW SERIES.—"*What is the Human Soul?*" This is the title of a small treatise (pp. 28) on the *Human Soul*,—a subject of the greatest importance to every human being. Who, that is awakened above the life of his merely animal nature, does not desire to know something of himself?—to know something of his mental and spiritual nature—of his soul? To all such we most earnestly recommend the perusal of this small treatise, which is sent forth into the world as a Tract at the cheapest rate. This Tract on the "*Human Soul,*" affords a comprehensive view of the mental philosophy of the New Church under *fourteen* general heads, or propositions, which are most ably discussed, and presented in the clearest light of Holy Scripture and of reason. The

propositions are as follows:—I. The soul is most substantial. II. The soul is in a human form. III. Man is not life, but a recipient of life from God. IV. The soul is spiritually organized for the reception of life. V. The organic forms recipient of life in the soul, are called the will and the understanding, which, taken together, are called the mind. VI. Life resides essentially in the will, and becomes formed in the understanding. VII. The soul is in a state of purity and order, only so far as the will and understanding constitute a one, or are united as in a marriage. VIII. The memory is man's book of life. IX. The internal and the external man. X. Conscience. XI. The soul is perfected by three distinct and successive degrees. XII. All changes in the state of the soul or mind, are nothing but changes in the recipient forms which constitute its organization. XIII. The soul is omnipresent in the body. XIV. General conclusion. —Another Tract, entitled "*A New Christian Church the Crown and Consummation of Prophecy*," pp. 16, has also lately appeared. Both these Tracts, we are informed, were written for the *Glasgow Series*, by the Rev. W. Mason. This Tract shews from the Word, that a New Christian Church is to be expected when the prophecies are accomplished, which speak of the termination of the Christian Church, which was commenced under the apostles, in the very same terms in which the Jewish Church was spoken of in reference to the period of the Lord's First Advent. The Tract then presents in powerful contrast, and in parallel columns, *Primitive truths*, and *Prevalent errors*. We consider this Tract as calculated to be highly useful, especially in presenting, in a striking manner, the claims of the New Church, of which the public generally entertain such groundless and absurd ideas.—We cordially recommend these Tracts to our readers' notice; they may be obtained through the usual channels.

#### INTELLIGENCE FROM AMERICA.

To the Editor of the *Intel. Repository*.

Sir,—On the 14th of this month, a new Temple was dedicated to the Worship of the Lord's New Church, in Providence, State of Rhode Island. The building is small, (being, I think, 42 feet long by 26 wide,) but it is very neat and well adapted to the uses of the Society. It has a single aisle, with pews on each side, capable

of accommodating about 200 persons. The aisle and pews are carpeted, and the pews cushioned in uniform style, thus presenting a very comfortable and pleasing appearance. The building is in the Gothic style. The walls and ceiling are so finished and painted as to represent an arch laid in marble. The pulpit, doors, and windows are of oak. They have out-buildings for the accommodation of the horses and carriages of their brethren from a distance. The services, which were very impressive and appropriate, were conducted by the Rev. Thomas Worcester, of Boston, and the Rev. B. F. Barrett, of New York; the latter of whom preached the sermon. This occupied one hour and a half, and was listened to with attention by a crowded audience. He took for his text the description of "the New Jerusalem descending from God out of heaven;" and, after explaining its meaning, proceeded to give a general exposition of some of the most important doctrines of the Church. It will probably be printed. After the services were over, the Providence brethren, with their invited guests, (about 80 in number,) dined together at the City Hotel. Members of the Church were present from the States of Maine, Massachusetts, New York, and Pennsylvania, and all seemed to rejoice in the sphere of the occasion. Providence contains about 25,000 inhabitants, and is a very prominent and interesting spot, as connected with the early history of New England, it being the residence of the celebrated Roger Williams and his followers, after his banishment from the territory of Massachusetts. A new Temple has also been erected by the New Church Society in Bath, Maine, and it is now nearly finished. It is in the Grecian style of architecture, and is much admired by men of taste for its beautiful proportions. I will endeavour to send you hereafter a more particular description of it. The New Church Society in this City have just purchased a lot of land on which they propose to build a Temple the coming season. It is situated in the very centre of the City, and seems in all respects the most desirable location of any to be had in the City. Since I last wrote you, two of our ordaining Ministers have been removed to the spiritual world, viz., Rev. A. Hurdus, of Cincinnati, Ohio, and Rev. H. Weeks, of Henderson, N. Y. Mr. Hurdus was our oldest ordaining Minister, having been ordained

in 1816. Mr. Weeks was ordained in 1821. There has been quite a change among the Ministers of the three Societies in Cincinnati since last year. Mr. Hurdus was one of them. Rev. M. M. Carll has removed to Philadelphia, and taken charge of the Second Society in that City, where, according to a letter just received, "he is officiating for us very acceptable, and a growing interest for the Church seems about manifesting itself." Rev. Mr. Burnham also has transferred his connexion from Cincinnati, to the Society in Baltimore, recently formed.—  
Yours, &c.,

Boston, October 29th, 1843.

#### THE SIGN OF THE CROSS.

To the Editor of the *Intel. Repository*.

Sir,—The doctrine of T. C. S., concerning the signification of "the Cross of Christ," and "taking up the Cross," is very beautiful and edifying; but it by no means follows from this doctrine, that it is our *duty* to put up either the sign of the cross, or the sign of the crown, upon our places of worship; and if it be *not* a duty, what is it?—What is it more than a fancy? And is there so little brotherly love amongst us, that we cannot sacrifice a *fancy* to the conscientious scruples of a brother, and who has the *greater* claim upon us if his opposition to our wishes leads us, in some degree, to consider him as a weak brother? Is not the example of an apostle, in such a case, worthy of imitation, where he declares his kind consideration for a weak or scrupulous brother in the following language: "Wherefore, if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend?" I am far, however, from meaning to affirm, that it is a mark of weakness to *object* to crosses on places of worship, any more than it is a mark of weakness to favour them. It is, in fact, only fancy against fancy;—but then there is this difference between the two,—the leaving out the crosses will be but a momentary offence, and will be confined to those who *now* favour them, as they cannot be *missed* after a little while; but the setting up the crosses must necessarily prove a *permanent* offence to the objectors, who are not likely, perhaps, to want successors; and in this case, the sign of the cross *may* become a significant emblem of the *cross of disunion* inflicted by it upon the Argyll-square Society. Of two evils, let us choose the least. Let us

submit ourselves one to another in the fear of the Lord. (Eph. v.) If any inclination should be felt to take umbrage at its being said, that the point in dispute is merely a matter of fancy;—if it should be said, "it is highly indecorous to call the *proper* adornment of the house of God a matter of fancy;"—I must beg to reply, by anticipation, that the term "*proper*" either means proper in respect to duty, or proper in respect to good taste; and since it cannot refer to the former, it *must* refer to the latter; and in this case, what more can be made of it than a matter of fancy? Let us not magnify mere matters of taste into things of moment, through the undue influence of the appropriating principle; and especially, let us not, by our own language or behaviour, indicate, that we seem to think such minor things as the exterior ornament of a place of worship, of more importance than the chief essentials of a living church, namely, brotherly love and unity.—Yours, &c.,

MEDIATOR.

#### A SUGGESTION.

To the Editor of the *Intel. Repository*.

Sir,—Will you kindly allow me a small space in your next number, to offer a suggestion for the further consideration of your readers. During the last four years there has come into almost general use a peculiar description of Wafers, for the purpose of securing letters; these Wafers have some short sentence or motto printed on their front, illustrative of some peculiar views or doctrines; thus amongst various others, we have Anti-Corn Law, Teetotal, and Phonographic Wafers: the various causes which these little silent messengers are designed to promote, no doubt, receiving benefits from their extensive use. It appears to me, that the New Church ought not to neglect the use of any means, however trivial those means may appear, that may tend to the dissemination of a knowledge of those glorious truths from which they themselves derive such consolation and delight. A good series of Wafers, each containing some leading truth of the Church, printed in a neat and attractive form, may, I think, be added to the means which are already used in making known the doctrines of Jerusalem. Let each member use them in his correspondence, and *these*, trivial as they may appear, may be found to attract attention to the doctrines, even where our Tracts and Missionaries might have failed to excite it; and by

their means many may be brought to a reception of those heavenly verities. In the hope that this suggestion may be speedily carried out in the best possible manner to its fullest extent, by one or the

other of our publishers; and that a useful series of New Church Wafers may soon be accessible to, and in general use amongst, the members of the Church, I remain, yours, very truly, D. T. D.

### OBITUARY.

DIED, on Good Friday, 14th April, at his residence, in Lucca, Jamaica, ALEXANDER CHAMBERS, Esq., in the 73rd year of his age. His death was brought on by a lingering attack of water on the stomach, resisting alike all the power of medical skill, and the affectionate and unremitting attention of his surrounding family. The complaint was attended with tedious and excruciating symptoms from first to last, which he bore with the utmost fortitude and resignation, retaining the perfect possession of memory and judgment to the last moment of his mortal existence, together with an affectionate solicitude to promote, to the utmost of his power, the welfare of all with whom he was connected, and to observe the principles of justice and rectitude, towards all with whom he had any business transactions,—true, in his last earthly feelings, to the whole tenor of a long life passed in the constant exercise of benevolence, and a rigid adherence to the truth. Only a few hours before his death, he joined in the performance of divine service, according to the soothing and inspiring formula of the New Church, with the whole of his assembled family. It is remarkable, that suffering under so torturing and weakening a malady, and at so advanced an age, that owing to his constant habits of activity, he did not take to his bed, until two weeks of the time of his decease. During more than ten years he had been afflicted with blindness from cataract, being merely sensible of the presence of light, and utterly unable to distinguish objects. As is well known to many of our New Church friends, he visited this country in the year 1836, for the purpose of placing himself, with the hope of restoration to sight, under one of the first oculists in London. But either from his advanced age, or from want of sufficient preparation before, or rest afterwards, the operation failed, and the disappointment, doubly acute as it proved, to one so active in mind

and body, became only a fresh trial of his exceeding patience, in suffering, and exemplary resignation to the Divine Will. He had been a receiver of the Heavenly Doctrines upwards of fifty-five years, and had brought up a numerous family of sons and daughters, as well as grandchildren, in the knowledge thereof. But three only of the former have lived to assist a revered mother,—for fifty-one years united in the holy bands of matrimony with their departed father, in paying this last tribute to his beloved and respected memory. He was a generous subscriber to some of the New Church institutions in England; and he always rejoiced when he heard of their success in promoting the holy cause of the Lord's New Church. He had been a constant reader of the Repository from its commencement in 1812.

Also, at Lucca, Jamaica, on the 16th of August, 1842, aged 62 years, AGNES HINE, relict of Daniel Hine, Esq., of Trelawny, in the same island; after an obstinate inflammatory attack of only three day's duration. She had been a widow for many years, and educated a rising family in scrupulous adherence to the doctrines of the New Church, of which she had become a delighted receiver in her earliest youth. She was of a most amiable disposition, a devoted wife, and tender mother, an affectionate friend, and a benefactor to all she had the means of assisting,—her whole life being in accordance with these principles of Divine Truth, by which she had so early profited. This excellent lady was sister to Alexander Chambers, Esq., the subject of the *above* memorial, and it is due to her respected memory to state, that the very distant period from the date of her death, at which this notice appears, is entirely referable to the lingering and unexpected illness of her brother, which commenced shortly after her decease.

### ERRATA.

Page 338, line 5 from the top, for "interior," read "inferior."

" 428, line 15 from bottom, for "cavels," read "cavils."

" " line 4 from bottom, for "misrepresentations," read "misrepresentations."

" 463, line 1, dele the words "in no case."

# INDEX.

## ESSAYS, &c. &c.

- Affliction, on the Uses of, 89.  
 "Anterior and Posterior Prophets," on the  
 Consciousness of their Inspiration, 464.  
 Atonement, Thoughts Concerning the Tri-  
 personal Doctrine of, 215.  
 Bible History, the, Allegorical, 69.  
 Canons of the New Church Theology, 16,  
 174, 220, 307, 414.  
 Centuries, the First Three, 161, 201, 246,  
 285, 328, 401, 453.  
 Christmas Season, Thoughts on the, 449.  
 Colors, the Symbolical or Spiritual Meaning  
 of, 172, 261.  
 Consolations in Sickness and Trouble, arising  
 from Considerations of the Lord's  
 Divine Love, 127.  
 Consummation, the, or End of the Old  
 Church, and the Causes by which the  
 Increase of the New Church in the  
 World is Promoted, 81.  
 Cross, on the Sign of the, 412, 476.  
 Death, on the Meaning of the Word, 148.  
 Devil, Satan, Devils, on the Translation of  
 the Terms, in the Common Version of  
 the New Testament, 179.  
 Faith, Contrast between that of the Old  
 Church, and the Faith of the New  
 Church, as to the Principal Doc-  
 trines, 268.  
 France, on the State of the New Church  
 in, 316.  
 Gog and Magog, the Destroyers of the  
 Church, 121.  
 "Good and Truth," on the Phrase, 69.  
 Human Soul, the; translated from Sweden-  
 borg's "Economy of the Animal  
 Kingdom, 4, 41, 92.  
 Inconsistency of Certain Opponents of the  
 New Church Exemplified, 426.  
 Inspiration, on the Nature of, 301, 366, 370,  
 418.  
 Intellectual Repository, the; its Usefulness  
 and its Claims, 1.  
 Jews, their Present Aspect and Prospect, 312.  
 Judgment, the Last, 325.  
 Languages, the Dead, 21, 148.  
 Letters of the late Rev. J. Clowes, in Answer  
 to Certain Queries, 141.  
 ..... on the  
 Origin of Evil, 321.  
 Moral Culture, Materials for, 25, 98, 146,  
 227, 409.  
 New Church in France, on the State of  
 the, 316.  
 ..... Suggestions for Improving the  
 External Order of the, 28.  
 Official Dress, a Minister's Apology for not  
 Wearing an, 101.  
 ..... Remarks on a Minister's  
 Apology for not Wearing an, 143.  
 "One," on the Application of the Term, 375.  
 "Pilgrim Fathers," the Covenant of the, 213.  
 Predestination, 225.  
 Primitive Christianity compared with the  
 Present Times; translated and abridged  
 from the German, 361.  
 Proposal to Publish the Philosophical and  
 Scientific Works of the Hon. E.  
 Swedenborg, 33.  
 Fusey, Dr., and the Wesleyans, 62.  
 Question Proposed respecting Mark xi. 12 to  
 14, 384.  
 Reason and Revelation, 266.  
 Reasons for Reading Swedenborg; three  
 minutes' Conversation between two  
 Brothers, 304.  
 Reply to a "Conference Minister," 467.  
 Salvation, Test to Determine a State of, 385.  
 Scripture, on the Plenary Inspiration of, 224.  
 Self-Examination, on the Necessity of, and  
 of Reducing the Truth to Practice, 169.  
 Sense of John ii. 18—23; and Luke xxiv.  
 38—40, as understood by E. S., 423.  
 Sensual Principle of Man, on the Corres-  
 pondence of the Serpent with the, 51.  
 Signs of the Times, in relation to the  
 Church, 13.  
 Substance, Form, and Extension, on, 241, 281.  
 Suggestions for Improving the External  
 Order, and Extending the Usefulness of  
 the New Church, 28.  
 Swedenborg, on the Human Soul, 4, 41, 92,  
 .....'s Philosophical and Scientific  
 Works, Proposal to Publish, 33.  
 ..... "Spiritual Diary," Extracts  
 from, 255, 294, 337, 380, 460.  
 ..... the first English Translation  
 of his "Principia," "The Prodromus,"  
 "The Economy of the Animal King-  
 dom," and "The Animal Kingdom," 34.  
 ..... Supposed Inconsistencies in  
 the Statements of, 132.  
 Temptations, on the Uses of, 177.  
 Theology of the New Church, Canons of  
 the, 16, 174, 220, 307, 414.  
 Uses, on the Nature and Importance of, 210.  
 World, Analogy between the Material and  
 Spiritual, 181.  
 ..... Cares of the, No. X, 441.  
 Youth of the New Church, on the Necessity  
 of a careful superintendence of the, 67.

## MISCELLANEOUS INFORMATION.

- Acerington, Charity Sermons at Foxhill Bank, &c., 239.  
 ..... Sunday School, Charity Sermon for, 279.  
 American "Christian Examiner," &c., notice of, 359.  
 Berzelius, the celebrated Swedish Chemist, Letter from, respecting Swedenborg's "Animal Kingdom, 473.  
 Birmingham New Church Sunday School, Festival of the, 319.  
 Brightingsea Sunday School Anniversary, 396.  
 Clissold's, the Rev. A., M.A., New Publication, notice of, 198.  
 Cross-street Sunday School, 197.  
 General Conference, Meeting of the, 320, 354.  
 ..... Convention of Ministers in the United States, 357.  
 Glasgow New Church Society, 357.  
 Haslingden, Charity Sermon at, 199.  
 Heywood, Whit-week in, 279.  
 ..... New Church Schools, 320.  
 Hoxton Sunday School, 159, 278.  
 Hymn 557, proposed Alteration of, 238, 277.  
 Jersey—Anniversary of the New Church Society, at St. Helier, 78.  
 Juvenile Works, Publication of, 397.  
 Leeds, Anniversary Sermons at, 277.  
 Liverpool, Anniversary Sermons, 320.  
 ..... New Church Society—Invitation of Mr. Cull, 159.  
 ..... Anniversary Sermons, and a Course of Lectures, 77.  
 London United Society—Plan for Erecting a New Church in Argyll-square, 117.  
 ..... Free School, 233.  
 Manchester and Salford Day Schools, half-yearly examination of the, 278,  
 ..... New Church Schools, Christmas Examination, 38.  
 ..... Charity Sermons, 199.  
 ..... Re-opening of the New Jerusalem Church, Peter-street, 320.  
 ..... Whit-week in, 279.  
 Middleton New Church Schools, 320.  
 New Tracts of the Glasgow Series, 474.  
 New Church, at Preston, 474.  
 New Church Advocate, notice of the, 238.  
 ..... Authors, an Address on behalf of, 199.  
 ..... at Bath, Circular respecting the Building of a, 439.  
 ..... in Argyll-square, London, purchase of land for the, 234.  
 ..... laying the first stone of the, 356.  
 ..... Literature, General Dépôt for, in Manchester, 76, 158.  
 ..... subjects for the Consideration of the Members of the, 398.  
 ..... Works, Diffusion of, 199.  
 ..... Publications, 474.  
 "No Return" in the List of Societies of the New Church, as stated in the Minutes of the Last General Conference, 77, 119.  
 Presentation to the Rev. T. C. Shaw, of London, 357.  
 Preston, Attack against the Doctrines of the New Church at, 278.  
 ..... Laying the Foundation Stone of a New Church at, 235.  
 Queries respecting Doctrine, 398.  
 Query, concerning the appellation "Reverend," 199.  
 Ramsbottom Sunday School, Charity Sermons for, 279.  
 Salisbury Society, Anniversary of the, 198.  
 Suggestion for Circulating New Church Wafers, 476.  
 Sunday School Information, from Conference Minutes, 396.  
 Swedenborg's "Animal Kingdom," publication of Part I., 276.  
 ..... publication of Vol. I., 318.  
 ..... publication of the concluding Vol. 438, 473.  
 ..... Philosophical Works, Proposal to Publish, 75, 116, 159, 198.  
 ..... "Spiritual Diary," Dr. Tafel's possession of the original MS. of, 275.  
 Werner, Gustavus, the New Church Missionary in Germany, 192.  
 Winchester, New Church at, 277.

## REVIEWS.

- Clissold's, Rev. A., M.A., "Letter to the Rev. James Bonwell, of Preston, upon the subject of his Sermon on 'The Perishing in the Gainsaying of Core,'" 390.  
 De Charms', (of Philadelphia,) "Sermons, illustrating the Doctrines of the Lord, &c., 386.  
 "Juvenile Magazine," the, 152.  
 Mason's "Manual of Piety," 113.  
 Roberts', Mrs. Martyn, "The Spiritual Creation; or, Soul's New Birth," 428.  
 Sedgwick's, Miss, "Home," 190.  
 "Spiritual Diary," the, of E. Swedenborg, 186.  
 Swedenborg's "Animal Kingdom," Part I., 342, 468.  
 "Tracts for the Last Days—the One Holy Catholic and Apostolic Church;" No. 1, 269.  
 Williams', Rev. Isaac, B.D., "Thoughts on the Study of the Holy Gospels," 109, 149.  
 "Young Farmers, the; or the Franklin Family," 152.



## POETRY.

A Vision of Angelic Language, 330.  
 Christian Pilgrimage, 392.  
 Lines written in Affliction, 230.

The Moral Future, 114.  
 The Spiritual Sense of the First Psalm, 191.  
 To the Memory of Emanuel Swedenborg, 430.

## LETTERS FROM AMERICA.

Extract of a Letter addressed to a Friend,  
 by a Member of the New Church in  
 America, 273.  
 Intelligence from America, 475.

Haworth's, Mr., 1st Letter from Cincinnati,  
 153.  
 ..... 2nd Letter from Cincinnati,  
 431.

LONDON PRINTING SOCIETY, 74, 115, 352, 393.

LONDON MISSIONARY AND TRACT SOCIETY, 70, 197, 331, 436, 471.

MANCHESTER PRINTING SOCIETY, 116, 395.

MANCHESTER AND SALFORD MISSIONARY SOCIETY, 35, 437.

MANCHESTER TRACT SOCIETY, 116, 397, 239, 474.

NORTH BRITISH MISSIONARY AND TRACT SOCIETY, 36.

MARRIAGE.---Mr. James Elkins, to Miss Mary Butcher.

## OBITUARY.

Addison Mrs., 200.  
 Allum Mr. Thomas Sibly, 240.  
 Barleé Henry George, 360.  
 Brooksbank Mr. John, 400.  
 Collins Mr. Edward, 399.  
 Chambers Alexander, Esq., 477.  
 Dixon Miss Keturah, 280.  
 Dixon Mr. John, 280.  
 Edwards Mrs. Deborah, 200.  
 Hall Mr. Samuel, 79.  
 Hine Mrs. Agnes, 477.  
 Jowett Mr. Thomas, 200.

Leeming Miss Mary, 160.  
 Mason Mr. Thomas, 240.  
 Miell Miss Mary Ann, 80.  
 Ormes Mr. John, 440.  
 Parfitt Mrs. Kitty Ann, 80.  
 Power Mrs. Priscilla, 360.  
 Rawsthorn Mrs. Henry, 80.  
 Reynolds Mr. John, 199.  
 Rose Miss Harriet, 120.  
 Tatchell Mr. William, 120.  
 Young Mrs. Ann, 120.

END OF FOURTH VOLUME.









